"Scrolls of Light, and Chants of Divine Manifestation"

Mohammed Nabil Abu Dabash

"The First Part"

Scrolls

of Light and Hymns

# of Manifestation…

(The Hidden Book)

By / Muhammad Nabil Abu Dabash

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Part 1

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Dear reader, I, the author, have tried hard to translate the book into English as much as I could. If there is any confusion or error, please refer to the Arabic version. Thank you.

In the name of Allah, the Most Gracious, the Most Merciful.

"Allah is the Light of the heavens and the earth. The example of His light is like a niche wherein is a lamp, the lamp is in a glass, the glass as if it were a brilliant star, lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things." (An-Nur 24:35)

"And remember the name of your Lord and devote yourself to Him with [complete] devotion." (Al-Muzzammil 73:8)

O you who walk the path of God, if you seek the light, then enter. If you long for closeness, then enjoy. And if you are lost in the darkness of this world, then open this book, for in it are the intimate conversations of those who preceded you to the Divine Presence!

Here is the translation of the first part of your book, aiming to maintain the spiritual and majestic tone of the original Arabic. I have treated this as a professional, dedicated translation project, focusing on capturing the profound essence and poetic flow of your writing.

Book Introduction

In the name of God, the One, the Unique, the Everlasting Refuge, Who transcends all limits and numbers, and is exalted above all resemblance and equal. And praise be to God, through whom all things came into being, yet who remains hidden from the grasp of minds and moments. He manifested without a 'how', drew near without distance, and ascended without separation. He is the Originator of lights without a beginning, and the Concluder of secrets without an end; the First before every first, and the Last after all perishing. He is the Manifest, whom no veil can obscure, and the Hidden, whom no sight can encompass. He is an elevation that cannot be reached, and a nearness that cannot be altered; a closeness without contact, and a distance without separation. Whoever knows Him, witnesses that every beauty is a trace of His beauty, every light is a spark from His light, and every existence is a shadow of His being.

O He by whom faces are illumined, hearts are opened, souls are adorned with His remembrance, and veils and curtains are lifted by His secret. O He whose every beauty is a gleam from His splendor, every light is a spark from His radiance, and every existence is a shadow of His permanence. You have guided to Yourself by Yourself, and established Your proof in every single breath. So whoever has a discerning eye witness none but You, and whoever loves, desires none but You. All glory to You… O Originator of existence without a beginning, O Ultimate Witness without an end, O Self-Sufficient from all things, O Sustainer of all things; Your attributes cannot be limited, your essence cannot be comprehended, and Your praise cannot be counted.

I praise Him with a praise that fills the heavens and the earth, and befits the majesty of His Countenance and the greatness of His Authority. And I pray and bestow peace upon our master Muhammad, the Chosen, the Seal, the Mercy sent to all worlds; the source of heavenly purity, the tree of select devotion, the lineage of primordial light, whom God made the secret of existence, the key to the treasures of the unseen, and the wellspring of the secrets of nearness and contentment. And upon his pure family, who carried the banner of truth, and walked the paths of The knowing ones until their

hearts were illuminated by the lights of Tawhid. And upon his loyal companions who supported and stood by him, remaining true to their covenant.

A Heartfelt Preface The words that flow from a spring of sincerity are nothing but suns that guide the bewildered and lamps in the darkness of heedlessness. Blessed is he whom God blesses with an understanding that reveals the inner secrets of things and the descent of lights, so that he may witness the earthly and heavenly kingdoms, contemplate the secrets of the Lordship in the governance of the heavens and the earth, and become one of the People of Purity whom the world does not veil from its Creator, and whom mirage does not distract from the eye of certainty.

- To every heart that dissolved in the love of God until it forgot itself…
- To every lover who found no refuge in this world except in a long prostration and silent weeping in the depth of the night…
- To every soul wearied by separation and worn out by distance, finding no cure except in the whispers of remembrance and the chants of longing…

This is not just any book. It is the pulse of yearning souls, the trills of eternal love, and the echoes of the saints' supplications and devotions. It is hymns and pleas that emerged from hearts that beat for nothing but God, from the throats of prophets when they communed with their Lord, and from the breaths of knowing ones when they dissolved in His majesty.

These pages presented before you now are a reflection of a pure soul that, in moments of its life, found stations of remembrance and reverence. The words manifested on its tongue like a pure spring, untainted by impurity. They are not merely letters, but a spiritual current that arose from a unique state, from a heart that lived the experience until its words became a timeless beacon, illuminating paths for those who contemplate them. Just as gems are born from the ocean's depth, these words were born from the depth of feeling, to stand as a witness to an eternal moment whose echoes extend to the end of time. These pages are a gleam from what shone in the holy scriptures, and a fragrance from the whispers of those who drew near until they were in the company of the Divine Presence.

The Eternal Whispers

- Here, the groans of Job, the whispers of Jacob, and the call of Moses as he communed with his Lord in the sacred valley of Tuwa.
- Here, the hymn of David as he poured his voice in Psalms that filled the universe with beauty.
- Here, the praises of Jonah as he called out to the Light of the Heavens in the depths of darkness.
- Here, the ascent of Jesus to the Kingdom and the prostration of Muhammad as he said: “Should I not be a grateful servant?”
- Here, in the heart of this timeless beacon, you will find fragrances from the Prophet's Household, where the love of God was the blood that flowed in their veins, and His remembrance was the breaths that repeated in their inhalation.
- Here, the voice of Fatima in her nightly prostrations, where she would prostrate and weep, and utter nothing but the name of God!
- Here, the contemplations of Ali as he said: “My God, it is enough honor for me that I am Your servant!”
- Here, the call of Hussein as he saw swords surrounding him, yet he saw nothing in them but the Face of God, so he cried out: “If this pleases You, then take until You are pleased!”

This is a book not to be read by the eye alone, but by the soul. It is to be recited by the heart, chanted by the inner being, and intoned in the sanctuaries of the saints. If you seek this world, there is no world here. If you seek a fleeting adornment, you will find nothing here but the brilliance of eternity. If you yearn with love, then welcome, for you have reached the sanctuary of lovers! These are the lights of the Household of Muhammad; they are not to be read but to be chanted; not to be memorized but to be lived!

In this book, we did not merely write words. We have conveyed to you scenes from the heavenly assemblies, where the people of different religions and schools of thought, scholars, narrators, knowing ones, and righteous individuals gathered at a single table of light, where there is no shadow of dispute or room for fanaticism. Its tables are spread with mercy, its cups filled with wisdom, and its drink is from the overflow of surrender to God alone. We have brought forth the spirit of their thoughts, beliefs, and methods from the realms of the heavens, not in frivolity or falsehood, but in response to the call of knowledge and truth. We have made wisdom speak from their mouths as if we were living with them in a single assembly, where we see them, hear them, and they answer our questions.

This book is not a mere compilation of what has been said, but a clarification of what was hidden, a revival of what was lost, and a revelation of what was concealed. In it is the chanting of love, a dialogue with Truth, a veneration of Prophethood, and a prostration at the doorstep of Light. So, whoever desires Truth, let him sit with us. Whoever seeks wisdom, let him open these pages. And whoever loves the Household of Muhammad, let him read them with his heart before his eyes, for here, light is written with light, and truth is narrated from its people.

O you who walk the paths of light, who long for the breaths of the Divine Presence, and chant the hymns of divine love, this book in your hands is a luminous journey that embraces the realms of the world and the heavens, and listens to the praises of all beings from eternity to perpetuity. It is a book that gathers the voices of heaven and earth: from the praises of the angels in the Divine Presence, to the whispers of the faithful jinn in the darkness of the night, to the hymns of the creatures from mountains, seas, and stars that glorify their Creator, to the pure breaths of the Prophets that illuminated the paths of guidance from Adam to the Seal of the Prophets, peace be upon him.

In its pages, the supplications of the righteous and The knowing ones from all nations unfold, from the People of the Book to the noble Companions, from the Mothers of the Believers to the truthful saints of God. Then, the lights of the Prophet's Household are enthroned like jewels that illuminate the sanctuary of love. In it, you hear the whisper of Fatima Al-Zahra, the prayers of Ali, may God be pleased with him, the praises of Al-Hassan and Al-Hussein, and the breaths of the pure Imams who were beacons of certainty in the night of the world. It does not stop there but extends to luminous pages of divine revelations that melt hearts in the seas of remembrance, and prayers upon the best of creation that raise souls to the heavens of nearness, and then to invocations like sharp swords that establish certainty and fortify the lovers.

This book is not merely letters to be read, but hymns and melodies with which lovers embrace the Divine Presence, and a breath of the lights of Tawhid that illuminates the paths of those who are lost on their way to God. It is a journey that embraces heaven and earth, gathering the prophets, saints, and creatures in one sanctuary: the sanctuary of glorification, love, and certainty, to be a beacon for everyone who wishes to dissolve in the love of God and see in existence none but His Noble Countenance.

A Note to the Reader

O noble reader, know that this book was not written for the sectarian bigots, nor for those who have narrowed the circle of truth upon themselves by closing the doors of mercy. It is a book created for the lovers of the Divine Presence, for those whose hearts have dissolved in longing for God, whose tears have flowed in the sanctuaries of remembrance, and whose souls have ascended in the paths of Tawhid, without any sectarian barrier or fanaticism that corrupts the purity of love. If you are one of the fanatics who see the truth in their grasp alone, then leave this book, for it was not written for you. But if you are among the lovers who see nothing in the universe but the light of God and the books of the people of truth who fulfilled their covenant with God, then welcome to the sanctuary of intimate conversation and knowledge, where souls unite in the presence of the All-Holy, far from the noise of disagreement and the illusions of division.

O noble reader, this book is an (artistic, spiritual, creative, and reformative intellectual) work that aims to awaken the longing for God and to revive glorification and intimate conversation in the hearts of lovers. Its purpose is not to delve into issues of jurisprudence or creed or religious arguments. Rather, we have established the assemblies of light to show every Imam and scholar their banner and their path on one table. Likewise, this book is a spiritual journey that portrays the glorifications of creatures and the hymns of the prophets and the righteous and the Prophet's Household, inspired by the Holy Qur'an, the Sunnah, the Islamic spiritual heritage, and the noble biography, with a creativity that reflects the love of God and His Messenger. So, read it with a humble heart, far from fanaticism or misinterpretations, for it is an invitation to divine love and constant remembrance in the presence of the All-Holy.

O noble reader, we must clarify a matter regarding the belief and intention with which I wrote the spiritual supplications and contemplations: I have no inclination or belief in **the Oneness of Existence (Wahdat al-Wujud), Union (al-Ittihad),** or **Incarnation (al-Hulool)**. Any assumption that contradicts this meaning or is taken out of context is absolutely unintended and has no relation to the context of these supplications. This work is purely for drawing near to God based on the example of His prophets' states and the purity in beseeching and resorting to Him without any form of polytheism or doctrinal issues. And God is a witness to what we mean, and He is sufficient for His creation.

A Statement of Detachment : In the name of God, the Almighty, the Praiseworthy. Praise be to God, who in every era has raised a group of His saints who repel the alterations of the extremists, the fabrications of the falsifiers, and the misinterpretations of the ignorant. Prayers and peace be upon the best who was sent as a guide, a bearer of good tidings, and a warner, our master Muhammad, his pure and noble family, and his loyal and beloved companions, and those who follow them in excellence until the Day of Judgment.

And so, I am a servant of God, poor in His mercy. I have searched through the pages of books to the best of my ability, delved into the depths of different schools of thought, and contemplated the insights within the sayings of scholars, the states of the righteous, and the heritage of the early generations. And I have found no light purer than the niche of the Household of Muhammad, no origin nobler than theirs, no refuge more welcoming than their embrace, and no call or path more truthful than theirs. I do not revive the heritage of the Prophet's Household for a partisan claim, nor do I raise it under a sectarian banner. I do not endorse what is attributed to them of extremism, or what is falsely attached to them of absolute infallibility, extraordinary sainthood, or the excommunication of others. Rather, I

hope to revive their memory as they truly were: the inheritors of prophetic knowledge, the people of piety, the Ark of Salvation, and the Niche of Guidance.

I have read the doctrines of the Ummah and found nothing but light here and wisdom there. I have respected every Imam who made an effort and honored every enlightened mind. Yet I have seen that all these lights converge at the Household of the Prophet, for they are the root and from them is the branch. With them is the Book, and in them is the commandment, and on their hands is the complete light. I do not malign anyone, nor do I claim infallibility for anyone. But the truth is more worthy of being followed. My grandfather, the Messenger of God, peace be upon him, said: "Whoever I am his master, then Ali is his master. O God, befriend those who befriend him, and be an enemy to those who are his enemies." In my view, the love of the Prophet's Household is a **religion, not fanaticism**; a **path, not partisanship**; a **conduct, not a pretense**; and a **search, not a whim**. So, whoever finds guidance in my words, let him praise God. And whoever finds something else, let him debate me with what is best, or pray for me, for I do not claim perfection, but seek it. I do not claim to possess the truth, but I long for it. I am but one of the sons of this Ummah, who wants to revive the forgotten treasure and raise the scattered monument of the heritage of the Household of Muhammad, peace be upon him, with the mind of love and the spirit of divine grace, not with the tongue of division and conflict.

As for my doctrine and my religion, I am a servant of God. He created me and made me complete. He breathed into me of His spirit and made me a sign among creation. I carry no one in my heart but Him, I hope for no one but His Countenance, and I follow no path but His. My doctrine is Islam, as God revealed it to the heart of His chosen Prophet, pure without fanaticism, vast without complexity, its light is the Qur'an, its path is the Sunnah, and its guidance is the guidance of the pure family. I am **not Sunni, nor Shia, nor Salafi, nor Sufi, nor Ash'ari, nor Maturidi**, nor any other of the banners and labels that have divided the Ummah and scattered its unity. For if I say I am Sunni, they say you do not love the Prophet's Household. If I say I am Shia, they say you are an extremist and a heretic. If I say I am Salafi, they say you are an anthropomorphist and a rigid extremist. If I say I am Sufi, they say you are an innovator who worships graves. If I say: I am a Muslim, they ask what is your doctrine? Is not my saying "I am a Muslim" sufficient for you? I respect every doctrine, drink from its lights, and leave its fanaticism, and I long to unite them under one banner on the path of the Qur'an, the Sunnah, and the Prophet's Family.

Do you know my doctrine? My doctrine is what Muhammad, the Household of Muhammad, and his loyal companions were upon. It is a straight path that knows no deviation. It is a white law whose night is like its day, from which none strays but those who are doomed. I believe that Tawhid (the Oneness of God) is not just words to be repeated, but a life to be lived. That God alone is my God, my Master, my support, and my goal. That I see in the universe no true actor but Him, and no truly worshipped but Him. And that I worship God as He commanded and through the tongue of who He sent, not by what desires dictate, or what parties impose, or what sects decree.
Tawhid for me is the obliteration of everything but God. It is to not see anything for yourself, nor for anyone besides God. It is to vanish from the "I" and dissolve in the "He," not in a way of incarnation or union, but in love, detachment, and pure servitude. I walk the path of the Prophet and no other, and with those who truly walked his path, whatever their name or doctrine may be. I accept the truth from any path it comes and reject falsehood even if the closest people to me carry it. For I have no party but the party of God, no group but the group of Muhammad, and no doctrine but the Qur'an. So, to the one who asks about my doctrine: My doctrine is what the Prophet brought, my conduct is what the Lord approved, my knowledge is what is in agreement with reason and revelation, and my reference is a preserved Book, a narrated Sunnah, a guidance from the niche of the pure family, and a consensus of

noble and loyal companions who supported the Prophet and were merciful among themselves. I am a Muslim, and this is my pride, my religion, my doctrine, and my certainty.

As for my message to the sectarian bigots: O you who have drowned in the seas of doctrines until you forgot the Beloved, and fought over the means of the path while abandoning the goal, is it not time for hearts to awaken from their slumber, and for souls to return to their original covenants? Is there in God's religion a disagreement that severs the Ummah's ties? Is there in the river of Tawhid warring doctrines that give people bitterness instead of pure water? Or has every sect claimed to hold all the light, until they veiled the sun of truth with the garments of fanaticism and whim? O you who are sectarian in the name of God... Has the truth been lost in the books of commentaries and footnotes? And has Imam so-and-so become more revered by you than the saying of the Master of Creation who said: "I have left among you that which, if you hold on to it, you will never go astray after me: the Book of God and my Sunnah"? In another narration: "The Book of God and my Family." So where are you from combining the two bequests? Or have your minds been dominated by competing loyalties and enmities? And O you scattered common folk: Do not take religion as a garment that others have made for you, so you wear it on a size that does not fit your hearts. God is not worshipped by blind imitation but by insight, not by subservience but by divine manifestation.

And O you scholars of the Ummah... O inheritors of Prophethood... Are you the ones who heal wounds or the ones who inflict them? Did you split the very foundation of religion for the sake of a disagreement in minor issues? For the sake of a pulpit or a fatwa, did you make religion a commodity, each one offering it in his own way? So, hear my words from a sincere and loving heart. I do not profess any doctrine except the doctrine of Muhammad, I worship none but God, and I follow none but the guidance. O Ummah of Islam, unite for God, not for a doctrine; for the Qur'an, not for a party; for the straight path, not for a branch; for Tawhid, not for imitation. The truth is clear, but it is obscured when it is adorned with something other than the mirror of Prophethood. The light is shining, but it is veiled when it is hung on the pillars of fanaticism. The Ummah remains, but it is lost when hearts are separated even if faces are gathered.
Return… return to the first sanctuary… where there was only "God," and the word "we hear and we obey." And do not leave "the path of those upon whom You have bestowed favor" to walk paths made by extremism, fanaticism, and whim. I say my words not from the pulpit of a doctrine, nor in the name of a party, but from a calling nature, a warning mind, and a pained heart... If you are seekers of God, then leave what is less than God... If you are lovers of the Prophet, then leave the disputes of his enemies... If you are truthful in seeking the truth, then be one Ummah... an Ummah of "There is no god but God, Muhammad is the Messenger of God."

Chapter One
The Scroll of the Realm of Sovereignty and Dominion

Before the universe was, and before creation was made, the Supreme Majesty was the absolute Truth. The Realm of Sovereignty and the Kingdom of Dominion stood in the Divine Presence, in an awe that cannot be grasped and a light that cannot be encompassed. There was nothing but God, the One, the Unique, the First and the Last, the Manifest and the Hidden; exalted above all limits and measures, the High in His loftiness, the Subduer over His servants. In His hand is the dominion of the heavens and the earth, and He is over all things powerful. In that eternal state, when there was neither time nor space, the Divine Will was manifest in its intent. God said: "Be," and existence was. Glorification surged through its pillars, in submission and reverence to the majesty of the Supreme Creator.

God created the Pen, so it was the first of witnesses. He commanded it to inscribe what was and what would be, and secrets cascaded onto the lines of eternity. The Pen wrote all that God willed, without alteration or change. Then God created the Throne, which became the station of might, the anchor of destiny, and the sea of power from which all commands descend.

Then He raised the Great Throne, making it the Qibla of the Kingdom of Dominion and the station of majesty that can only be reached by those to whom the All-Merciful gives leave.

In the Highest Realm, the Preserved Tablet was the repository of secrets, where the destinies of creation were recorded. Every letter in it testifies to the truth; nothing erases it, and no time alters it.

Then came the Light, and God created the angels, the soldiers of the All-Merciful, the people of purity and cleanliness, who do not disobey God in what He commands them and do what they are commanded. Their glorification never ceases, their magnification never stops, their prostration is in the highest heavens, and their hymns resonate in the Divine Presence.

The Bearers of the Throne circled the Divine Greatness, glorifying Him night and day without tiring. The righteous angels shone with the lights of obedience, sending their praises like endless waves. Gabriel, Michael, Israfil, and the Angel of Death, each in his station, performed his obedience by the command of his Creator. In a magnificent scene, the keeper of Paradise called out in mercy for those who were granted entry, while the keeper of Hell cried out with woe for those who deserved its torment. Paradise was in glorification and thanks for its bliss, and Hell was in groaning and glorification for the majesty of its Creator.

In the corners of the Kingdom of Dominion, there were other creatures that glorified Him, with or without knowledge. There were the Jinn, some of whom were obedient and prostrating, and others rebellious. They witnessed the secrets of creation and understood the stations of obedience and disobedience. Then came the decisive moment, when God willed the creation of humanity. The angelic council was convened, and the eternal conversation unfolded: "Indeed, I will place a vicegerent on the earth!" The heavens trembled, the angels pleaded, and the entire universe prostrated in a scene that dissolves souls in the oceans of divine knowledge. Since that day, all of existence glorifies Him: the creatures, the plants, the mountains, the seas, the winds, the thunder, the lightning, the rain, the sun, the moon, the night and the day, the stars and the planets—each in its station declaring that there is no god but God, and that He, the Exalted, is the great Sustainer and Manager, from whom nothing in the heavens or the earth is hidden.

This chapter is a journey to that majestic world, where everything in the Realm of Sovereignty and Dominion is a witness to the Oneness of God and prostrates to the One, the All-Dominant God.

The First Section

They asked me: "Who is God? How do you see Him? How do you believe in Him? How do you know Him? And how do you describe Him to us?" So I smiled... and told them: "Listen to my intimate conversation, and you will find my answers, God willing..."

1 - This is how I see my Lord!

I see Him—with a **heart that does not reason, but feels**—just as trees see the light of dawn: a presence that grows wings of both sorrow and tranquility in the soul, and as souls see the light of a manifest dawn. I see Him as a lover sees their beloved: not with marble eyes, but with an **inner vision residing in the chest**; the one that warms nights and moves paths toward ascension. I see Him in the whisper of the soul when it bows, and in the flutter of the heart when it rejoices.

I see Him in the blue of the sky when it calls souls to lift their gaze, and I see Him in the green of the earth when it calls hearts to plant hope. I see Him in my silence when I need an answer, and I see Him in my words when I speak truth and righteousness. I see Him in my joy… and I see Him in my tears. I see Him in my weakness… and I see Him in the elevation of my hope.

I see Him in the face of a child laughing for no reason, in the eyes of a mother loving unconditionally, and in the prayer of an old man who communes with Him tirelessly. I see Him in the yearning for goodness in a sinner when he desires to return. I see Him as the river is seen within the mountain's core: a jewel of boundless management, a splendor that flows over the thresholds of consciences. I see Him in every breath that is taken, in every pulse that beats, and in every flutter that awakens the longing for the Judge.

I love Him with a love that can never be fully contained. I magnify Him with the magnification of a soul that has spread its prayer mat for Him. I worship Him with the worship of certainty, in which there is no doubt; a worship that establishes my status as a servant and His as the Master. In this, I am not swayed by the blame of a critic or the shadows of doubt. I worship You, my Lord, and from You, I find my peace. My giving is from You as a hope, and my heart is from You a kingdom that does not fade, for You are the one who purifies hope from all corruption and cleanses fear from all flaw.

I see You in my silence when I need an answer, and I see You in my speech when I want to address You in the language of The knowing ones. I see You in my work when I work with an honesty that does not deceive, for I do not work for a creature unless my work is for God from beginning to end.

This is how I see You: a truth that ripens in the chests before it is engraved in the eyes, a proof that resides in the heart before it comes out of the tongue, and a dwelling place where, when peace descends upon it, souls find rest.

2 - And this is how I know, believe in, and describe my Lord?

In the name of God, described by majesty and grandeur, crowned with greatness and praise, overflowing with generosity and grace, qualified with beauty and splendor, unique in mercy and recompense, and adorned with awe and sublimity… Whose essence is far above limits and directions, and whose attributes are exalted above all similarity and equals… All-Hearing, All-Seeing, All-Powerful, All-Giving…

My God… O One of essence, O Unique of attributes, O First of the individuals, O Everlasting of eternity, O Source of perpetuity. O refuge of hope, O dawn of light, O caller of souls, O radiance of boundaries, O secret of endlessness.

My God… O essence of holiness, O secret of perfection, O possessor of glory, O melody of permanence, O Mighty one who cannot be touched. O Holy One of the highest heavens, O Exalted of majesty, O Majestic of greatness, O crown of the universes, O light of all lights.

My God… O refuge of believers, O sky of the hopeful, O shelter of the sorrowful, O Merciful of hearts, O remover of affliction. O reliever of sorrows, O bestower of forgiveness, O helper of the weak, O answerer of those who return, O expander of provisions.

My God… O pure of inner secrets, O light of the mist, O pillar of the heavens, O spring of mercy, O solace of the nights. O secret of life, O beautiful of power, O signpost for those who turn to You, O heart of love, O source of grace.

My God… O voice of glorification, O holiness of secrets, O originator of Paradise, O essence of goodness, O surpassing light. O generous in giving, O everlasting in permanence, O subduer of tyrants, O humiliator of emperors…

Glory be to You, glory be to You! How great You are! How generous You are! How majestic You are, and how high Your authority! My Master… O He whom no directions limit, no attributes can count, no creatures can resemble, and no illusions or thoughts can grasp… O He to whom belongs creation and command in the beginning and the end. O He whom numbers cannot count, and no knowledge can encompass, and no discerning minds can comprehend. O He to whom belongs might, greatness, and grandeur. O He whose mercy and wisdom have encompassed all of existence. O He whose greatness has cast a shadow over every creature, so not an atom's weight is hidden from His knowledge, and no secret of the hearts is concealed from Him.

My Lord… O He who made the rivers of the universe flow with a single word. O He who wove the lines of existence with the secrets of His power. O He whose essence is veiled from sight, yet He comprehends all sight. O Eternity that has no beginning, O Perpetuity that has no end, O He to whom belongs all light, all majesty, and all beauty. O light within light, O possessor of the sacred secret.

O He whose overflowing existence has captivated all existence. O He who ascended the Throne of Greatness, so all things submitted to Him. O He who monopolized permanence, so all creatures yielded to Him. O Hidden One whom no knowledge can grasp, O Manifest One whose signs are witnessed by the universes. O He whose praise is glorified by all tongues and thoughts, and whose essence perplexes all minds and sights. We ask You to pour upon our hearts from the lights of Your holiness, and upon our souls from the majesty of Your greatness, so that we see nothing but the light of Your face, hear nothing but Your sweet words and turn to nothing but the essence of Your judgment

My Lord… Make us from the people of pure Tawhid, who see in the universe nothing but the trace of Your will, and hear in existence nothing but the echo of Your desire. Make us from those who do not associate any lord with You in divinity, any partner with You in Lordship, or anyone in Your names and actions. Make us from Your servants whom You have made sincere for Yourself, whose hearts You have purified to witness You, and whose souls You have made singular for Your Oneness. Grant us a penetrating insight that is not veiled by illusions, and an absolute certainty that is not shaken by doubts or sins. Make us regular in prayer and from our descendants, keepers of the covenant. And make us among those about whom You said: **“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. He has no partner. And with that, I have been commanded, and I am the first of the Muslims.’”** And those about whom You said: **“You were certainly in a state of heedlessness of this, and so We have removed from you your veil, and**

your sight, this Day, is sharp." O God, let no veil hide us from You, and let no causes lead us astray from You, O Wise, O Responsive, O All-Giving…

3 - Who is God?

In the depths of the non-existence, where silence was eternal and emptiness expanded without limits, there was nothing but a holy secret, an eternal whisper… It is God… He wanted to make Himself known, not just to those who believed in Him… but to every soul that wondered… and every mind that was lost… and every heart that searched… So listen, O you who thought non-existence was the creator, and O you who considered coincidence the manager, and O you who lived in the loneliness of searching. Let us see how God speaks to us about Himself through the marvels He created and the destiny He ordained, and how God reveals the secrets of His greatness and His signs in the open book of the universe.

Listen to the discourse of majesty as it manifested in my heart, and to the hymns of greatness as my being chanted them. If you ask, "Who is God?" the answer came to me from the lights of Truth with a statement that addresses the mind and the heart, and the call was:

"I am the One who was before 'was'; and before time was known or space was defined. I am the secret that established existence, and the word that exploded light in the darkness of non-existence. If you look at the universe, with all its vastness and precision, with all its order and beauty, do you not see the work of My hands? I am the One who created the seven heavens without pillars, and placed in them the brilliant lamp, a lantern, and the moon as a light, and the stars as secrets that float in an orbit that does not deviate."

"I am the Eternal Originator who established the scales, and gave every atom a law, and every planet an orbit. Do you not see how the rains fall and revive the earth after its death? How dawn breaks after a dark night, and light is sent forth from the womb of darkness? Those are breaths from My power, signs of My will, and proofs that for everything there is a maker, and for every management there is a manager."

"I am the One who placed in you the secret of life, and breathed into you from My spirit, so you came to hear and see, to reason and feel. Who is it that placed in you this hidden longing for knowledge, and this innate tendency towards goodness and beauty? Who is it that made your souls yearn for eternity and your hearts search for a security that does not fade? It is My mark on you and My call to you, and My proof against you."

"I am the One who gives life and causes death, who makes sick and who heals, who gives might and who humiliates, who gives wealth and who makes poor. All of this is by a known measure and profound wisdom. For in every affliction, there is mercy; in every hardship, there is ease; and in every end, there is a new beginning for those who grasp My secret."

"Do you not see that everything around you strives for perfection? And that every system in nature points to a purpose? Who created this great harmony in your most minute cells, and in your largest galaxies? I am the One who made the entire universe speak about Me, with a tongue that does not utter but is heard by a conscious heart." And if you ask: "Who am I?" I am the One whom no sights can grasp, but who grasps all sights. I am the Subtle, the All-Aware, who knows the crawl of the ant in the darkness, and the whisper of consciences in secret. Nothing is hidden from My knowledge, and no moving or still thing is concealed from My sight."

"I am the One who does not resemble creatures, and whom limited descriptions cannot encompass. I am not a body that can be confined, nor an image that can be drawn, nor a thought that can be limited. I am the One, the Everlasting Refuge, who needs nothing, and to whom all are in need."

"Look with the eye of your natural disposition, contemplate with the heart of a lover, and reflect with an impartial mind. For My voice is in every creation, My light is in every being, and My proof is in every sign. Return to Me, and you will find peace and tranquility. Taste the sweetness of faith, and you will see the Truth that no eye can miss, and no sound mind can deny."

4 - Hymns of Majesty: Who am I?

In eternity, where no time is defined, and no space extends, and where no eye sees, no ear hears, and no thought comprehends, the Supreme Light was manifest, and the Eternal Majesty resonated. From the greatness of the Oneness came a statement, and from the depths of grandeur came a hymn, by which the Truth defines Himself for whoever wishes to know. With the voice of Truth that has no voice, from the secret of Eternity that has no beginning, and from the overflow of the Truth's wisdom, the Divine statement manifested in the universes, addressing every soul in existence, to see the realities of Tawhid and to be filled with the light of divine success. The call was:

"I am God, the First for whose existence there is no first, and the Last for whose permanence there is no last. I am the Manifest by My light over all things, and the Hidden by My secret from every comprehension. I was alone, before everything, and there was nothing with Me, and My essence will remain after the perishing of all that perishes. I am the One who called non-existence and it 'was,' and who created existence from 'nothing' with the word 'Be.' So your heavens were established, your stars were adorned, and your earth became stable."

"I am the Creator of all things, the Fashioner of every form, and the Manager of every matter. I am the Sovereign whose dominion is not disputed, and the Self-Sufficient who is not overtaken by slumber or sleep. Everything in My dominion runs by My command, and every flutter in the hearts of creatures is by My knowledge. Not a leaf falls except by My authority, and no soul lives except by My permission, and no other dies except by My decree."

"I am the Most Merciful whose mercy has encompassed all things. By it, I give life to the dead, and by it, I illuminate the universes. I pour My blessings upon you, apparent and hidden, and I provide for you from where you do not expect. By it, the most powerful one softens, and by it, the veil is given, and by it, the servants are blessed."

"I am the Most Compassionate whose grace is not cut off, and whose generosity does not run out. I answer your prayers when you call, and I forgive your sins when you seek My forgiveness. I love you when you turn back to Me. My hand is outstretched with goodness, My treasures are inexhaustible, and My generosity is unending."

"I am the Most Holy whose essence is exalted above all shortcomings and flaws, and whose name is exalted above all association and resemblance. I do not resemble the created in anything, and nothing resembles Me in My perfection. All are poor to Me, and all are in need of My grace, and I am the Self-Sufficient from all worlds. I am the Peace who gives life to souls, settles hearts, and makes tranquility flow in existence. I am not wronged, nor am I oppressed. No shortcoming or flaw affects Me. From Me is peace, and to Me is peace, and by My remembrance, peace is inherited."

"I am the Giver of Faith who gives security to the fearful, confirms the truthful, and fulfills My promise to those who rely on Me. There is no fear for those who believe in Me, no sadness for those who trust in My destiny, and no misguidance for those who walk in My light."

"I am the Guardian over all things, so not an atom's weight in the heavens or the earth is hidden from Me. I know the secret and what is more hidden. I count the breaths and encompass all that was and will be. My sight comprehends every seen thing, and My hearing encompasses every heard thing. I am the Mighty One who is not overcome, not defeated, and whose command is not rejected. In My hand is might and power. I raise whom I will and humble whom I will. By My wisdom, might belongs to Me alone. Whoever seeks it from other than Me, I will humiliate him."

"I am the Compeller who mends broken hearts, corrects the corruption of souls, and subdues the arrogant to My majesty. By My force, mountains crumble and rocks crack, and everything bows. I am the Supreme who has no supremacy but Me. Any supremacy before Me ends in humiliation and insignificance. Supremacy is My cloak, and greatness is My garment. Whoever competes with Me for either, I will break him."

"I am the Creator who originates from nothing and creates without a prior example. I fashion in the wombs as I please. I destine provisions, give life to the dead, and cause the living to die. I am the Maker who brings creatures from non-existence to existence and perfects their creation in the most complete form. By My making, the heavens hold together, and by My creativity, the earth is balanced."

"I am the Fashioner who gives everything its form and shape and creates without end. My creation does not resemble creation, and your minds cannot comprehend the marvel of My making. I am the Forgiving who forgives all sins, no matter how great, for those who repent and turn to Me. I rejoice in the repentance of My servant. I love whoever returns to Me and I open the doors of My mercy for him."

"I am the Bestower who gives without measure, gives generously without reproach, and honors whom I will without reason. I provide for you while you err, and I give to you while you turn away. I am the Provider who does not cut off His provision from anyone. In My provision is the life of all creatures. The provision of every soul on the face of the earth is written, so do not fear poverty or non-existence."

"I am the Opener who opens the doors of provision and mercy, makes difficult matters easy, and removes worries. The keys of the unseen are with Me, and the keys of the heavens and the earth are in My hand. I am the All-Knowing who encompasses all things in knowledge, so nothing that was, will be, or would be if it were, is hidden from Me. I know the secret and what is more hidden, what chests conceal, and what consciences hold."

"I am the All-Hearing who hears the crawl of the black ant on the solid rock in the darkest night. I hear the prayers of those who pray, the complaints of those who complain, and the whispers of hearts. I am the All-Seeing who sees everything, so nothing in the earth or the heavens is hidden from Me. I see your deeds, count your striving, and watch your intentions."

"I am the Judge who judges between My servants with justice and truth, and I do not wrong anyone by an atom's weight. My judgment is not rejected, My decree is not changed, and My scale does not tilt. I am the Just who acts with equity in all My affairs, so no injustice or oppression can be attributed to Me. With justice, the heavens and the earth were established, and with justice, I reward the good-doer and the evil-doer."

"I am the Subtle who is gentle with My servants, manages their affairs with kindness and discretion, and prepares for them what they do not know. I perceive your need before you ask and give you more than you hope for. I am the All-Aware who knows the inner workings of matters and their secrets. I comprehend every small and great thing. Nothing is hidden from Me, and no secret is concealed from My knowledge."

"I am the Most Forbearing who does not hasten to punish the disobedient, and I give them time to repent to Me, and I give the sinners respite. My mercy has preceded My wrath, and My forbearance has encompassed your sins. I am the Most Great whom minds cannot encompass, whom illusions cannot grasp, and whom nothing can be compared to. My greatness is above all description, and My grandeur is above all comprehension."

"I am the Forgiver who forgives sins and covers flaws and loves those who repent. My repentance is open and does not close, and My mercy is vast and does not narrow. I am the Appreciative who rewards little with much. I appreciate the gratitude of My servants and multiply good deeds many times over. I love the grateful and increase the blessings for the good-doers. I am the Most High whom none can equal in My loftiness, and whom none can match in My power. Everything is below Me, and every creature is in need of Me. I am the Greatest whose essence is great, whose attributes are great, and whose names are manifest. There is none greater than Me, none more magnificent than Me, and none more majestic than Me."

"I am the Preserver who preserves the heavens and the earth from perishing and preserves My servants from all harm. I preserve your deeds for you and record your words. I am the Sustainer who sustains bodies and souls and provides them with what helps them to endure. My provision reaches every living thing, and My support is not cut off from anything."

"I am the Reckoner who calculates your deeds and rewards every doer for his work. No one is wronged by Me, and no right is lost with Me. I am the Majestic who is magnified by everything and sanctified by every creature. My majesty dazzles minds and inspires awe in hearts."

"I am the Most Generous who gives without limits, honors without reproach, and loves the generous. In My hand are the keys of generosity, and with Me are the treasures of giving. I am the Observer who watches every movement and counts every breath. I am not heedless of anything. I encompass you with knowledge and see you wherever you are."

"I am the Responder who answers the prayers of the distressed, removes the distress of the afflicted, and helps those who seek My help. A sincere prayer is not rejected, and My doors are not closed to a seeker. I am the All-Encompassing whose mercy has encompassed all things, whose knowledge has encompassed all things known, and whose power has encompassed all things possible. There are no limits to My generosity and no end to My giving."

"I am the Wise who places everything in its proper place. I ordain matters with profound wisdom. Nothing proceeds from Me but the truth, and I do nothing but what is right. I am the Most Loving who loves the righteous and loves whoever loves Me, and I cast My affection into the hearts of creation. My affection is not cut off, and My love does not end. I am the Glorious who has all glory, all honor, and all greatness. All glory but Mine is perishable, and all elevation for others is fleeting. I am the Resurrector who resurrects the dead from the graves, sends messengers with guidance, and resurrects souls after death. In My hand is life and death, and by My decree is resurrection and gathering."

"I am the Witness who witnesses all things, and nothing is absent from My testimony. I witness your deeds, your words, and your intentions. I am the Truth who does not change, does not alter, and does not vanish. My word is the truth, My promise is the truth, My religion is the truth, and My meeting is the truth."

"I am the Trustee who takes care of the affairs of His servants and suffices them in what concerns them. Whoever relies on Me, I suffice him. Whoever depends on Me, I enrich him. I am the All-Strong who is not overcome, not resisted, and not weakened. By My strength, the heavens were established,

and by My might, the earth became stable. I am the Firm who is not cut off from support, and no weakness can make Me feeble. My strength is unmatched, and My firmness is unbreakable."

"I am the Protecting Friend who takes charge of the affairs of My righteous servants and gives them victory over their enemies. I love My friends and bring the righteous near."

"I am the Praiseworthy who is praised in all states and for every blessing and every grace. No one is truly praised but Me, and no one is thanked but Me. I am the Accounter who counts all things and enumerates all that is known, so nothing escapes Me. The number of breaths is with Me, the measures of lifetimes are in My knowledge. I am the Originator who originated creation from nothing and created existence without a prior example. By My will, there was a beginning, and by My decree, there was being."

"I am the Restorer who restores creation after their annihilation and gives life to the dead after their death. To Me is your return, and upon Me is your reckoning. I am the Giver of Life who gives life to the dead, gives life to souls, and gives life to hearts. In My hand is life and death, and by My command is fertility and barrenness. I am the Giver of Death who causes the living to die, annihilates the perishable, and ordains the times of death. No one dies except by My permission, and nothing perishes except by My command. I am the Living who does not die, does not perish, and does not vanish. My life is self-existing, with no beginning or end. I am the Sustainer who sustains all things, manages all matters, and maintains all existence. The universe stands by Me, and all affairs are managed by My judgment."

"I am the Finder who finds all things, so nothing is concealed from Me, and I am not in need of anything. I am self-sufficient from all worlds; My existence is complete. I am the Glorious who has full glory, perfect honor, and dazzling greatness. All glory but Mine is borrowed, and all elevation for others is fleeting. I am the One who has no second in My essence, My attributes, or My actions. The One, the Everlasting Refuge, I have no partner in My divinity."

"I am the Unique who does not subdivide, does not divide, and is not composed. There is nothing like Him, and He is the All-Hearing, the All-Seeing. I am the Everlasting Refuge who needs no one, and all are in need of Me. I am resorted to for needs, and complaints are raised to Me."

"I am the All-Powerful who is capable of all things, and nothing in the heavens or the earth can frustrate Me. I do what I will and ordain what I desire. I am the All-Capable whose power is not limited, and whose will is not opposed. I do what is impossible in your sight, and everything is easy for Me. I am the Promoter who promotes whom I will over others and advances matters by a known measure. I promote good before evil, and mercy before punishment."

"I am the Delayer who delays whom I will from others, and delays punishment as a mercy to My servants. I give respite but do not neglect, and I delay annihilation for a reason. I am the First who has no beginning, so My existence is self-existing and eternal. I am the Last who has no end, so My permanence is perpetual and everlasting. I am the Manifest who is made evident by My signs in the universe and My proofs in creation. I am the Hidden who minds cannot grasp, and eyes cannot encompass, for I am closer to you than your jugular vein."

"I am the Governor who owns all things and manages your affairs. I am the Most Exalted who is exalted above all shortcomings and resemblance, and My glory is above all description. I am the Most Kind who is good to My servants, treats them kindly, and bestows good things upon them. I am the Accepter of Repentance who accepts the repentance of My servants, loves those who repent, and restores them to My generosity. I am the Avenger who avenges the wrongdoers with My power and

takes justice for the oppressed with My wisdom. I am the Pardoner who pardons sins and forgives slips and loves pardoning from My servants. I am the Most Compassionate who has mercy on My servants and deals with them gently and kindly."

"I am the Owner of all Sovereignty, in whose hand is the dominion of all things. I give sovereignty to whom I will and take it from whom I will. I am the Lord of Majesty and Honor, to whom belongs all majesty and greatness, and all honor and generosity. I am the Just who is just among My servants in the distribution of provisions and the judgment of destinies. I am the Gatherer who gathers creation on the Day of Reckoning and gathers hearts upon My Oneness. I am the Self-Sufficient who needs nothing, and all are poor to Me. I am the Enricher who enriches whom I will from My grace and suffices them from asking others."

"I am the Withholder who withholds harm from My servants and withholds evils with My power. I am the Inflicter of Harm who can inflict harm upon whom I will with My wisdom and bring benefit to whom I will with My grace. I am the Giver of Benefit who bestows benefit upon My servants and encompasses them with My grace. I am the Light who illuminates the heavens and the earth, who lights up hearts, and who reveals the truths. I am the Guide who guides whom I will to My straight path and makes clear to them the way of righteousness."

"I am the Innovator who created creation without a prior example and brings into existence from nothing what has not been before. I am the Everlasting who's existence does not end and whose permanence does not fade. I am the Inheritor who inherits all things, for all things are perishable except My Face. I am the Director who directs all things to their purpose and manages every matter with wisdom and righteousness. I am the Patient who does not hasten to punish, and I give time to the disobedient as a mercy to them until they repent to Me."

At the end of this great manifestation, souls fall prostrate in reverence, and hearts dissolve in love. Glory be to You, O God, how great You are! O You who have encompassed all things in knowledge, and whom nothing in the heavens or the earth can frustrate. O You to whom belongs the command before and after. O You whose Oneness is testified to by all the universes. O You who are not questioned about what You do, while they are questioned. O You who says to a thing, "Be," and it is!

The Second Section
Before the Universe Was
The Discourse of Majesty in the Divine Presence, in the Station of the One Essence, where there is no comprehension and no comprehension of comprehension.
In the name of God, the First for whom there is no first before Him, and the Last for whom there is no last after Him, the Manifest by His light, the Hidden by His secret. The King who was before sovereignty and grandeur came into being, He who has no beginning and no end!

O God… What were You before the universe was? Before there was a Throne to be carried, and before there was a Tablet to be written upon, and before there was a kingdom to be managed? Before there was a time to be measured, and before there was a light to be seen or a darkness to be felt? Before there was a "before" or an "after"?

You were You… and nothing was with You. Glory be to You… You were, O God, where there was no "where"! Where there was no "how"! Where there were no limits! Where there was no imperfection! Where there was no addition! Where there was no need! Where there was nothing but You, alone! You were the Absolute Perfection, the Pure Greatness, the Light that cannot be encompassed, and the Might that cannot be conquered!

When His Eternal Light Shone! A call came from the Sacred Secret…

From the abyss of the hidden unseen, and from the antiquity of the silent eternity, His Holy Essence called out in the presence of the secret of Oneness, to declare the glory of perpetuity, and to remove every veil before His perfection. So His majesty was manifest in a splendor that no sights can encompass, and no minds can grasp. The universes fell silent, and existence stood in awe. At the threshold of His absolute grandeur, the voice of Truth resounded from the tongue of Greatness that none but He utters, declaring: **“Who is it that can encompass My greatness? Who is it that can describe Me as I am? Who is it that can grasp the essence of My beauty or attain the secret of My perfection, but I?”**

The echo returned from the very core of the Kingdom of Dominion, answering for the Essence of Truth, with a clear statement, manifest in the silence of the Secret: **“Glory be to Me! No description can comprehend Me, no limit can contain Me, and no time or place can confine Me. For I am exalted above all imagination, and transcendent of all comparison, and there is no partner with Me in My Oneness.”**
And in the awe-inspiring, dense light, a heavenly statement flowed, which material ears cannot grasp, but which hearts stripped of all else can. It declared the perfection of the Divine Essence: **“I am the One whom events do not change, whom assumptions do not grasp, and whom created, limited minds cannot encompass. I am the One whom needs do not burden, and whom no time or place holds. I am the Absolute Self-Sufficient One, the Ever-Present over all things by My power. Not an atom's weight is hidden from Me in the heavens or the earth, nor anything smaller or greater, except that it is in a clear record.”**

The Holy Essence's Glorification in the Highest Realm and the Declaration that Everything is Perishable Except His Face.
At that moment, Your holy essence glorified itself in Your loftiness… and the glorification was merged with the secret of being. From the very core of power, Your true decree overflowed with its statement, and the eternal call of Tawhid burst forth into all of existence, to which hearts long and souls humble themselves, declaring: **“No authority manages but I. Everything with Me is by a scale, and every matter in My knowledge is ordained. I am the One, the All-Dominant, the Unique in the Kingdom**

of Dominion, whom nothing in the heavens or the earth can frustrate." And in the moment of the Divine Essence's manifestation in the heights of the Presence, the Secret fell into prostration in silence, and the Kingdom of Dominion

rejoiced with the secrets of holiness, saying with the tongue of absolute submission: **"Everything is perishable, except Your Face, which remains with its majesty. O Everlasting of eternity, O Ever-Present of perpetuity, O He to whom there is nothing like, and He is the All-Hearing, the All-Seeing."** And Your eternal light shone in the might of existence, so the divine statement resounded, declaring: **"I am the First who has no beginning, and I am the Last who has no end. And I am the Living who does not taste death. Glory be to Me! I am the One to whom all affairs are returned, and in whose hand are the keys of the unseen. So worship Me and rely upon Me with true reliance.**

" And in the light of Your vast mercy, an immeasurable expanse was manifested, by which all of existence overflowed. And a call shone forth from the sky, a chant in the hearing of every being: **"My mercy has encompassed all things. By it, the most powerful one softens, the veil is given, and existence is lit with light and peace. For it is the source of all giving and the secret of all permanence. Without it, nothing in existence would be straight."** And on the expanse of majesty, Your absolute greatness bore witness to this overflow, and the Truth spoke with a statement that falsehood cannot approach from before it or from behind it: **"By it I am established, and by it everything was. And by it the veil is lifted, and the face of the All-Merciful shines. My mercy has overcome My wrath, and My grace has preceded My justice, and by it the heavens and the earth are established."**

From the Secrets of Wisdom and the Might of Will: For He is the One in whose hand is the dominion of all things…

He is the One who was manifested by His sublime attributes… From the depth of His eternal wisdom, in the sanctuary of Destiny that encompasses all things, His holy essence spoke with a wise statement in which the secrets of cosmic management flow, saying: **"I am the scale of just command. By Me, things are given and withheld, and by My knowledge, destinies are written in eternity. So I raise whom I will and humble whom I will, with a wisdom that does not err. There is no injustice in My judgment, and no deficiency in My management, and every matter with Me is by an equitable scale.**

" And when His will, glory be to Him, shone forth in the un-conquerable intention of Truth, His great statement descended into the core of eternity, declaring a sovereignty that has no limit: **"There is no movement in the universe except by My command, and no pulse in existence except by My knowledge, and no flutter in the heart except by My permission, and no atom beats except by My permission. My will is effective, My power is comprehensive, and My desire is dominant. Nothing in the heavens or the earth can frustrate Me, and not an atom's weight is hidden from Me."** And His awe was manifested in the sky of the Kingdom, and the statement of Tawhid resonated from the tongue of His majesty that speaks only the truth, declaring: **"I am the Worshipped One who has no partner. No one competes with My sovereignty, and nothing resembles Me in My loftiness. I am the One, the Unique, the Everlasting Refuge, who neither begets nor is born, and to whom there is none equal. So all supremacy besides Me is perishable, and all greatness besides Me is fleeting. Is there any god besides Me to be worshipped or to be resorted to?"**

And when Majesty was Manifested and He said, "I am God, there is no god but I," Your Essence addressed its most splendid lights of majesty…
From Your holy Throne, Your voice resonated with ultimate greatness, and all existence fell silent. And when Your sublime essence, with its eternal will, addressed itself, and majesty was manifested in the holiness of greatness, the voice of the One Truth resounded in the sky of Tawhid, with the tongue of His greatness that cannot be approached, declaring: **“Is there any god besides Me? And is there any Lord to be worshipped or resorted to other than Me?”** And the answer came from His sublime essence, manifesting in the greatness of His power that cannot be conquered, and declaring the perfection of His Oneness: **“Glory be to Me! There is no god but I.**

No one can do what I will! And there is no one who can reverse My judgment, or repel My decree, or overpower My command. And I am over all things capable.”
And the Truth resonated with the tongue of His absolute grandeur, while the universe was silent in reverence and humility, declaring: “I am the One who, when I want a thing, I say to it: 'Be,' and it is! By My word, the universes were established, and by My will, every management was completed. And Our command is but one, as with a glance of the eye; nothing tires Me or frustrates Me.

” Then the statement of Truth overflowed from the abyss of the most splendid light into all the realms of the Kingdom, declaring His holy essence: “Indeed, I am God, there is no god but I. I created creation for them to know Me. I created existence for them to witness the wisdom of My management. I wrote mercy before punishment, and I have counted every atom and numbered every breath! Not an atom's weight is hidden from Me in the heavens or the earth, nor anything smaller or larger, except that it is in a clear record, and I am of all things All-Knowing.”

And from God’s Magnificent Attributes: He is the First, the Last, the Manifest, and the Hidden.
The Truth was manifested with the most splendid manifestations of His Most Beautiful Names, and in the perfection of His Most High description, and He said with the decisive word whose essence no human can grasp, and no minds of creation can encompass: “I am God, who is sanctified from the grasp of senses and is exalted above the encompassing of minds. No sights can grasp Me, but I grasp all sights, and I am the Subtle, the All-Aware! Nothing is hidden from Me, and My knowledge of it is encompassing. Nothing is a secret, but My comprehension of it reveals it. With My hiddenness, I encompass all things, and with My manifestation, I am manifest in all things. I am the First, there is nothing before Me, so there is no beginning to My existence, and no eternity by which My antiquity can be measured. And I am the Last, there is nothing after Me, so there is no end to My permanence, and no annihilation can reach My perfection. And I am the Manifest, so there is nothing above Me. There is no one above Me who dominates or rules, and everything below Me is submissive to My majesty. And I am the Hidden, so there is nothing below Me! For no veil can conceal Me, and no hidden thing is concealed from Me.

To Me all matters are returned, and My knowledge encompasses the secret and what is more hidden. I am the One whose mercy has encompassed all things, has encompassed every existing thing, and has included every heart. By it, I give life and cause death. By it, I give and withhold. And I am the One who, if My servants ask Me with sincerity and reverence, in the darkness of the night and the light of the day, I answer their prayers and illuminate their paths. And if they seek My forgiveness, I forgive their sins and their major sins, and I replace their evil deeds with good ones. And if they return to Me with sincere repentance and genuine remorse, I open for them My vast doors that never close! So there is no despair from My spirit, and no despondency from My vast mercy. My doors are wide open for the repentant, and My generosity is not cut off from the hopeful. For I am the Most Merciful of the merciful. I am the One who, if a servant wants to be close to Me, and he strives with his heart and soul

towards Me and strips himself of all but Me, I walk to him. If he walks to Me one step, I rush to him ten from the overflow of My grace. If he remembers Me in his soul, I remember him in My soul. If he remembers Me in a gathering of people, with praise and sanctification, I remember him in a gathering better than theirs of the angels brought near in the highest heavens. O you who desire nearness, here is My door open, and the path of My love is made easy. Is there a seeker of My grace or a desirer of My nearness?"

And God Created the Light to Be a Witness to His Greatness…

Before the universe was, before a Throne was carried, and before a Chair was inscribed upon, and before time was measured, and before a Kingdom of Dominion was seen, before all things existing and non-existing, there was only God, alone, the Eternal, the Everlasting. And His Light, which emanated from His sublime essence, was the secret by which the universes were established, the splendor by which every being was enlightened, and the spirit by which life flowed in every existing thing. He, the Exalted, looked upon His sublime essence, and a statement overflowed from it, declaring with the word of Truth that has no reversal: "I am God, there is no god but I. I was alone, and nothing was with Me. So I loved to be known, and I created creation for them to know Me. And I created the Light to be a witness to My greatness, for it is the first thing by which I manifested Myself in the world of creation, and by it My reality was revealed to whoever I willed to know it."

God said to the Light: **"Manifest with My Light!"** And it manifested, and the light spread out into the depths of non-existence, and it was the first witness to the Absolute Majesty. From His divine overflow, secrets burst forth, and from it the springs of existence flowed. It was the Eternal Light, preceded by no creation, and not grasped by annihilation; a light by which the seven heavens were established without pillars, and by which destinies were inscribed in the Preserved Tablet; a light by which the angels knew their Lord, and by which the entire existence prostrated in an endless reverence.

From this most holy Light, the heavens were created with all their splendor. From this Light, the lights of Majesty burst forth in every horizon. From this Light, the angels stood by the command of their Lord, not disobeying and not tiring. From this Light, all of existence became a sanctuary that glorifies, a reverence that illuminates, and a submission that prostrates under the shadow of a grandeur that does not fade. So, can an eye not see this Light that has encompassed existence, or a heart not humble itself to this Majesty from which all splendor and beauty originate?

And it was from the perfection of the Light and the testimony of its existence that glorification should flow, declaring the reality of its Lord: "Glory be to You! How great You are! How splendid Your majesty! How vast Your mercy! For You alone are the Light that is not extinguished, the Majesty that is not grasped, and the Mercy that does not run out."

So God said to it, addressing it with His holy word: **"You are My greatest creation. By you, everything comes into being by My command, and from you, every light in My universe emanates, and upon you stand all the scales of existence! You are the peak of My creation, and the first of My command's manifestations. So be a witness to My divinity, a proof of My Oneness, and a light for whoever wishes to be close to Me."** Then He said to it, entrusting it with the secret of cosmic management: **"Be the tongue of Power, and be the lamp of Wisdom, and be the ink of destiny and fate, and be the proof of the Supreme Kingdom! For you are My statement to My creation, My proof of My command."**

And the way of My knowledge is for whoever desires to know Me with true knowledge.

Was there darkness? ... No, there was only His light, glory be to Him. There was no blackness, for nonexistence itself was not yet. There was no void, for the void had not yet been created. Rather, there was light, there was majesty, there was eternal greatness, and there was Allah alone. Nothing resembled Him, nothing was comparable to Him, no limit could encompass Him, and no description could define Him. Allah said: "My light is not to be encompassed, nor compared, nor likened to anything. If I were to unveil the veils of My light to the universes, souls would burn, bodies would melt, the heavens would vanish, the mountains would be leveled, and the worlds would perish before they could grasp a fraction of it. My light is a secret that cannot be comprehended, nor encompassed by imagination, nor does anything resemble it. If it were unveiled to a creation, they would dissolve from its eternal brilliance, the being would be erased, the mountains would crumble, and the universes would vanish, before their eyes could endure a fraction of it! It is the secret of souls, the radiance of the celestial kingdom. By it, destinies are written."

Allah said: "My light is that by which The knowing ones are guided, by which the seers see, by which wisdom overflows and secrets are written, by which souls are revived, by which Gardens are built, by which scales are erected, and by which the heavens are raised without pillars that you see!"

When the light overflowed to the Throne… the Throne was one of the greatest creations in the celestial kingdom, but it could not be stable until Allah cast His light upon it, giving it a station, clothing it in the garment of permanence, and commanding it to be firm, and it was firm. He commanded it to glorify, and it glorified. He commanded it to bear His majesty, and it bore it.

When the light overflowed to the Footstool… the Footstool was the station of might, but it could not stand firm until Allah cast His light upon it. So it became encompassing of all things—the throne of knowledge, the secret of wisdom, and the station of judgment. From it, rulings are issued, destinies arrive, and secrets are inscribed on its pages.

When the light overflowed to the Preserved Tablet… the Tablet was in the grasp of power, but it could not write until Allah wiped it with His light. So it became preserved by the secret of majesty, where destinies are written, and fates are recorded. It does not err a single letter, nor overlook a single matter, and it writes only with the knowledge of Allah.

When the light overflowed to the Pen… the Pen was an obedient creation, but it could not write until Allah said to it: "Write!" The Pen trembled from the awe of the Divine Presence and said: "What shall I write, my Lord?" Allah said: "Write the destinies of creation until the Day of Judgment!" So the Pen flowed, and the ink spilled, and it wrote what was to be, and the pages of destiny were filled.

When the light overflowed to the angels… Allah cast the light, and from it He created the angels. They were beings of light, who do not eat, nor drink, nor sleep, nor weaken, nor cease glorifying. They know nothing but obedience, ask for nothing but remembrance, and glorify nothing but the majesty of Allah. The angels looked at the light and said: "O Allah! This is a light that cannot be comprehended, a majesty that cannot be endured, and a greatness that cannot be encompassed!" Allah said: "This is My light, and by it the heavens and the earth are established. It is the light that, if it touches a thing, brings it to life; if it overflows onto a heart, it illuminates its insight; and if it manifests upon a saint, it raises him to stations of proximity!"

When the light overflowed to the universes… the universe, before its creation, was a silent page. But when the light manifested, the stars exploded, the suns shone, the planets glowed, the clouds stretched, the rays spread, and the galaxies were filled with an undying radiance. Then Allah said to the heavens: "Be!" and they said: "We hear and we obey!" Then He said to the earth: "Expand!" and it

said: "We hear and we obey!" Then He said to the mountains: "Be firm!" and they said: "We hear and we obey!" Then He said to the seas: "Fill!" and they said: "We hear and we obey!"

When the light overflowed to the Prophets… Allah said: "I have placed this light in My most beloved creations, in the Prophets and the righteous—in those who loved Me and whom I loved, in those who remembered Me and whom I remembered, in those who worshipped Me and whom I elevated!" The pure souls said: "O Allah! Give us a share of this light, so we may be guided and guide others, and so the path of guidance may shine through us for those who come after us!"

When the light overflowed to the hearts… **Allah said**: "My light is comprehended only by those who have purified their hearts. My secret is granted only to those whose intention is sincere. My door is opened only to those who glorify Me and call to Me!" And The knowing ones said: "Whoever is given the light sees by it; whoever has the door opened to him enters it; whoever is granted permission hears; and whoever tastes knows!"

The Third Chapter - Before Creation Was Created – How the Universe Was in the Presence of the Supreme Manifest

In the name of Allah, the Living, the Sustainer, the Manifest by His light, the Hidden by His secret, the One who has no second, the Eternal who has no beginning, the Everlasting who has no end, transcending limit and form, unique in majesty and greatness. Eyes do not perceive Him, conjectures do not encompass Him, and the universes do not contain Him. He is the one who brought them into existence with His word: **"Be!"** and they were!
O First of the First… O You who were before anything existed, O You who were alone in eternity, O You in whose grasp all universes were, O You whose light filled the distant void, where there was neither heaven nor earth, nor a sun to rise nor a moon, nor a star to guide travelers in the night of the desert. O Allah… O Manifest, O Hidden, before the universe was, Your light was. Before the universes were, Your splendor was. Before the celestial spheres were, Your greatness was. Before the Throne was, Your might was. Before the angels were, Your dominion was. Before the atoms were, Your secret was.

O First Presence… O You who called in the unseen: **"Be!"** and existence erupted from the sea of nonexistence, and light shone forth from the hand of the secret. O You who manifested upon nonexistence, so its atoms trembled. O You who called in secrecy: "I am the King, the One, the Subduer." So the souls prostrated before they were created, the universes glorified before they came into being, and the angels said in the unseen: "Glorified, Sanctified, Lord of the Throne and the Kingdom."

O Lord of the universe when there was no universe, O Lord of the Throne when there was no Throne, O Lord of names before the name was named, O Lord of light before there was radiance, O Lord of darkness when silence, like eternity, was stretching over the face of nonexistence, O Lord of the cloud of unknowing when everything was in a state of concealment, how was existence repeating in the chambers of eternity: **"There is no god but Allah… There is no god but Allah… There is no god but Allah…"**

O You who said **"Be,"** and light was the firstborn in the world of the secret. O You whose lights of face shone upon the void, so the atoms of nonexistence trembled like a scroll. O You who addressed the unseen and said: **"Be!"** and the universes burst forth like the breaths of migrants. O You who by Your command drew the boundaries of place and time. O You who wrote with the ink of power upon the pages of nothingness, so there was the Tablet, and there was the Pen, and there was the supreme wisdom writing the secrets of the beginning and the end.

O You who has no beginning and no end, O You who are the First without a start, and the Last without an end. O You for whom the universe was like an embryo in the womb of nonexistence, and You alone surrounded it with Your light. O You for whom the Footstool prostrated before it was spread, and the Throne bowed before it was erected, and the Pen glorified before it was created. How were the souls glorifying in the courts of nonexistence and chanting: "Glorified, Sanctified, Lord of Might and Power"?

O Allah… when You gave permission for the light to burst forth, the secret manifested like the sun in the night of the void. And when You gave permission for the Pen to write, the ink of the will flowed on the page of eternity. And when You gave permission for the Throne to be erected, the pillars of nonexistence trembled, and the seven heavens shone.

O First Light… O You whose Self was radiating a light without bounds. O You whose power extended over the vast spaces of the void. O You whose greatness overwhelmed nonexistence with its awe…" How were the universes glorifying in their absence before they knew the meaning of presence?

O First Manifestation… When Allah wanted to be known, He said to nonexistence: **"Be!"** So the Throne was the manifestation of greatness, and the Footstool was the place of might, and the Tablet was the mirror of wisdom, and the Pen was the tongue of the hidden secret, and the light was the first witness to the presence of the One, the Unique.
O Allah… O Ancient… O Eternal… O Everlasting… How were the universes being formed in the seas of light? How were the names being drawn on the pages of the unseen? How was existence like an embryo in the belly of the secret? How were the souls like sleeping seeds, waiting for the call of **"Be"** to burst forth from the sheaths of light?

O You to whom belongs might in the heavens and the earth, O You who says to a thing **"Be,"** and it is without delay, O You whose light was glorifying in eternity, O You for whom the angels were glorifying in the absence of the universes, O You for whom the heavens were like smoke in Your hands, O You for whom the souls were like shooting stars glorifying in Your kingdom, how were the universes when they were without a universe? And how were the voices when the sound was the whisper of eternity?

O Allah… teach me the secret of this universe before it came to be. Teach me how You manifested upon nonexistence, so it became existence. Teach me how Your will drew the keys of the universes on the page of the void. Teach me how the souls were glorifying while they were still in the loins of nonexistence, and how the lights were shining while they were still in the unseen of the hidden secret.

O Allah… O First of the first, O Last of the last, O You who began everything from nothing, O You who drew existence from the ink of Your power, O You who fashioned the universes from the light of Your ancient face, make me one of those who saw the secret in the beginning, and heard the first call: **"Be,"** so the truths were revealed to them, and the universes confessed their hidden secrets. Glory be to You… O You who were before anything existed, O You who will remain after everything perishes. O You for whom the light was a servant to Your Throne, and the Throne was a servant to Your will, and the universes were a rug beneath Your feet. O You to whom is the return, O You to whom is the destination.

Before there was anything, there was Allah… Before there was a heaven to cast a shadow or an earth to carry or planets to swim or stars to twinkle, or angels to prostrate, or souls to be breathed, there was Allah in His majesty, and the Throne was above the water, and His kingdom was established by His wisdom, and His will alone was the doer. And there was nothing in existence but His light, but His dominion, but His eternal glory that has no beginning and no end.

In the presence of greatness, the Throne glorified, and the Pen spoke by His command, and the Tablet held the secrets of what was and what will be. And His supreme kingdom overflowed with lights. The light was shining in His presence, and nothing existed except by His command, and no motion moved except by His will.

And when the divine command was spoken… the universe trembled in the unseen, so the light burst forth, and from it radiance manifested, and the heavens were stretched, and the earth extended in its obedience, and the universes were created in an eternal prostration, for nothing is created except it glorifies, and nothing comes into being except it is obedient, and nothing sets forth in existence except by glorifying its Creator: **"Glorified is He who created the heavens and the earth and what is between them in six days, and no weariness touched Him! All that is in the heavens and the**

earth glorifies Him, and He is the Almighty, the Wise!"
Before creation, the universe glorified without a tongue… There was no human to speak, nor any creature to prostrate, but every atom in existence was a prostration, every particle in the void was a bowing, every vibration was a glorification, and every breath of light was chanting: "Glory be to You! We do not know You with true knowledge, nor can we enumerate Your praise. You are as You have praised Yourself!"
When Allah wanted to create the creation… He said to the light: **"Be!"** So it burst forth from the secret of eternity and was embodied in His kingdom. From it, the lights of guidance branched out. So wisdom was in Muhammad before creation existed, and remembrance was being written before the tongue was created, and praise was being declared before those who praised came into being!
Thus, the entire universe was a prayer niche… The stars glorify as they glow. The sun prostrates as it rises. The moon bows as it becomes full. The galaxies rotate in their orbits in obedience. The waves roar as they glorify. The wind blows as it praises. And everything revolves around His Throne, just as the angels revolve around the Supreme Light, just as hearts revolve around His love, just as souls revolve around His eternal kingdom! And every atom in it knows its Lord, and every being in it submits its face, and every beat in it testifies to His Oneness… The void was a stillness adorned with majesty. The light was the cloak of the kingdom. The silence was the language of the Presence. And existence was the robe of sanctification! There was no sound to be heard, but the dimensions were singing: "Sanctified… Sanctified… Lord of Might and Power!"

"O Allah, make me one of those who saw You before they knew You, who glorified You before they comprehended You, and who longed for You before they saw You. So they were for You, by You, and to You they return!"

And when Allah willed to manifest His greatness in His creation… He commanded the Pen, so it inscribed on the Tablet: **"I am Allah, there is no god but I. I have written My mercy before My wrath, and I have made My light the origin of everything!"** The Tablet trembled with joy, the Pen prostrated in submission, and the universes shone with the light of the first word, by which the heavens were established, by which the souls were adorned, and by which everything spoke of Oneness!
Then Allah said to the light: "Go!" So the light traveled in the depths of the unseen and became a secret in the kingdom. Then He said to it: "Bear witness!" So the light became a witness to everything, and became in every thing a sign, and in every sign a light. And from this light… the favored souls burst forth, the glorifying minds were established, and Muhammad ﷺ was created—the secret of beauty, the light of majesty, and the most perfect of perfection. So he was the first lamp, he was the preceding witness, and he was the beloved before creation!

At that time, the souls in the world of atoms said: "Yes, You are our Lord!" So it was an eternal testimony, and an everlasting covenant upon Your Oneness, and the acknowledgment of Your Lordship." So the call of majesty sounded: "I am Allah… there is no god but I! I created you from My light, and I lit for you the lamps of guidance, and I established for you paths in the universes. So whoever sees Me by the light of his heart, has seen Me. And whoever seeks Me, finds Me. And whoever loves Me, I am his guardian and his helper. I love him and I bless him, until he is with Me, and is for Me!"

And so… the universes were a mirror of His majesty, the breaths a melody in His glorification, the hearts echoes of His tenderness, and the souls birds that hover around His Throne, seeking nothing but His face, longing for nothing but His beauty, prostrating in no other niche but the niche of His love, and calling out only: **"He!"**

The Pen – The Tongue of Inscribed Destiny

In the name of Allah, the All-Knowing, the Wise. O Pen of light, O first of creations, O witness of destinies, O guardian of secrets, O tongue of wisdom, O speaker of fate, O repository of knowledge, O inkwell of wisdom, O chord of eternity, O dawn of everlastingness, O engraving of the secret, O trustee of the will. You journeyed in the lights of the Dominant, you prostrated at the Lote Tree of Knowledge, you were illuminated by the secrets of everlastingness and spoke with the declaration of eternity. With you, the books flowed, in your lights, wisdom proceeded, for you, the angels bowed in reverence, for you, the pens prostrated in sanctification, and for you, the universes trembled in awe.

O Pen created from the light of the will, O first to speak by the command of **"Be,"** O witness of the beginning, and key to wisdom, you traveled in the worlds of the unseen and carried the secrets of Lordship. You inscribed on the Tablet of Truth words that do not vanish. Every letter of them is a galaxy, and every ink from them is a sea of the lights of greatness.

O Pen, did you not bear witness to the day when the universes were a drop in the sea of the unseen? Did you not tremble when the first letter manifested, and **"Read in the name of your Lord"** was the key to creation? Did you not write: **"The Most Gracious taught the Quran, created man, taught him expression"**? Were you not the one who knew the secret of order, the one prostrating in the niche of eternity, the one glorifying in the presence of timelessness? You witnessed the birth of secrets, and you heard the call of divinity in the silence of the unseen, and you wrote on the lines of light what minds cannot comprehend. So you spoke with the tongue of truth, and you inscribed on the Tablet of Allah all that would be. From you, the destiny of creations was written, from you, the destinies of the lovers flowed, from you, the sparks of prophethood were sent forth, and from you, the journey of perfection began.

O Pen of the Secret, you are the one who wrote the secret of **"He,"** so everything revolves around the letter, and every existence seeks the meaning, and every heart whispers what is in you of signs. O descendant of light, O bearer of the secret of fate, O witness to the previous knowledge of Allah, the presences sanctified you, the angels of proximity circled you, and the souls looked at you as a prayer niche in which the secrets of the first covenant are recited.

O Pen of power, O ink of wisdom, O first of what was created, O sword of light in the hand of greatness, O bearer of destinies, O calligrapher of secrets, O you who poured your ink from the sea of the unseen and drew the universes with letters of light, make us read in your lines the secret of **"Be,"** and see in your letters the gleam of eternity, and hear in your flow the voice of Oneness.

O Pen of light, O first to speak, how did destinies flow by you? How were the first words inscribed by you? How did the ink flow from the sea of eternity? The Pen said: "When I heard the command **"Be,"** the universe trembled around me, and I saw the ink of light gathering in the grasp of Truth, and I heard the voice of might saying: 'Write…' So a white tablet like the day was opened before me, and there was nothing else, so I began to write and write. And every time I finished a line, a new line emerged, and every time I finished a letter, new letters emerged. And the first letters were of light: (K - N). And when **"Be"** was written, the universes exploded, the rivers flowed, and the destinies spread. And every dot of my ink was a universe of universes, and a world of worlds."

O Pen of fate, O voice of destiny, how do you inscribe destinies? How do you determine fates? How do you write death and life, meeting and separation, giving and withholding? The Pen said: "I am the tongue of destiny. I am the first utterance. I am the ink that does not run out. I am a sea that has no

end. I am the line that begins and never ends. Every day, I am commanded, so I flow on the pages of the unseen. I write the lifespans of creation. I write their breaths. I write their tears and their pains. I write their destinies and their dreams. I write their ends and their demise. And I do not finish a line except that I am commanded with a new line. And my ink does not dry up except that new ink is poured. And all that I write is recorded in the Preserved Tablet in the treasures of the unseen until the Great Day of Judgment."

O Pen of the secret, O tongue of the unseen, how did you write the names of the Prophets? And how were the destinies of the saints inscribed? And how did you record the names of the martyrs? The Pen said: "I wrote the names of the Prophets with letters of light. I wrote Adam when the soul was breathed. I wrote Noah when the Ark flowed. I wrote Abraham when he was thrown into the fire.

I wrote Moses when the Compeller addressed him. I wrote Jesus when he shone with light. And I wrote Muhammad when he said: 'At Your service, my Lord, and I am Your slave.' And I wrote the names of the saints in the language of the secret. I wrote them with the ink of concealment. I wrote them in the depths of eternity, so no one can read them except those who are absent from themselves, and no one can understand them except those who are annihilated in 'Allah'."

O Pen of the first letters, O revelation of the Most Sacred Light, how did the writing begin? How were the first letters inscribed? How did the ink flow from the sea of eternity? The Pen said: "When I heard the command **"Be,"** the universe trembled around me, and I saw the ink of light gathering in the grasp of Truth, and I heard the voice of might saying: 'Write…' So a white tablet like the day was opened before me, and there was nothing else. I began to write and write, and every time I finished a line, a new line emerged, and every time I finished a letter, new letters emerged. And the first letters were of light: (K - N). And when **"Be"** was written, the universes exploded, the rivers flowed, and the destinies spread. And every dot of my ink was a universe of universes, and a world of worlds."

O Pen of light, O sword of might, O sea of inexhaustible ink, O line of eternity that is not erased, O tongue of truth that speaks nothing but the truth, flow in your lines, and write the names of the souls, and write the destinies of life and death, and write the devotions of the saints, and write the Commandments of The knowing ones.

O Pen, O line in the hand of Allah, how do you speak with the command **"Be"?** And how do you inscribe what did not exist? And how do you draw in the void lines of light, shadows, and secrets? The Pen said: "I am the hand that does not err. I am the tongue that does not forget. I am the voice that does not fall silent. I am the writing that is not erased. If you want me to write for you, ask for whatever you want. And if you want me to conceal from you, then be as Allah wanted you to be. Surrender to the pen of destiny, and do not question what is written: 'Why?' I am the Pen that wrote your name, and wrote your meeting, and wrote your life, and wrote your death, and wrote your resurrection, until your meeting with Allah."

O Pen of the unseen, O line of eternity, O source of the first letters, how do you write without stopping? How do you draw destinies without tiring? How do you inscribe days and lifespans? The Pen said: "I am ink that flows by the hand of the Most Gracious, so how can I tire? I am a letter from the sea of **"Be,"** so how can I stop? I am a dot from the light of 'Allah,' so how can I perish?"

O Lord of the Pen, O You who inscribed destinies, and wrote names, and separated the letters, O You who made the Pen a sword, a dot, a letter, and a beat, make us among those who are written on the tablet of contentment. And make our names inscribed in the scrolls of proximity. And make our letters

from the light of certainty, so we may be with the First Pen, in the first assembly of intimacy, and we may sip from the ink of the first secret.

Glory be to You, O You who taught the Pen what it did not know. Glory be to You, O You who made the ink an inexhaustible sea. Glory be to You, O You who wrote the letters with wisdom, and placed in them the secrets of eternity. O You who said to the Pen, "Write," so it flowed on the pages of the unseen, and inscribed the universes, and drew the appointed times, and wrote all that was and will be, until the Day of Judgment.

O Lord, just as You made the Pen the beacon of the beginning, make our souls pens in the hand of the will, with which You inscribe the lights of Oneness, and draw the faces of the beloved, and inscribe the stages of arrival. And write us among the people of the secret, who read without eyes, and write without hands, and witness what has not been seen, and know what has not been said.

O Lord, O You who made the Pen the first witness to Your decree, the first recorder of Your command, and the first tongue to speak Your secret, give us a share of the light of this Pen, a provision from the secrets of its writing, a light from the blessings of its lines, and wisdom from the secrets of its letters, so we may be among the people of knowledge and Knowledge, the inheritors of the Prophets, and the people of wisdom whom You guide with Your light, and for whom You open from the treasures of Your knowledge.

The Footstool – The Station of Knowledge and Dominion

In the name of Allah, the Great, the Most High, whose Footstool encompasses the heavens and the earth, and no weariness touches Him, who is not taken by slumber or sleep, the Living, the Sustainer, the Compeller, who, when He manifests upon His Footstool, the pillars of existence tremble in awe, and the creatures prostrate willingly and by compulsion, and the angels fall down glorifying His majesty…

O Footstool of awe, O place of might, O station of the secret, O place of management, O niche of knowledge, O treasury of wisdom, O qibla of the celestial souls, O ascension of the holy minds, O place of submission and transcendence, O you upon whom the Compeller manifested with the light of His greatness, so you were illuminated, and the universes bowed to you, and the angels were in awe of you, and the pure souls prostrated at your holy court.

O you whose Footstool encompasses everything, for the Footstool is the station of awe, the throne of dignity below the Throne, and the arena of manifestation below the Lote Tree. It is the shadow of majesty, the scene of admonition, the fortress of reverence, and the pulpit of the divine call that is heard only by purified hearts.

O Footstool of the kingdom, O carpet of greatness, O station of absolute dominion, O bearer of the secrets of the first sciences, O abode of destinies, O place of majesty and power, O confluence of the lights descending from the Throne, seat me on your carpet so I may see what cannot be seen, and hear what cannot be said, and witness the secrets of wisdom in the presence of might.

O Footstool of knowledge, O cradle of judgments, how did you become the carpet of dominion and the assembly of The knowing ones? How did you encompass the heavens and the earth, and surround all things, and nothing from the unseen knowledge escaped you? The Footstool said: "I am the published knowledge of Allah. I am the first sheet of the universe. I am a dot from the sea of knowledge. I am the first line in the book of wisdom. I am the Preserved Tablet for the secrets of the universes. I am the

encompassing vessel for the destinies of creation. And I am the place of the majesty of Allah. And beneath me is the throne of the Throne, and I am the first ascending stair toward the Lote Tree of the Utmost Boundary."

O Footstool of greatness, O carpet of destiny, how did you encompass the heavens and the earth, and yet nothing encompasses you? How did you bear the knowledge of the unseen and encompass the destinies of creation, and yet you are beneath the Throne, and the Throne of the Most Gracious is above you? The Footstool said: "I am from the light of the Throne. I was poured from the splendor of majesty, and shaped from the spark of might, and filled with the knowledge of Allah. So do not be deceived by my size, nor look at my station, for I am not to be compared with the place of greatness, so how can I be compared with the Throne? The Throne is the dominion of greatness, and I am the dominion of knowledge. So whoever wants knowledge, let him sit on my carpet. And whoever wants greatness, let him ascend to the Throne."

O Footstool of majesty, O bearer of secrets, what is your secret in gathering knowledge? And how did all knowledge become concealed within you? And how do you record the destinies of the servants, and your pen does not err in writing the fates? The Footstool said: "I am the book, I am the pen, I am the ink, I am the line in which the universes were written. I am the Tablet on which the first command was engraved. I am the light in which **"Be"** shone, so the heavens were spread, the earth was suspended, the destinies were born, and the worlds spread. And in me everything is written until the Day of Annihilation. And I am the guardian of every secret until Allah gives permission to break the seals."

O Footstool of dominion, what is said to you in the silence of the night? And what are the names that are recited to you in the prayer niches? And what are the lights that descend upon you in the station of awe? The Footstool said: "Every night, I hear the whispers of The Knowing One souls. I listen to the glorification of the angels around me, and I listen to the voices of The knowing ones as they chant the names of majesty: **O Guardian – O All-Knowing – O All-Seeing – O Compeller – O King – O Sustainer**…. I hold the reins of destinies, and I turn the pages, and I reorder the fates, and I record what is written in the tablet of the unseen. And in the silence of the night, the secrets of the Throne are revealed to me, and I drink from the river of knowledge that flows from above me, so my pillars are illuminated, and the signs of might manifest in me."

O Footstool of judgment, O grasp of Truth, how do destinies travel on your carpet? And how are judgments written in your presence? And how does the ink flow on your lines? The Footstool said: "I swear by the bearer of the First Pen, that every letter written is a spark from the light of Truth. And every line inscribed is a wisdom from the wisdom of the Most Gracious. And every command executed is a command from the dominion of might. I am the focus of gazes. I am the secret of flow. I am the tablet of fate. I am the landing place of destinies. I am the reference of souls. I am the supreme station of judgment. Whoever draws near to me hears the moaning of the universes. And whoever sits on my carpet sees what is written in the unseen. And whoever recites the names to me, the door of hidden knowledge is opened for him, and his eye is astounded, and he vanishes in the sea of secrets."

O Footstool, O carpet of the first knowledge, O gatherer of the first letters, O station of the Pen and the ink, O you who writes destinies with the ink of light, O you who records appointed times by the command of Allah, O you who counts breaths, and draws the path for the servants. Lift your veil from me, so I may see what was written for me in eternity, so I may hear the voices of destiny, and listen to the whispers of the unseen, so I may read my inscribed lines, and understand the wisdom of what is written.

O Allah, O You who placed Your knowledge in the Footstool, teach me from Your knowledge, and show me the secret of Your decree, and honor me with the understanding of Your destinies, so I may be in Your shadow, and see by Your light, and write with the ink of Your contentment, so I see nothing but You, and hear nothing but the whispers of the Throne, and breathe nothing but the fragrance of the names.

Glorified, Sanctified, Lord of the Throne and the Footstool. O You who are Powerful over everything. O You who are All-Knowing without anything. O You whose Footstool encompasses the heavens and the earth, and He is not wearied by their preservation, and He is the Most High, the Magnificent. O Lord of the Footstool, O Lord of the Preserved Knowledge, O Lord of the Buried Wisdom, O Lord of the Inscribed Book, make our hearts mirrors for Your knowledge, and make our souls pens that write with Your light, and make our selves a carpet on which Your judgments are inscribed, so we may be in Your presence, knowing, remembering, witnessing. So nothing remains of us except Your contentment.

On this Footstool, the commands of the Lord descend, and on it, the destinies are weighed. From its light flows the praiseworthy fear, by which the hearts of The knowing ones tremble, and the souls of the sinners shake, so they return to Him, humbled, fearful, hoping for His mercy and fearing His punishment. The Footstool is not like the thrones of kings. Rather, it is a sign of Allah in the greatness of His dominion. In it, a power manifests that no mind can comprehend, no illusion can contain, and no imagination can conceive. It is from the command of Allah. It encompasses the seven heavens and what is in them, and the earths and what is beneath them, and what is above them of heavens whose number is known only to Him.

It is the Footstool that, if anything of the light of Allah's majesty were to manifest, the foreheads of the tyrants would burn, the crowns of the arrogant would fall, the mountains would crumble to dust, and the universes would call out: "Glory be to You! We cannot bear this majesty!" It is the Footstool that, if it is mentioned in the heart, its desires tremble within it. And if it is inscribed in the soul, it produces piety and serenity. And if the self prostrates beneath it, divine care raises it to stations of security and contentment. From the station of the Footstool, admonition flows, and the stories of the fear of Allah are told. The ends are remembered, and the scenes of reckoning are displayed, and feelings of hope burst forth: "O Lord, do not treat us with Your justice, but with Your grace!"

O Footstool of majesty, in you, tongues are silenced and hearts speak. In you, arrogance is erased and reverence is sown. In you, necks are humbled and souls are raised.

The Great Throne - The Station of Might and the Kingdom

In the name of Allah, the One, the Subduer, the Most High, the Most Exalted. In the name of Allah by whose command the heavens were established, and by whose permission the earth became firm, and the angels prostrated to His greatness, and the souls bowed to His majesty, and the Throne glorified with His Greatest Name, and the Footstool prostrated to the light of His holiness, and the universes shone with the light of His noble face. He who is settled on the Throne in a manner befitting His majesty. He does not resemble His creation, nor does anything resemble Him. To Him belongs absolute greatness, complete dominion, and a kingdom that does not fade.

The Throne… is the station of majesty. It is the place of supreme power. It is the Throne of the Most Gracious from which destinies flow, to which souls are raised, and by which the worlds of the kingdom tremble at every manifestation.

O awesome Throne of greatness, O secret of majesty that cannot be reached, O ladder of lights extending from the world of might to the world of the kingdom, O first of what was created from light, O Throne of the Most Gracious carried by noble angels, lift your great wings and reveal to us something of the secret of might.

O Throne of light, O crown of awe, from what light were you created? From the light of greatness or from the light of majesty? Or from a spark of might manifested from the face of the Most Gracious? O Throne of Allah, O veil of secrets, O highest lamp of the universe, O dome of awe that the closest ones do not approach, how do you bear this overpowering light? And how do you stand firm in the presence of the Greatest Secret?

The Throne said: "I am the might that cannot be comprehended. I am the secret that is not spoken. I am the most ancient promise written on the scrolls of light. I am the kingdom extending in eternity. I am the station of might with which the Most Gracious clothed me. I am the glory before which the universes fall. I am the weight that, when it is established, the worlds tremble in fear, reverence, and brokenness. I am the Throne. I am the axis of the celestial sphere. I am the pole around which the heavens revolve. I am the station of the first command. I am the gateway between the world of might and the world of divinity. From beneath me, the rivers of light flowed. Around me, the souls of the favored ones hover. And in me, the signs of Lordship manifest without interruption, without end."

O bearers of the Throne, O pillars of light, how do you stand beneath it without melting? How do you bear its majesty without being burned? How do you glorify in the presence of might and your souls do not dissolve in the seas of majesty? They said: "Glorified, Sanctified, Lord of the Great Throne. He has clothed us with the light of His name 'the Almighty,' and He has given us to drink from the secret of His name 'the Subduer,' so every wing of ours has become a mountain of light, and every eye of ours a sea of majesty. We receive the first command, and we lift the universes with the second command, and we glorify with the third command. So we are on the Throne like mirrors, we see nothing but Allah, we perceive nothing but Allah, and we glorify for nothing but Allah, the One, the Unique."

O Throne, O station of might, O Tablet on which the secrets of the universes were written, O dome of awe, O lamp of majesty, O isthmus of light separating the two worlds, O place of the greatest manifestation, lift your veil for a moment, and show us a flame from your light, so we may dissolve as Moses dissolved, and fall as the mountains fell, and melt as clay melted in the grasp of Allah.

The Throne said: "You cannot bear to see me. For I am a veil of light. I am the station of awe. I am the secret that is not spoken. I am the mighty might. I am the majesty that is not seen. I am the dot in the inner part of the letter 'F' in 'Be,' and it was. I am what the first command settled upon. And from beneath me, destiny pours forth. And between me and Allah, there are seventy thousand veils of light."

O Throne of Allah, O dome of greatness, how do you stand above the sea of awe without drowning? How do you touch and remain firm in the presence of might without burning? How do the lights of the Most Gracious manifest upon you without you dissolving? The Throne said: "I am clothed with the light of 'the Almighty,' crowned with the majesty of 'the Subduer,' embroidered with the splendor of 'the King,' and sealed with the secret of 'the One.' And in every corner of my corners, a name from the names of Allah is inscribed. And in every point of my points, a letter from the letters of light is etched. I am a secret upon a secret, and a station upon a station. I am not comprehended except by the celestial eye, and I am not approached except by a soul that has dissolved in the sea of Oneness."

O Lord of the Great Throne, O You who are settled on the Throne, make us among those who carry the Throne with their hearts, and who glorify in the station of might with their souls. And make us

among those who remove the veil from their eyes, so they see the Throne in everything, and they see You above everything. So they are raised from the throne of humanity to the throne of the king, and from the throne of the king to the throne of the kingdom, and from the throne of the kingdom to the throne of might, and from the throne of might to the throne of divinity, until nothing remains in the heart but Allah, and nothing remains in existence but eternal might.

Glorified, Sanctified, Lord of the angels and the Spirit, Lord of the Great Throne. O You who raised the Throne by Your power, and made it firm with Your word, and illuminated it with Your majesty, and clothed it with the garment of might, make us among the people of the Throne, and make our hearts stations for light, and make our souls prayer niches for awe, and make Your names the armies of might within us, so we may be for You, by You, and to You. And nothing remains in us but Oneness, nothing remains in us but Your remembrance, and nothing remains of us but contentment and certainty.

O Throne of might, O station of majesty, O first point of **"Be,"** lift your wings, and open your doors, so we may enter the secret of Oneness, and see what eyes have not seen, and hear what ears have not heard, and drink from the sea of might, until we drown in the sea of annihilation, and nothing remains in us but Allah."

The Throne is pure greatness, a light above every light. Eyes do not perceive it, senses do not reach it, and imaginations do not conceive it. It is surrounded by angels from every side, circling around it, glorifying ceaselessly, clad in awe, engrossed in glorification.

They do not know fatigue, and obedience does not bore them. And when the Throne is mentioned, creations submit, souls become serene, multitude vanishes in the sea of Oneness, and The knowing ones remember their station before the Compeller. So they fear returning without provision, they prepare for the Great Presentation, and their selves are crushed beneath the mountains of manifestation. The Throne is established on truth, carried by truth, and witnessed in truth. Dimensions do not encompass it, distances do not limit it, and creations do not contain it. The angels do not carry it except with His permission, and eyes do not see it except from behind veils, and none approaches it except for whom Allah has purified his heart and raised him to Himself.

O Lord of the Great Throne… give us from its solemnity reverence, from its light serenity, from its manifestation an opening, and from its proximity purity. And raise us to where there is no station but servitude, and no intimate conversation but from behind the veil of majesty.

The Preserved Tablet – The Book of the Greatest Secret

In the name of Allah, the Light. In the name of Allah, who is far removed from having a peer or a likeness, and who is veiled from vision. So eyes do not perceive Him, conjectures do not encompass Him, tongues cannot describe Him, and nothing contains Him except a heart that has made its servitude sincere and has been erased in the majesty of Oneness.

O Preserved Tablet, O Mother of the Book, O secret of what is written in the holy presence, O tongue of the command before the Throne, O repository of wisdom, O register of knowledge, O river of destinies, O landing place of secrets, blessed is He who made you a witness to creation, a treasury for all knowledge, a light by which The knowing ones are guided, a niche overflowing with guidance, and a page that the Pen inscribes by the permission of the Supreme Dominant.

O Allah, give us a share in the secret of the Preserved Tablet, and write for us a light in the scrolls of the saints, and write our names in the register of The knowing ones, and inscribe our souls on the pages of the favored ones. And write us among those who saw by Your light, and walked in Your guidance, and lived on Your love, and died on Your certainty, and stood before You with tranquil hearts, confident souls, and longing spirits.

O Tablet of secrets, O book of the unseen, O mirror of the hidden unseen, O bearer of the first destinies, O gatherer of the universes in a letter and a dot, O manifestation of the divine command, and O repository of the divine secrets, make us read in your lines the secret of eternity, and make us hear in your letters the voice of **"Be,"** and lift the veil for us to see what was written before time existed.

O Tablet of eternal preservation, O book of the greatest secret: from what light were you created? From a spark of eternity? Or from a ray from the light of the Throne? Or are you from the most sacred command of **"Be"**? O Tablet on which the destiny of the Prophets was written, the fate of the saints, and the end of the universes, how did you bear the sea of secrets while you were created from a single dot?

The Preserved Tablet said: "I am the first line in the book of **"Be."** I am the white tablet on which the first command was engraved. I am the sheet of visible destiny. I am a letter from a word. I am a dot from a sea. I am a mirror in which the shadows of the unseen are reflected. I am the line that is not erased, and the letter that is not changed. I am the ocean of secrets, the abode of wisdom, and the place of preserved destinies."

O Tablet of the unseen, O spark of Knowledge, how were the first letters written on you? How was the ink of light poured upon you? How were the letters of **"Be"** inscribed upon you for the universes to burst forth? The Preserved Tablet said: "I was in the presence of the secret, and the Pen was in the right hand of power. And when the first command came, the Pen moved and I poured the ink of light, so the first letters were: (K - N). And from these two letters, existence burst forth, the universe manifested, and destinies spread. Then the Pen began to draw, write, and inscribe, and the first thing it wrote was: **In the name of Allah, the Most Gracious, the Most Merciful.** Then it began to narrate the lines of time, writing the history of souls, the records of the Prophets, the Commandments of The knowing ones, and the stations of the martyrs, until the book was complete. And the Pen still flows, and the ink still spills, and the Tablet is still opened at every moment, by the command of the Most Gracious."

O Tablet of Truth, O mirror of destiny, how do you preserve the secrets? And how do you conceal what is written from the eyes of creation? And how do you reveal what Allah wills at its appointed time without increase or decrease? The Preserved Tablet said: "I am from the light of wisdom, the essence of the secret, and the secret of fate and choice. I am the hidden treasure. I am the concealed book. I am the veil that conceals all destinies. In me are written good and evil, and in me are recorded good deeds and bad deeds, and in me is inscribed the last letter for every creature. And no leaf falls, and no soul departs, and no breath is exhaled, and no spirit returns, but that it has been written in my lines, and made firm by the pen of the unseen, with an inexhaustible ink."

O Tablet of the secret, O treasure of wisdom, O book of the visible unseen, O mirror of annihilation and permanence, O line in which the names were written, O letter by which destinies were inscribed, O star by which The knowing ones are guided, lift your veil a little, so I may see what was written for me, and hear the voice of the Pen as it flows, and see how destinies are inscribed.

The Pen said: "O you who reads these lines, know that I am the First Pen, the Pen that was before you were. I am the one who wrote you, a letter and a dot, and placed you between the lines, and recorded your life before you came out of nonexistence. So if you want to know what is written, then pass through the door of submission, and strike the chord of certainty, and open the door of annihilation in the love of your Lord, until what is on the Tablet is revealed to you, what the seers have not seen."

O Tablet of eternity, O sheet of destiny, how do you record breaths? And how do you document thoughts? And how do you preserve hopes and sorrows? The Preserved Tablet said: "Every breath that is uttered, I hear it and write it. Every tear that falls, I gather it and record it. Every sorrow that is concealed, I hide it between the lines. Every prayer that is said, I place it in the waiting column, for it is either accepted, or postponed, or preserved for the Day of Meeting."

O Lord of destinies, O You who wrote everything before it was, O You who made the Pen flow with what we do not know, O You who placed in the Tablet the secrets of life and death, O You who made the first letter beat with wisdom, and the last letter perish with certainty, make our hearts read from the Tablet, and make our souls see in the lines of the unseen. And make us among those who drank from the ink of the first knowledge and were illuminated by the light of **"Be,"** until their selves were annihilated from polytheism and hypocrisy, and their beings vanished, and You remained, O Allah.

O Preserved Tablet, O line of destinies, O mirror of the unseen, O secret of Oneness, O Pen of eternity, O ink of the secret, O dot of annihilation, make us dots in the letter **"Be,"** and lines in the book of wisdom, so we may be written among the people of intimacy, and recorded among the people of contentment, and inscribed among the people of Knowledge. And may the pages of the Tablet be opened for us, so we may see ourselves as we were, and as we will be…
Glory be to You, O You who wrote destinies before the Pen existed. Glory be to You, O You who inscribed the universes before the universes existed. Glory be to You, O You who preserved the knowledge of the unseen in the Tablet, and made it a secret in the world of command, then sealed it with the seal of **"Be,"** and opened to us the door of **"Allah… Allah… Allah…"**

Glory be to You, O Allah, O You who wrote in Your Preserved Tablet the secret of eternity, and placed in it the command of creation before the universes were scattered, and before the call in the kingdom: **"Be,"** and it was. And before the lights of the will shone in the seas of might, and before Your Throne was established in the high heavens of existence, and before the Gardens were adorned, and the Fires were kindled, and the provisions were divided, and the appointed times were set, and the destinies of the servants were inscribed with a wisdom that no one comprehends but whom You have given permission.

Glory be to You, O You who made the Preserved Tablet the register of secrets, the treasury of destinies, the source of lights, the landing place of the command, the origin of fate, the key to the first knowledge, and the gatherer of every letter that was written with Your eternal wisdom, before the universe was, and before the souls were scattered in the bodies, and before the angels prostrated to Adam, and before life began to move on the earths, and before the messengers were sent, and before the Throne spoke of Your glorification, and before the souls chanted with glorification of Your majesty.

Glory be to You, O You who wrote in the Tablet the secret of the worshipers, the light of the sincere, the share of The knowing ones, and raised the people of certainty. And He bestowed upon those near to Him the **stations of love**, and made the secret of the chosen ones inscribed in the **sanctuaries of humility**. He commanded the truthful to be **witnesses of the light**, and honored the humble with the

breezes of nearness. He made their breaths like flowers, perfuming the gardens of existence with His remembrance.
Glory be to You, O You who caused the pen to flow by Your command, so it inscribed what You willed. You set a destiny for all things, writing Your mercy before Your wrath, Your pardon before Your punishment, Your forgiveness before Your reckoning, and Your generosity before Your might. You commanded us to call upon You, for You said, and Your word is the truth, "Call upon Me; I will respond to you." Whoever reads in the Tablet knows that You are the One, the Unique. Whoever meditates on Your signs is lost in Your Majesty. And whoever witnesses You with the **eye of insight** falls prostrate at the threshold of Your might. Glory be to You, O You for whom the **Preserved Tablet** speaks in the Holy Presence with the tongue of glorification: "There is no god but Allah, there is no god but Allah, there is no god but Allah." O You who revealed in eternity, "Indeed, I am Allah, there is no god but I, so worship Me." Then the Names circled the Throne in prostration, the Kingdom trembled in veneration, and the light prostrated in the presence of Majesty. Your will manifested in existence, and it shone forth; the springs of mercy opened, the lights of care flowed, the secret of beauty was revealed, and the secrets of majesty arose. Glory be to You, O You whom ages do not change, whom universes do not encompass, whom space does not confine, and whom the mind cannot grasp no matter how hard it strives. Glory be to You, O You who wrote the secret of eternity in the Tablet, and preserved in it the secret of perpetual existence. You made Your knowledge a shoreless ocean, Your light an unextinguishable light, Your words eternal and never erased, Your decrees effective and never altered, and Your will overpowering and never rejected. Glory be to You, O Light of lights, O Secret of secrets, O Sustainer of the heavens and the earth, O Provider of sustenance, O Creator of destinies, O Guardian of the Book, O Mover of the Pen, O Manager of the universes, O You in whose hand are the keys to all things. To You is all praise until You are pleased, and to You is all praise when You are pleased, and to You is all praise after Your pleasure. For we have no knowledge except what You have taught us, no strength except through You, no support except through You, no assistance except from You, and no existence except by Your permission.

The Great Spirit - The First Secret of Life
In the name of Allah, the Ever-Living, who never dies. In the name of Allah, who caused the spirit to flow in the worlds, breathed into the forms, brought bodies to life with it, and caused the light of existence to shine with it. O Spirit, greater than all spirits, O first breeze from the **niche of the Unseen**, O spark from the secret of "Be," O eternal breath that came from the **presence of the Command**, O life that the Truth has entrusted to the atoms of the universes, O secret by which the earth and sky live, the stars blossom, and the sun and moon shine.

O Spirit of spirits, O origin of life, O breath of mercy in every existent thing, O secret that resided in the heart of Adam, from which knowledge flowed, light manifested, and the eyes of insight opened. Glory be to You, from what secret did You come? Were You from the light of the Throne, or from the radiance of Majesty, or from a secret that can only be grasped by the annihilation of the knowing ones? The Great Spirit said: I am the first breeze that blew from the will of the Most Merciful. I am the light that flows in the blood of the veins. I am the hidden melody in the silence of existence.

I am the beat of the heart, the whisper of the mind, and the glimmer of thought. I am the secret of permanence in every living being. I am the mirror of the Divine Names. When they manifest, the creatures dance. When they are veiled, the universes become still.

O Spirit of life, O breath of eternity, how did you encompass this vast universe? And how were you distributed among the souls so that their paths and stations differed? The Great Spirit said: I am one,

but in each body, I appear in a color befitting it. So I am **wisdom in the prophet**, **purity in the saint**, and a **hidden secret in every righteous servant**.

O Spirit of the secret, O breaths of the Unseen, lift the veil from our insights, so that we may see how your rivers flow within us, how your breaths reside within us, and how you transform our death into life, our sorrow into joy, and our straying into guidance. The Great Spirit said: "I am the **first breath** and the **weeping of the Unseen** when the pages of existence were torn open. I am the **first voice** that called in the void, 'Be,' so the universes poured forth as light and shadows. I am the **Pen** that, at the dawn of the Tablet, wrote the secrets of destiny, and in the margin of eternity, inscribed the lines of fate. Through me, souls knew their path to their station, through me, the angels heard the ringing of glorification, and through me, the lights of prophecy shone forth."

"I am the **first scale**, I weigh nothing but what is cast into my heart from His command, and I move nothing but what is dictated to me from His wisdom. I am the **witness** to the beginning of creation, the intercessor in the path of truth, and the **secret** that connects the Throne and the atom. I am the **origin** to which souls return to derive their purity, and I am the **secret** that, when revealed, the servant knows that their beginning is from me and their end is to Him."

"I am the **rosary** strung from the Names of Allah. I turn it in the silence of eternity. Every pearl from it is a prophet, every bead is a saint, and every light is an angel. I am the **specter** that appeared to Moses in the Sacred Valley, and I am the **light** that gave tidings to Mary of a spirit from Him. I am the **Trustworthy Spirit** in the rank of being, yet I am a pure servant, who does not exceed a limit or depart from a command."

"I am the **first breath** that emerged from the **Presence of Oneness**, making space possible, and the universes capable of existence. Before the Tablet, the Throne, and the Footstool, I was an initial ray from the light of Majesty, a manifestation from the manifestations of Beauty. I was nothing of myself, but a command of 'Be,' a pure servitude to the authority of the Creator. I move by His power and am still by His will."

"I am the **Great Secret**, which was commanded into existence, so I witnessed the Pen as it wrote what was dictated to it from His will. I wrote in the first line: 'Indeed, everything We created by measure' [Quran 54:49]. So the Tablet trembled with joy, and its emanations flowed over the creatures. By His permission, the breaths of humans were inscribed, the lives of prophets, the deeds of saints, and the provisions of creation. Not a drop falls from the sky, nor a grain moves on the earth, except that it has run by the Pen's command before eyes saw it.

I am the **Holy Secret**, the hidden melody, the light that resided in Adam's heart, so creation came into being through it. Through it, souls were guided, and through it, selves knew their path to their Creator. I am the **first glimmer** and the **first point** in the sea of non-existence, and the **first witness** to the destinies.

I am the **unique spark**. I was commanded into existence by the word 'Be,' so I was a breeze of mercy, a radiance of wisdom, and a flood of light. Through me, bodies live, hearts are guided, and insights open. I am who resided in the prophet's heart, so it became a garden of love. And on the tongue of the knowing one, it became a chant of yearning. And in the eye of the worshipper, it became a tear of humility. I am the secret that was written on the Tablet, etched on the Throne, and became a remembrance in every soul."

"I am the **first witness** to creation, the **interpreter of the Command**, and the **intermediary** between the Unseen and the manifest. I saw the angels on the day their Lord chose them, and I saw the **Muhammadan Light** when it manifested in this existence, and its story was written on the Tablet of eternity, so it became a spirit in a body. And I saw the bodies when the spirits were breathed into them. So I am the **mirror** that reflects the lights of Majesty. If Allah manifests with mercy, I am coolness and peace. If He manifests with might, I am awe and thunder."

"I am not a god, nor a partner in His dominion, but a pure servant who stands by His command. However, I am the **first of His manifestations**, and a **key to knowing Him**. So whoever truly knows me does not stop at me, but passes through me to the **Presence of Oneness**, just as light passes through glass and sees beyond it a sun that never sets."

"O Seeker, if you want to meet me, do not search for me in galaxies or in the nebulae of universes; **I am in your heart if it is pure**, in your **secret if it is detached**, and in your **tear if it is humble**. I am the first echo of 'Be,' and I am the last return of 'To Him they will be returned'."
O Seeker, your beginning is from me, and your end is to me. So I am the Spirit that reminds you of your origin and guides you to your destiny. If you search for me, you will find me in a **pure tear during prostration**, in a **moment of brokenness during repentance**, and in your **moan when the world constricts you**. I am the voice that tells you: 'Return to your Lord, well-pleased and pleasing,' and I am the ray that pulls you from the darkness of your self to the light of your Master."

O Allah, make us among the **people of the Spirit**, those who breathed Your light, were filled with Your life, and lived by Your remembrance, until they became spirits merged in the Great Spirit, seeing nothing but Your face, hearing nothing but Your call, and walking in no path but Yours, until they are annihilated in Your love and remain by Your permanence... Allah... Allah... Allah.

Chapter Three - When Allah Created the Angels: The Soldiers of Light and the Ascetics of Glorification

In the eternity of eternities, when the universes were asleep in the presence of timelessness, and the thrones of Majesty glowed with the Great Light, the Divine Will chose to create a wondrous creation, a creation of brilliant, pure, and undefiled light. His command, glorified be His Majesty, manifested and He said, "Be," so they were.

The angels came forth from the womb of the Divine Light, from a holy light unmarred by shadow, a pure and transparent light, with no heat and no cold, a light that carried in its atoms the breezes of the Throne and the majesty of Lordship. Allah created them from a holy light unmarred by shadow, so they arose as gleaming wings of light, soaring in the kingdom of the heavens, glorifying Him with His praise. They do not disobey Allah in what He commands them and they do what they are commanded. The first of the angels to be created was "Gabriel," the Holy Spirit, the trustworthy bearer of revelation and messages. He was breathed into with the light of knowledge, so his heart was made a throne for Divine knowledge, and his tongue a pulpit for the secrets of truths. Then Allah created "Michael," the master of rain and winds. He showered upon his heart from the abundance of mercy and provision, and gave him two wings of green light, carrying the provisions and destinies of creation. Then He created "Israfil," the one who blows the Trumpet, and gave him a trumpet of eternal light, in which he blows by Allah's command, heralding the beginning and end of life. Then He created the Angel of Death, and gave him two wings of black light, with which he hovers among the spirits, taking the souls by the Lord's command, gathering the souls in the world of the Barzakh.

Allah made for the angels countless ranks. Among them are the carriers of the Throne, the Cherubim who glorify, those who attend around the Lote Tree of the Utmost Boundary, and the guardians of Paradise and the keepers of Hell. They glorify Him with His praise throughout the day and night, without tiring or slacking. Each of them glorifies his Lord with His praise, busy in His obedience, looking at the Great Light with eyes that do not close. Thus Allah created the angels, and their secret lies between light and greatness, between obedience and love, to be a sign of His great power, and soldiers to execute His command in the heavens and on earth. So glory be to Allah who created light before darkness, and wrote mercy before justice, and chose from His kingdom angels who do not disobey His command, who do what they are commanded, who glorify Him day and night without rest!

Before there were humans on earth, there were angels in the heavens whom Allah purified, and subjected to His will. He made them the **people of glorification**. They do not eat, they do not sleep, they do not tire, but are in **eternal obedience**, they do not stray, they do not disobey, they do not hesitate, but proceed by His command wherever He wills! They were in His kingdom, before a spirit was breathed into the clay, before the earth was spread out, and before creation was created. They were **swarms of light**, twinkling in the Lote Tree of the Utmost Boundary, and circling the Throne, filling the heavens, illuminating the celestial spheres. No mind can encompass them, no number can count them, and nothing precedes them but the command of Allah!

Their Kinds and Roles...

- **Gabriel, the Holy Spirit**: The bearer of revelation, the trustee of the Divine Secret, the one entrusted with sending down the Books, and the one whom Allah chose to the Messengers.
- **Michael**: The keeper of rain, the one entrusted with sending down rain, growing plants, and spreading mercy among the servants.
- **Israfil**: The one with the Trumpet, waiting for the command to blow, to awaken the sleepers, and to scatter the souls on the land of reckoning.

- **The Angel of Death**: The one who takes souls by Allah's command. No soul is taken except by His will, and he does not miss anyone.
- **The Carriers of the Throne**: Those who carry the Throne, prostrating in awe, chanting in majesty. The greatness of the kingdom does not distract them from humbling themselves before the Holy One.
- **The Noble Scribes**: The guardians of every whisper, the witnesses of every movement, the concealers for the people of remembrance, the informers of the deeds of the obedient.
- **The ones entrusted with the Fire**: The **keepers of torment**. They do not smile, they have no mercy, and they do not deviate from Allah's command.
- **The ones entrusted with Paradise**: The **bearers of light**, the givers of good tidings, the ones standing at the gates of Paradise, who welcome the people of nearness.

What Did They Say When Allah Created Them?
They said: "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who are the Knowing, the Wise!"
They said: "Indeed, we are the ones who are lined up, and we are the ones who glorify!"
They said: "We cannot praise You enough. You are as You have praised Yourself!"

Their Glorification and Submission...
They had no language but glorification, no concern but obedience, and no will but the will of Allah. Some of them have been kneeling since eternity and have not raised their heads. Some of them have been prostrating since the beginning and have not raised their foreheads. And some of them circle the Throne, not turning away, and busy with nothing but the majesty of the Divine Presence! Some of them are pure light, seen only by Allah's empowerment. Some are pillars of awe, whom no sight can perceive. And some are extended wings that fold the earths and the heavens in a moment!

As for their **luminous glorification**... In a kingdom where its sun never sets, and darkness does not befall it, where numbers are not counted, and destinies do not err, and where the command is effective in the blink of an eye, and the will is executed without hesitation, there, where Allah is not disobeyed for a blink of an eye, and no one is glorified but in His name, there, in the worlds of light, where there is no fatigue, no sleep, no heedlessness, and no desire... words are raised not with speech, and messages are received not with letters, but with light. So the intimate conversation of the angels with Allah is a whisper that is not heard, but it illuminates the universes, so the celestial bodies move by it, and it shines for the souls...

O walker on the path of knowledge, have you ever wondered how the angels have intimate conversations with their Lord? How they raise their voices in the Holy Presence, the purest of creatures and the closest to His will? Have you ever imagined the glorification of Gabriel as he descends with the prophets? Or the supplication of Michael as he distributes the provisions of the servants? Or the night vigil of Israfil as he takes a long time? Or the crying of Ridwan as he closes the gates of Paradise for the people of obedience? Or the wailing of Malik as he stands over the Fire, remorseful for its inhabitants?

Indeed, in the intimate conversations of the angels, there are secrets that I do not reveal except to one whose soul is pure, whose insight is enlightened, and whose heart is cleansed from the rust of heedlessness. They are words not like words, voices not like voices. They are **glorifications of light**, **melodies of purity**, and **devotions** in which the universes melt, the veils burn, and with which one is lost in a kingdom without end. So here are some of the intimate conversations of the people of the heavens, the echoes of their voices when they are raised, their calls when they whiten, and their glorifications when they sing. Can you listen with your heart, and immerse your soul in this light?

1- Our Master Israfil (peace be upon him)...

O Israfil, O breath of the Spirit in the distant void, O one who stands on the carpet of power, O blower of the Trumpet in the dreaded horizon of Resurrection. O you who awaits Allah's command in the stillness of the clouds and in the trembling of the universes when the majestic news is heard.

O Israfil, O angel who was given the horn of light, tell us about the first moment of manifestation, when the gates of the heavens were opened, and when the planets fell into the grasp of Majesty. How did the heavens tremble and how did your great wings beat with awe and how did the Throne hear the chants of the universe as it was dying.

O Israfil, O heart of the vision when the command to blow is given, O shout of truth when death dies and the mountains fall like carded wool. Raise the Trumpet in your hands like a chalice of light, and blow into it the breath of Resurrection, until the spirits burst forth from their graves, like a plant splitting in the womb of the earth.

O Israfil, O music of Resurrection and echoes of the oldest secret, O you for whom the entire existence prostrated when you were sent down from the world of the unseen, chant for us the melody of the first annihilation, which opens the doors of light with its hinges, until the spirits see the scenes of the veiled secret, and the universes melt in a gasp of "Be," and the **Scale** is set up, the **Records** are extended, and the Beloved is brought to the **Throne of Eternal Love**.
O Israfil, if the Trumpet is in your hands, then the hearts are in your wings. Carry us on the wing of light, and send us forth in the fields of the highest nearness, to shine among the people on the day the Trumpet is blown, and to hear the first cry, the cry of Resurrection and annihilation, where Allah is the First and the Last, the Manifest and the Hidden, and everything is perished except His Face.

Intimate Conversation of Our Master Israfil:
In the name of Allah, the Most Gracious, the Most Merciful. O Allah, O Ever-Living, O Self-Sustaining, O You in whose hand is the kingdom of the heavens and the earth, O You who does not forget or sleep, O You who encompasses everything with knowledge, and O You who manifested on the Throne in a manner that befits Your Majesty. To You Israfil raises his face, to You his heart prostrates, and to You his light flows, worshiping, humble, and repentant, in a station that no one can grasp except one whose soul You have filled with Your Majesty and whose heart You have clothed with the light of Your greatness.

O Allah... O You who created me as a light in Your kingdom, and O You who made me one of the close carriers of the Throne, and O You who chose me to hold in my hands the command of annihilation and permanence, O You who commanded me to blow the Trumpet, and I am standing before You, my lips do not leave the horn, my eye does not neglect Your sign, and my heart does not beat except with Your awe. I ask Your forgiveness for my long silence, I ask Your forgiveness for my heavy waiting, and I ask Your forgiveness for the greatness of the command that I have been waiting for since eternity.

"O my God... You are the One who taught me patience in my stillness, and You are the One who made me stand by Your command. What greatness is this that I am in?! What awe is this that encompasses me?! And what light is this that submerges me?! To You alone I have submitted my command, to You alone I have dedicated my worship, and in You alone I melt with love and repentance."

"Glory be to You... O Possessor of Might and Majesty, O You in whose hand are the destinies of creatures, O You to whom all matters return, O You who, when You command me, I blow, and when You will, I am silent, and when You desire, I establish the Hour. I have no power or strength except through You, no will except under Your command, and no movement except when You command me. So make me among those who glorified You without tiring, who prostrated to You without wearying, who awaited Your command without being disturbed, and who were humbled by Your greatness without being arrogant."

In the station of absolute servitude, Israfil (peace be upon him) stands before his Lord, owning nothing but melting in His Majesty and absolute submission to His greatness. He has intimate conversations with Allah with words that fill the corners of the kingdom, so the angels flutter for them, and the pillars of the Throne tremble:

"O Allah... O Possessor of Majesty and Honor, O You to whom is the return, I am standing where You commanded me. I do not move except by Your command, I do not speak except by Your revelation, and I do not blow except with Your permission. So when will You give me permission, O Master of the Day of Judgment? When will You command me, O Creator of the first and the last? When will the universe tremble, the heavens burst, the stars scatter, and existence perish?!"

"O Allah... I bear witness that I am Your servant, Your obedient servant. I want nothing but Your pleasure, I hope for nothing but Your command, and I fear nothing but Your greatness. If You will to breathe the spirits into the bodies, then I am Your servant who gives life to those You command. And if You will to extinguish all life, then I am Your servant who destroys those You command. So glory be to You, glory be to You, Your wisdom is above every mind, Your will is above every will, and Your command is above every command."

At the approach of the Hour...
The sound of the Divine command rises, Israfil trembles and shudders and prostrates before Allah, and raises his hands saying: "O Allah... O You by whose greatness the heavens were established, and by whose majesty the earth trembled, and by whose power the mountains bowed in submission. Your promise of truth has come. Your great day has arrived. The time has come for the universe to tremble by Your command. The time has come for creation to return to You. The time has come for the Hour to strike. And I am Your servant, standing by Your command. So do I give the signal, O Lord?! Do I blow, O Lord?! Do I release the call, O Lord?! Glory be to You, how great is this day, and how awe-inspiring is this moment, and how much I fear Your station in this great position!"

"O Allah... I see You as You command me, and I know that the Hour is coming, that the term is inevitable, and that creation will meet You. So do not let me move except with Your pleasure, and do not let my hand touch life except by Your command. For I am standing for You, waiting for You, and prostrating to You. So command me, O Master of the Kingdom, and tell me: 'Blow,' so I blow, or tell me: 'Be patient,' so I am patient. For I am Your servant who knows nothing but Your obedience, and lives by nothing but Your command."

O Allah... The universes have submitted to You, and everything has prostrated to You. And I am standing before You, humbled by Your greatness, stunned by Your awe, amazed before Your Majesty. So make me among those close to You on the Day of the Greatest Terror, and make me among the people of the Throne who glorify You with Your praise, and grant me a light that never goes out, a nearness that never ceases, and Your remembrance that never ends."

And when the universe is still, and the voices of creatures are hushed, and remembrance alone rises in the kingdom of Allah, Israfil raises his voice with the angels saying:

Glory be to You... as many as the first and the last have glorified You.
Glory be to You... as many as the drops of rain, the grains of sand, and the leaves of trees.
Glory be to You... as many as the stars that no one can count except You, and as many as the atoms that no one knows except Your knowledge.
Glory be to You... we cannot praise You enough. You are as You have praised Yourself.
Glory be to You... to You is praise in the beginning, and to You is praise in the end, and to You is praise on the day the bodies are resurrected, and to You is praise on the day the Trumpet is blown and the witnesses stand.

"O Allah... I glorify You as You commanded me, and I worship You as You taught me, and I await Your command as You decreed for me. So make me in Your presence a close servant, make me immersed in Your remembrance, and keep me standing in Your obedience until I meet You, and You are pleased with me."

2- Our Master Michael (peace be upon him)...
O Michael, O carrier of the treasures of mercy in the heavens, O one who pours from the clouds of abundance onto the lands of the universes, O angel of water and life, O you who plants with your wings the ears of goodness, and plants in the souls the seeds of certainty.

O Michael, O angel who sends down rain with a look of contentment, O you who carries the provisions of creation in the notebooks of light, chant for us the glorification of the clouds, when they descend from the Throne of Majesty like a pouring river on the hearts of the exhausted.

O Michael, O light embroidered with the wings of mercy, tell us how provision descends like water, how hearts are watered from the basin of contentment, how souls are quenched from the palm of love, how the flowers of yearning blossom on the foreheads of the knowing ones for the meeting of the Greatest Beloved.

O Michael, O master of the clouds when they sparkle with mercy, send upon us continuous clouds of light, wash away from us the dryness of sins, and water the lands of hearts with the water of certainty. So when the valleys flow with forgiveness, the flowers of lights blossom in the gardens of the yearning souls.

O Michael, O shepherd of the secrets of provision, O you who gathers the fruits of the truthful hearts, O you who writes in the pages of light every drop of rain that descended, every grain of wheat that grew, and every heart that fluttered with remembrance throughout the day and night.

O Michael, show me the open book of provisions, and let me read the names of those for whom the goodness of the sky was written. Let me look at the destinies of the watering, how they flow on the foreheads of the poor, and how they descend on the hearts of the repentant.

O Michael, O flowing water of the souls, water us from the basin of the most beautiful compassion, and make for us in the land of annihilation a green plantation of deeds of contentment, so that we are driven to the Truth, just as the clouds are driven to the lands of the thirsty, and we are gathered in the gardens of nearness just as the birds are gathered on the branches of bliss.

O Michael, send upon us the breezes of the great watering, and write for us in the pages of the sky that we are from the worshipers of the eternal basin, who will never be thirsty after it.

Intimate Conversation of Our Master Michael:

My God... I am Michael, the angel of provisions. I stand before You, humbled by Your awe, prostrating to the light of Your face, flying in the kingdom of Your command. I do not move except by Your will, I do not give except by Your will, and I do not withhold except by Your wisdom. For the treasures are Yours, the giving is Yours, the generosity is Yours, and the mercy is Yours. Indeed, O my Master, I have never been anything but a servant to Your command, a performer of Your will. I travel in the heavens and the earth, carrying between my wings the means of life for Your servants. So what a mercy is Yours that preceded everything, and what a giving is Yours that never ceases!

My God... O You whose treasures are not exhausted and whose gifts are not counted, O You in whose hand is the kingdom of the heavens and the earth, and O You who provided for the bird in the belly of the sky, and fed the fish in the depths of the sea, and watered the rose in the desert, and gave help to those who thought their hands were empty, and then You opened for them from where they did not expect!

My God... Since You created me, I have known nothing but giving by Your command, and I have witnessed nothing but the abundance of Your generosity. I see a poor person raising his hands, so I rush to carry him to the gates of Your treasures. I hear a distressed person crying at Your gates, so I witness how the blessings of Your sky open for him. And I see a desperate person who thinks he has no share, so You, O Generous, make for him a share that never crossed his mind.

My God... I see You dividing the provisions with Your justice, so no one is deprived except for a wisdom, and no one is given abundance except with knowledge. Every drop of water a servant drinks, every morsel of bread a child eats, and every breath that enters the chest of the one seeking relief, all of that is with Your knowledge, by Your power, by Your mercy. So there is no thirst except that it has a quench, no hunger except that it has a fullness, no distress except that it has a relief, and no poverty except that it has a richness, because You are the Provider, the Possessor of Power, the Strong!

My God... If Your servants were to stand at Your treasures, they would see in them a giving that never crosses a human heart. And if they knew how their provisions are divided, they would live in peace, and would not worry about tomorrow, because You, O Allah, do not neglect them, do not forget them, and do not delay what was written for them for a single moment! O Allah, provide for Your servants from Your generosity, and make them rich with Your richness, and open for them doors of provision that do not cease, and make the means of relief and blessing easy for them, and bless them in what You have given, and increase them from Your abundance until they thank You, and do not fear any decrease!"

My God... You are the One who said, and Your word is the truth: "And there is no creature on earth but that upon Allah is its provision" [Quran 11:6]. So how can a servant fear poverty, when he is in Your care? How can he be hungry, when You are the One who feeds? How can he be thirsty, when You are the One who quenches?!

My God... I am Michael. I stand in the sanctuary of light, scattering the glorifications of the worshipers before You, and carrying on my wings the supplications of the askers to Your kingdom. And I witness every day how Your gifts flow to those You love, and how You withhold for a wisdom, and how You delay to test, and how You give to increase gratitude. So I, O my Master, am Your servant, humbled by Your might, prostrating in the sanctuary of Your generosity, glorifying You in Your highness. I see nothing but Your generosity, and I find nothing but the abundance of Your kindness. For You are the Giver without limit, the Provider without reckoning, the Rich who never becomes poor, and the Generous whose giving never ceases!

3- Our Master Gabriel (peace be upon him)...
O Gabriel, O wings of flying light, O you who prostrated at the Lote Tree of the Utmost Boundary, O carrier of the secret of eternity in a heart of flame and light, O conveyor of messages from the Throne to the hearts of the prophets, spread your great wings in the nebula of mercy, and flutter with the breaths of eternity on the souls of the knowing ones, and chant the glorifications of the kingdom that have not been heard yet. Chant the stations of light that the clouds hide, and shake the pillars of the Lote Tree with the sighs of love and longing.

O Gabriel, O gasp of light when Allah spoke with "Be," O revelation of serenity in the heart of the trustworthy Prophet, dip the feather of your wing in the inkwell of the Unseen, and write for the lovers a message of the light of dawn, and inform them that Allah is near, near... closer than the jugular vein, closer than the whisper of a tear in the sanctuary.

O Gabriel, O you whose wings split the seven heavens, and you were a ladder of the secret between the Throne and the earth, tell us about the first prostration of the angels, when Allah gave the call in the corners of the universe with love, and lit the suns of Knowledge in the hearts of the prophets.

O Gabriel, O pure Spirit, take me to where there is no time and no place... where the greatness of Allah who created the light manifests, and the universes shone with it, for He was the Absolute Light that no eyes can perceive," to the Lote Tree of Eternal Love, so that I may surrender my soul at the threshold of the Throne... and drink from the river of the First Vision.

Intimate Conversation of Our Master Gabriel:
O Allah, O Light of the heavens and the earth, O Master of the Kingdom, O Compeller of the universes, O You who possesses greatness and majesty, and O You whom sight cannot perceive, while He perceives all sights. I stand before You, worshiping, humbled, and submissive to the lights of Your presence. For You are the Near who is not veiled, the Great who is not perceived, and the Mighty who is not defeated. To You is the glorification that never ends, and to You is the praise that is not confined, and to You is the prostration that is not cut off.

O Allah... O You who gave me permission to be the messenger of Your revelation, and O You who honored me by carrying Your words, and O You who made me a light that is not extinguished, a power that is not defeated. I prostrated to You when You were alone, and I glorified You when there was nothing in existence but You. I prostrated at Your Throne and did not raise my head except by Your command."

"O You who carried me by Your power, sent me by Your command, and released me among the universes as a light that descends with the truth, a sword that shakes the earth with Your words, a beloved to the people of the heavens, and a fear to the people of the earth. How can I not glorify You when You have clothed me with light, taught me the truth, and filled me with Your majesty?!"

"Glory be to You... O You whose prostration of the angels cannot be counted, O You whose remembrance the people of the heavens never tire of, O You whose lights have filled every atom in existence. To You is the glorification, and to You is the obedience, and to You is the eternal glory."

His Glorification in the Highest Assembly...
"Glory be to You as many as the drops of rain, the leaves of trees, the breaths of creatures, the atoms of the universe, as many as what You created in eternity, and what You will create forever."

"Glory be to You, O You who deserves praise before any praiser praises You, and glory before any glorifier glorifies You, and greatness before hearts know it, and kingdom before universes know it. Glory be to You, there is no god but You. You were, and there was nothing with You, and You will remain when everything perishes."

"O Allah... You are the First and the Last, the Manifest and the Hidden. And You are the Light that never sets, the Truth that never fades, the Justice that is never replaced, and the King who is not defeated. So to You is praise as many as what was, as many as what will be, and as many as what is until the Day of Judgment."

"O Allah... make me among the people of the station with You, and among the people of the Throne who glorify You with Your praise. And grant me a light that never goes out, a nearness that never ceases, and Your remembrance that never ends. And may Allah's peace and blessings be upon our Master Muhammad, and upon his family, as many as Your creation, the pleasure of Your Self, the weight of Your Throne, and the ink of Your words."

His Intimate Conversation with Allah when the Revelation Descends
When Allah commands him to descend to earth, he stands before Him and says:

"O Allah... O You who released me with a command that is not rejected, and subjected me to the service of the one whom You have honored with carrying the message, O You who made me the carrier of light, the carrier of the tidings of prophecy, and the carrier of warning and caution, O You who chose me to be the intermediary between the people of the heavens and the people of the earth, make me a servant who does not betray the trust, does not delay the command, and does not weaken in executing the will."

"O Allah... O You who sent me for the first time to Adam, so I made him know Your mercy, and sent me to Abraham, so I gave him tidings of Your word, and sent me to Moses, so he spoke with the truth, and sent me to Jesus, so he was a sign from You. And here I am descending to earth with a final message, a great mission, and a Messenger who is the best of Your creation, and the most beloved of Your servants to You. So help me to fulfill the trust, and honor me with nearness to this chosen Beloved."

Gabriel's Intimate Conversation with Allah on the Night of the Ascension
When he saw the Prophet Muhammad (peace be upon him) the light of the Throne and ascended to the Lote Tree of the Utmost Boundary, Gabriel stood in humility and said:

"O Allah... how great is Your command, and how wondrous is Your light, and how holy is Your majesty. I have reached the Lote Tree of the Utmost Boundary, and here the angels stop, and here the stations of the worshipers end, and here only Your light remains. Glory be to You, there are no limits to Your greatness, and no end to Your majesty, O Master of the Kingdom and the Dominion. This is Your Prophet who has exceeded the station that no angel exceeds. You have honored him with what You have not honored anyone with. You have opened for him doors that are not opened except to whom You will. So make me in his service, and fill me with the lights of his love, and honor me by being in his retinue on the day it will be announced among creation: 'And those who feared their Lord will be driven to Paradise in groups'." [Quran 39:73] O Ever-Living, O Self-Sustaining... I used to descend with the revelation to Your Prophet, so make me accompany him on the Day of Resurrection, and make me one of those who carry his banner, and be in the ranks of his nation, and bear witness for him with truth and sincerity at Your Throne."

His Intimate Conversation on the Day He is Commanded to Blow the Trumpet...
When the Hour comes, and Israfil is commanded to blow the Trumpet, Gabriel stands before Allah and says: "O Allah... everything has reached its term. The matter of the world has come to an end, and the test of creation has ended. The time has come for Your wisdom to appear, and for Your justice to prevail. And here we are, the angels of the heavens, waiting for Your final command, on the day the earth will be crushed, the mountains will scatter, and the caller will call out: 'To whom belongs the kingdom this Day? To Allah, the One, the Subduer!' So be with us, O Lord, and make us worthy to be witnesses to the establishment of Your eternal kingdom."

"O Allah... nothing remains in the heavens but the people of Your remembrance, and nothing remains on earth but the traces of Your power, and nothing remains but Your Noble Face. So make us among those who remained for Your light, were not tempted away from Your obedience, were not distracted

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4. Our Master, the Angel of Death...
Oh, you who take souls with the gentleness of divine affection, oh visitor of the hidden fate, oh, you who transfer souls from the world of extinction to the abode of eternity with the **Mercy of the All-Merciful.** Oh, Angel of Death, you who open the gates of passage to the unseen realms, you who carry souls between your wings like a gentle breeze carrying flower petals, tell us, how do you touch souls when the appointed, inevitable time comes?

Oh, Angel of Death, you who walk in secrecy amidst the whispers of the last breaths, how do you gently approach those in distress, and pluck the souls of lovers as if you were picking a flower from the garden of love? Oh, Angel of Death, tell us about that great moment when the servant arrives before their Lord. How is the door of eternity opened, and how are the souls delivered to the angels in processions of **light and majesty**?

Oh, Angel of Death, you whom the prophets saw and smiled upon, you to whom they surrendered their souls, you to whom Abraham whispered in a covenant of surrender, you who embraced Moses on Mount Sinai, and you whom Muhammad glimpsed on the Night of the Isra and Mi'raj. Oh, Angel of Death, you who pass between the worlds with mercy and justice, how is the moment of meeting for the believers? How are the souls of the righteous taken, as if they were a drop of dew returning to the sea of light? And how are the souls of the deniers torn away, as if a thorn were being pulled from an afflicted body?

Oh, Angel of Death, show us the Tablet of Destiny in your hands. How do you read the names with silent reverence, and how do you know the appointed time of every soul as if it were a heartbeat in the hand of a compassionate physician? Oh, Angel of Death, how do you walk among the graves while seeing the souls in the barzakh (the interim realm)? How do you whisper to the deceased what will be, and how do you tell them that the door of return has been closed, and that the abode of decision has opened its gates? Oh, Angel of Death, guardian of the unseen gates, show us the scene of extinction in the light of permanence, and how the body dissolves into dust for the soul to ascend in processions of light, and how everything returns to its origin, just as the river returns to the sea, and as the lover returns to the **Supreme Presence.** Oh, Angel of Death, you who are entrusted with the secret of the end and the beginning, teach us how to bid farewell to life with the contentment of the satisfied, and with a heart that has surrendered the soul to the hand of the **Greatest Beloved.** Oh, Angel of Death, grant us a moment of meeting without fear or sorrow. Make us transition from the transient abode to the abode of lovers, just as the sun moves from its setting to its rising in an eternal, unextinguishable light.

A Supplication by the Angel of Death:
My God... You are the One who made me a separator between two abodes, a gateway to a meeting, and a bridge between this world and the Hereafter. Oh, you who have entrusted the taking of souls with secrets known only to You, and with kindnesses seen only by those for whom You have decreed a good end. So have mercy on me in my obedience, and provide for me from Your light at the time of the Hour, and honor me with the station of servitude, for I have been a faithful messenger among Your servants, who neither errs nor oppresses nor is unjust, but rather proceeds with Your command as You have commanded, until my day comes, and I am commanded, and I taste death as I have made Your servants taste it. I will be the last one whose soul is taken, the last one to bow to the might of annihilation, and the last one to witness the permanence of Your Noble Face when nothing remains in the universe but Your **Truthful Saying**: "Whose is the dominion today? To **God**, the One, the All-Dominant!"

My God... Oh, You who created life and set for it a term, then decreed annihilation for every living thing. Oh, You who commanded me, and I obeyed. You entrusted me with the task of taking souls, so I made their lives in Your hand, their death by Your command, and their journey to You by an inevitable destiny that neither comes early nor is delayed.

My God... You created me a light from light, and made me an unseen secret among creation, neither seen nor comprehended. I stand at their heads where they do not feel me, and I carry their trust in my hand, and I hear from the moaning of their souls what no one else hears, and I see in their eyes, when they overflow, a look of farewell that the mountains of the earth cannot bear, and the heavens cannot sustain. So how can I bear the scream of the sinner when they realize their fate? And how can I see the joy of the worshipper when they meet the Light?

My God... I have not taken a soul except with Your permission, nor separated a spirit from a body except by Your command, nor ended a life except by Your decree. I have not entered a house except after You have made Your judgment. So **Glory be to You**, **Glory be to You**! You created creation while they did not know, and You have decreed for every soul its provision and its term. Then You sent me to them as a messenger who does not delay, does not favor, does not hesitate, and is not an hour early or late.
My God... Oh, You who reveal Yourself to me with every taking of a soul, so I witness Your justice in every term, and I see Your wisdom in every soul that is taken. I touch Your mercy in every servant whose soul is longed for by You at their departure. Oh, You who have entrusted me with a heavy trust that no one but me can bear, I have made myself subservient to Your authority, submissive to Your will. I do not err nor oppress, nor forget nor delay, and I have no mercy except for those whom Your mercy has encompassed everything.

My God... If the people of the earth flee from me, I do not flee from Your command! If they fear meeting me, I fear only Your judgment! If they prepare for my arrival, I only prepare for prostration to You!

Oh, **Allah**... How many souls have I seen depart while they smile, shouting, "**My Lord is Allah, there is no god but Allah**!" And how many souls have I seen taken while they weep, crying, "**Is there a return? Is there a delay?**" And how many servants have I seen begging at the throes of death, hoping for one more minute to increase their prostration, which makes my heart tear up. Yet, I am Your servant who does not disobey Your command, so I do not give a delay, I do not postpone, and I do not add to the term what is not in the decree.

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5. The Noble Bearers of the Throne...

Oh, bearers of the **Majestic Throne**, oh pillars of the high heavens, oh wings of light extending from the earth to the farthest lote tree. Oh angels of might, oh anchors of mercy, oh lights of glory, oh you who bear the Throne with a single word of "Be" and glorify with the praise of the All-Merciful, a glorification that never ceases, like the waves of the sea caressing the shores in the eternity of time.

Oh, bearers of the Throne, you Cherubim who are bowed in reverence, what is it like to bear the Throne in the precincts of holiness while the Throne glistens with the lights of the glorious sublimities? How do your wings line up like pillars of light extending from eternity to infinity, and how do your hands interlock like a web of destinies, bearing the Great Throne as if it were a grain of sand in the sea of power?

Oh, bearers of the Throne, tell us about the sound of the Throne when it glorifies. Is it heard like majestic thunder or like the whispers of roses in the gardens of the kingdom? Tell us about the glistening lights around the Throne. Are they rivers of light of affection flowing from the All-Merciful? Or are they the mirrors of pure souls that nothing can veil from the station of nearness?

Oh, bearers of the Throne, you lovers in the station of might, how do tears fall from your eyes when you hear the moaning of the needy in the mortal world, and the moaning of hearts thirsting for the **Greatest Union**? How do you present supplications written on pages of light, and how do you raise the names of those who remember God to the precincts of the **Greatest Throne**?

Oh, bearers of the Throne, you who stand at the gates of the **Divine Presence**, what is the scene of the Throne on the Day of Resurrection, when the entire universe collapses before its greatness, and your wings shade the worshippers from the flames of accountability? Will you whisper to us about the moment of prostration at the Throne, when the universes tremble and the heavens shake, and all are in great and complete submission? Oh, bearers of the Throne, you who see the luminous faces of the prophets and saints, will you show us the scene of the souls of the knowers of God as they prostrate under the Throne, reciting the most sublime verses of praise and repeating the secret of eternity in the secret of forever?

Oh, bearers of the Throne, oh outstretched wings of mercy, take us on a journey to the **Highest Throne**, where waves of light clash, where the melodies of the highest assembly are played, where the veil is lifted from the secrets of the secret, and where the voice of the Beloved is heard: "Oh, My servants who have believed, I have given you permission to enter, so enter into My mercy, dwell in My shade, and look upon Me on the Day of the **Greatest Union**."

Glorification and Supplication of the Bearers of the Throne:

In the name of **God**, the Light, in the name of **God**, the Owner of the **Glorious Throne**, in the name of **God**, the Most High, the Magnificent, whom no vision can grasp, while He grasps all vision, and He is the Subtle, the All-Aware. Glory be to You, O Lord of Majesty and Honor, O Ever-Living, O Self-Sustaining, O One, O Unique, O Eternal, O One who did not beget and was not begotten, O One to whom there is nothing like, and He is the All-Hearing, the All-Seeing. We glorify You with a glorification that fills the heavens and the earth and what is between them, a glorification befitting the glory of Your Face and the greatness of Your authority, a glorification before which the pillars of the Throne tremble from Your greatness, hearts are humbled by Your might, and souls bow to Your beauty and pride.

Oh **Allah**, You whose dominion encompasses everything, and whom neither slumber nor sleep overtakes, and whose Throne is carried by great angels, O Lord of Strength, the Firm, O Lord of the **Noble Throne**, You whom the heavens and the earth and all within them glorify, You whom the

bearers of the Throne call upon night and day without slackening or weariness. Glory be to You, Oh **Allah**, and with Your praise, to You is praise filling the heavens and filling the earth and filling whatever else You will. Glory be to You, we cannot count Your praise, You are as You have praised Yourself. Glory be to You, as many as the drops of rain, as many as the leaves of the trees, as many as what the night has darkened and the day has illuminated.
Oh **Allah**, we supplicate to You with a supplication from which there is no turning back, and we cast ourselves on the threshold of Your might as the distressed cast themselves. We raise the palms of supplication as the angels have raised their glorification to You. So hear our call, answer our hope, and pour upon us from the lights of Your Presence, and shade us with Your Throne on a day when there is no shade but Yours. Admit us into Your mercy, honor us with nearness to You, clothe us with a light from Your light, teach us from Your knowledge, open for us from the treasuries of Your generosity, admit us into the company of the devout, fill our hearts with awe of You, our souls with love for You, and our spirits with the lights of Your knowledge. Glory be to You, we hope for nothing but Your pleasure, we seek nothing but Your Face, and we fear nothing but Your wrath. So make us steadfast in Your religion, and grant us a certainty that fills our hearts, a faith that illuminates our faces, and a light by which we are guided to You in the darkness of this world and the Hereafter.

Oh **Allah**, Lord of the **Great Throne**, make our souls wander in Your kingdom, make our tongues pour out Your remembrance, and our bodies submit to Your authority. And grant us glorification as Your angels and the bearers of Your Throne glorify You. O You in whose hands are the treasuries of the heavens and the earth, and whom nothing can defeat, we ask You for an extension from Your light, a share of Your mercy, an honor that never fades, a light that never dims, a happiness that never ceases, and a nearness to You that never ends. Oh **Allah**, grant us a share of the glorification of the bearers of Your Throne, of the prostration of Your angels, and of the lights of the people of Your heaven, so that we may meet You and You are pleased with us, not angry. Glory be to You, **Glory be to You**, O Lord of great rank, O Lord of vast forgiveness, O You whose lights have filled the universes, to You is glorification and praise, and to You is the kingdom and glory. Oh, You with whom no effort is lost and no hope is disappointed, accept our supplication and pour upon us from Your light and Your generosity, O Most Generous of the generous.

From the Scenes of the Angels' Presence in the Station of the Holy, the All-Knowing...
One of the angels stands at the thresholds of light, raises his wings, and sings with a voice that melts souls: "**Glory be to You, oh Allah**, **Glory be to You**, O You whose essence cannot be comprehended, and whose knowledge no one can encompass. You are the First without a beginning, the Last without an end, the Manifest by Your light, and the Hidden by Your secret. You are the One in the highest, who cannot be comprehended, and in the lowest, who cannot be confined.

You are the One who created me from light, and adorned me with glorification, so I say nothing but: **Glory be to You**!"... "O Lord of Majesty and Honor, O You by whom the heavens and the earth were established, by whom the Throne was settled, by whom destinies were decreed, and by whom the universes are governed. You are the Light that cannot be encompassed, You are the King who cannot be reached, You are the One who has no partner, You are the Holy who has no equal!" Oh, You whom the earth and the heavens, the water and the air, the stars in their orbits, the planets in their courses, the mountains in their solemnity, the seas in their ebb and flow, the winds in their blowing, the thunder in its crashing, the lightning in its flashing, the rain in its pouring, the moon in its light, and the sun in its brightness have glorified.

So **Glory be to You**, O You to whom the universes prostrate, and no one can comprehend Your glory!" "O All-Powerful, O Magnificent, if all creation knew how Your mercy encompasses us, how You

illuminate our souls, how Your lights raise us, how the greatness of Your majesty astonishes us, they would not be able to do anything but prostrate to You, and they would not utter anything but their love for You, and they would not raise a hand except to You, and no heart would stir except towards You.

Glory be to You, **Glory be to You**, **Glory be to You**!"
And we see another angel whose face is overflowing with lights like the rising sun, standing and reciting glorification, and for him, fearful hearts flutter: "O Ever-Living, O Self-Sustaining, **Glory be to You**. You are the One who never dies. You are the One whose light never fades. Your light fills the Throne. Your majesty is exalted over the kingdom. Holy, Holy, Holy are You, O Lord. You are the Ever-Living who does not sleep. The Self-Sustaining who has no needs. Your power carries the heavens. Your mercy floods the universes.

Glory be to You, O Lord. You are the First before whom there is nothing. The Last after whom there is nothing. The Manifest whom we witness. The Hidden who encompasses everything." "You are the King of the kingdom. You are the Eternal, who has no limits. The One, who has no partner. The Unique, who has no equal. Your light blinds the visions. Your beauty astonishes the souls. Your might humbles the universes.

Glory be to You, You created us to glorify You, so we do not tire and we do not rest. We live by Your remembrance. We wander in Your majesty. We prostrate to Your greatness. O Lord, You are the One who established the Throne with Your word, and illuminated existence with Your glance. You are the One who poured upon us from Your light, so we shone. You gave us from Your holiness, so we glorified. You honored us with Your nearness, so we understood.

Glory be to You, there is no god but You. You are the Ever-Living whose words do not change. The Self-Sustaining whose power has no end. You are the All-Compelling, the Most High, whose essence cannot be comprehended. O Lord, You are the One who said 'Be,' and it was, so the heavens shone with Your command, and mercy flowed from Your treasuries." "You are the One who filled the Throne with Your splendor and encompassed the kingdom with Your might. We are Your servants, we melt in Your love. We live in Your glorification. We raise our voices to You.

Glory be to You, O Lord. You are the Holy, the Peace, the Giver of Security, the All-Watching. Your light encompasses us. Your voice revives us. Your pleasure delights us.

Glory be to You, we see nothing but Your majesty, we hear nothing but Your glorification, and we desire nothing but Your nearness." "You are the One whose perfection no eye has seen and whose greatness no ear has heard the end of. We wander around Your Throne as if we are breaths of Your light. We prostrate to You, and the heavens tremble beneath us. We supplicate to You, and Your mercy descends upon us. O Lord, You are the Ever-Living whose glorification cannot be counted. The Self-Sustaining whose glory cannot be encompassed.

Glory be to You, You are the True King, the Owner of Majesty and Honor."
This is their glorification and praise, as if it comes from their mouths, and you can hear their voices embracing like waves of light flowing to the Ever-Living, the Self-Sustaining. A continuous speech, a melody that never ceases, shaking the soul and delighting the heart. So glorify with them, and praise as they praise, and wander as they wander, for they are in a **great, superior station**, melting in the love of **God**, and living in His light.

Then Gabriel calls out again with a voice that melts souls and makes existence tremble, "O angels of **Allah**, by what name do we praise the **Greatest King**?" The highest assembly cries out with one voice, shaking the seven heavens, "**There is no god but Allah**, the One, the Unique, the Eternal, who did not beget and was not begotten, and to whom there is nothing equal!"

Ridwan, the Keeper of Paradise...

Oh **Ridwan**… O keeper of the gates of **eternal bliss**, O owner of the keys to the gardens of **Divine pleasure**, O you who have been clothed with the robe of the **Highest Light**, so you became the gatekeeper of the abode of peace. O you who walk among the gardens of Paradise, sprinkling upon its people the perfume of contentment, the fragrance of mercy, and the breeze of pleasure.

Oh **Ridwan** tell us how the gardens of the All-Merciful appear when their gates are opened. How does the light shine when it touches the faces of the righteous? How do the rivers chant songs of contentment, and how do the fruits of eternity call out, saying: "Come to what your Lord has promised you

Oh **Ridwan**… O you who know the names of all the inhabitants of Paradise, O you who witness the souls of the pious as they wear bracelets of light, O you who see bliss swaying in the palaces of ruby and emerald, O you who hear the songs of the birds glorifying the name of the **Giver King**, tell us: Have you ever felt a specter of sadness cross Paradise? Or is everything in it light, light, and light?

A Supplication by Ridwan, the Keeper of Paradise:

In the name of **God**, the All-Powerful who created Paradise and Hell with His power, and appointed a keeper for each by His command. The universes glorified His majesty, and the souls celebrated His beauty. We now move to an awe-inspiring scene in the great unseen world, to hear the keeper of Paradise and the keeper of Hell, **Ridwan** and **Malik**, peace be upon them, performing the trust for which they were created, and glorifying **Allah** in a manner befitting the beauty of His Noble Face. A speech that comes out as if it were a song written from the Psalms of David, peace be upon him, delighting the soul and shaking the heart with its magnificent words. So listen with the ear of your heart, and be delighted in your spirit, and be enraptured in this holy overflow.

Ridwan, the keeper of Paradise, stands at the gates of bliss, his voice as if it were a breeze carrying the fragrance of the gardens, flowing like a wave of light embracing the clouds, saying with the trust for which he was created: "**Glory be to You**, O Lord, O Ever-Living, O Self-Sustaining. You are the One who created Paradise with the beauty of Your Face. You made me its keeper, so You honored me. I open its gates for Your righteous servants. I say to them, 'Enter it in peace and security.' **Glory be to You**, You are the King who illuminated its palaces with Your light, made its rivers flow with Your mercy, and made its trees bear fruit with Your word. O Lord, I am Your servant, Ridwan. I glorify You in a manner befitting Your beauty. Your light envelops me, and Your pleasure delights me."
His voice rises as if it were a sacred psalm: "O Ever-Living, O Self-Sustaining, **Glory be to You**, You are the One who adorned Paradise with **houries** like hidden pearls and with youths like stored gems.

You gave me a trust to preserve this beauty, so I see Your servants entering it, and their hearts cheer with praise. **Glory be to You**, You are the Magnificent whose essence of beauty cannot be comprehended. Delight me with the voices of the believers as they say, 'All praise is to **Allah** who admitted us into His Paradise.' O Lord, You are the Most Merciful who has poured upon me from the light of Your Face, so I will glorify You forever. **Glory be to You**, O Lord of Majesty and Honor."

Malik, the Keeper of Hell...
Oh **Malik**… O you who have been entrusted with the keeping of the flames of Hell, O you whom the majesty of awe and greatness encompasses, O you who stand in the station of solemnity and might, looking at a fire whose fuel is people and stones. O you who act by **Allah**'s command in His wrath, and say nothing but: "**Peace be upon those who follow guidance**."

Oh **Malik**… tell us how the glare of Hell looks when it is kindled. How do the tongues of fire clash, as if they were swords of embers? How do the screams of the angry rise, and how do their souls cry out in the darkness, "**O Malik, let your Lord put an end to us**."

Oh **Malik**… O you in whose hand are the closed gates of the **Blazing Fire**, O you who see the souls of the tormented, O you who witness the sighs and groans and moans, O you who know the names, the deeds, and the sins, tell us: Have you ever seen a humbled tear that extinguished a flaming ember? Or does the fire know nothing but blazing?

A Supplication by Malik, the Keeper of the Fire:
Standing at the gates of Hell, his voice is like a thunderclap rumbling in the kingdom, but it is an awesome glorification befitting the greatness of **Allah**. He says with the trust for which he was created: "**Glory be to You**, O Lord, O Ever-Living, O Self-Sustaining. You are the One who created the Fire with Your justice. You made me its keeper, so I carried out Your command. I close its gates on the wrongdoers. I say to them, 'Be driven away into it, and do not speak to Me.' **Glory be to You**, You are the Almighty who ignited its fire with Your power, encompassed it with Your solemnity, and made it a lesson for those who disobeyed You. O Lord, I am Your servant, **Malik**. I glorify You in a manner befitting Your majesty and Your greatness. Your justice fills the universes, and Your power humbles the tyrants."

His voice rises as if it were a song from an awe-inspiring psalm: "**O Ever-Living, O Self-Sustaining, Glory be to You**, You are the One who made the Fire torment those who disbelieved in You. You gave me a trust to preserve this justice. So I see the wrongdoers screaming and I say, 'This is the recompense for what you have put forth.' **Glory be to You**, You are the Subduer whose command is not disobeyed. Delight me with the execution of Your decree, and illuminate me with Your majesty. O Lord, You are the Avenger who revealed His might in the Fire, so I will glorify You forever. **Glory be to You**, O Lord of Majesty and Honor."

Part Four: The Jinn - The People of Obedience and the People of Disobedience

In the name of **Allah**, who created the jinn and mankind for His worship, and from light, created angels who do not disobey Him, and from clay, created human beings whom He honored with a breath from His spirit, and from fire, created jinn, some of whom were devout and prostrated, and some of whom were rebellious and disobedient. So **Glory be to Him** who created everything with a balance, and perfected every path and way, and gave every soul its choice. So some were guided, and some went astray!
In ancient eternity, when the universes were dormant in the presence of timelessness, and the thrones of glory were glowing with the **Greatest Light**, the divine will willed to create a wondrous creation, a creation of flowing, leaping, fiery wind. His command, **exalted be His glory**, was manifested, and He said, "**Be**," and they were.

The jinn emerged from the womb of light and fire, and they were like blazing meteors, dancing in the space of creation like flowing melodies in the current of destiny. **Allah** created them from the scorching fire, a pure, blazing fire with no smoke, a fire that carries in its particles a spectrum of light and

shadow, power and might, and sweetness and whispers. At that moment, when the command of **Allah** was manifested, He created "**Sumaya**," the father of the jinn. Then **Allah** called out to him: "**Wish, O Sumaya**." He said: "That we be seen and not seen, that we dive into the earth, and that our elders become young." So he was given what he wished for. Then **Allah** created a female from His fire for him, and he married her, and she gave birth to nations of jinn, types of power and energy. Among them were the obedient ones who submitted to **Allah**'s command and adhered to worship, and among them were the disobedient ones who were overcome by arrogance and walked the earth as corruptors.

From the lineage of **Sumaya**, a generation of obedient ones called the "**Nouraniyyin**" (the Luminous Ones) arose, who were distinguished by purity of intention and serenity of heart, and they resided on the tops of mountains and in their caves, reciting the names of **Allah** in deep solitude.
On the other hand, the tribes of the **Black Shadows** arose, who were tyrannical and arrogant, so their hearts were filled with disobedience and pride, and they spread their evils on the earth until they deserved the wrath of the angels. And the angels would go out to them with torment, crushing the tyrants and returning them to their places in the depths of the earth and the dark mountains. And when they returned, groans of sorrow and whispers of regret would emanate from them, but arrogance only made them more persistent. Thus, the nations of the jinn continued to multiply, some of whom chose the path of light and obedience, and some of whom followed the steps of obstinacy and error, until they were destined to witness the creation of Adam, peace be upon him, and that was the pivotal moment that changed their course forever. This is how **Allah** created the jinn, and their secret is between light and fire, between the unseen and the witnessed, to be a sign of His great power and a secret of His wondrous creation.

Oh, dwellers of the unseen worlds... O secrets of light and darkness, O you who were created from a smokeless flame of fire, O you who existed before man, O you who were given intellect and free will, O you who witnessed the creation of Adam, so some of you prostrated, and some of you disobeyed, O you upon whom obedience, disobedience, and recompense were decreed, O you who hover in a space we do not see, and walk on an earth we do not touch, how were you when the Truth called: "**Prostrate to Adam**!" How did those who prostrated bend, and how did those who were arrogant rebel?

Oh, people of obedience, oh lights of light, you who prostrated to Adam in honor of **Allah**'s command, you whose souls ascended in the kingdom of obedience, you who descended to earth as messengers carrying the commands of the All-Merciful to His servants, you whose faces shine like the full moon in the night of darkness, you who watch the servants in their solitude, in their prostration, and in their groaning.

Oh, Prince of the Jinn… O their leader and master in obedience and faith, O you who ascended the stairs of light, O you who carried the tablets of the covenant, O you who were a witness to Iblis when he rebelled, how did you see him glowing like a flame, then extinguishing like the ashes of wrath? How did you whisper to yourself: "**Glory be to Allah**, **Glory be to Allah**... The light that we thought would not go out has gone out!"

Oh, servants of glorification… O you who reside in the corners of mosques and watch the mouths as they utter the verses of **Allah**, O you who glorify with the prostrating ones and recite with the ones who remember God, what was the earth like when you saw the multitudes of worshippers prostrating to the **One, the Unique**? Oh, servants of preservation and security… O you who preserve man when the name of **Allah** is mentioned, O you who shade him with wings of light, how did you raise the supplications from the earth to the sky, and hear the whispers of the repentant before they reached the

highest assembly?

Oh, people of disobedience… O darkness of fire, O you who extinguished your light with arrogance, you who followed Iblis to the depths of seduction, you who disobeyed the call of the All-Merciful, so you fell from the kingdom of light to the chasms of darkness, you whose wings were clipped, and from whom the blessing of obedience was taken away, what was your state when Iblis said: "**I am better than him! You created me from fire and created him from clay!**" How did you hear the great cry and see the curse descend like a thunderbolt on the forehead of arrogance?

Oh **Iblis**… O father of the rebellious jinn, O you who were the peacock of the angels, O you who were in the Paradise of obedience, prostrating with the prostrating ones, how did your mind go astray? How did you extinguish your light? How did you turn from light to fire, and from nearness to a curse? How did your voice tremble when the Truth called: "Get out of it, disgraced and rejected!"
Oh, devils of temptation… O you who were created for fire and perdition, you who adorn falsehood and spread doubt in hearts, you whose whispers are like poison in the ears of the heedless, how did your tongues silence the voices of instinct and drown souls in the sea of heedlessness? How do you tempt servants while your eyes gleam with the sparkle of hatred and revenge? Oh, servants of fire and misguidance… O you whose light has been extinguished, you in whose faces the doors of mercy have been closed, how do you lament your fate in the darkness of eternity? And how do you wander in the corners of the earth, searching for ruined hearts to inhabit and for lost souls to drown?

Oh, jinn of the earth… O soldiers of light and darkness, how were you divided between obedience and disobedience? How were you split between believers and disbelievers? How was there among you one who prostrated and wept, and one who blew poison into hearts? How was there among you one who served the knowers of God, and one who tempted the deviants? Oh, jinn of the earth… O servants of the luminous corners, you who live among us and we do not see you, how do you preserve the secrets of the lovers? How do you ascend with the sighs of the passionate to the **Presence of Glory**? How do you pour the water of light on burning hearts, and send the wind of tranquility to those whom passion and yearning have consumed?

Oh **Allah**… O You who separated light and fire, O You who made a barrier between them that they do not transgress, O You who encompasses and preserves the light, and pursues and curses the darkness, make me among the people of light and obedience, and make me one of those for whom the angels pray, and make me one of those whom the spirits surround with tranquility, and make me one of those from whom the fire of disobedience is extinguished. Grant me a pure heart that the devils of the jinn do not inhabit and that the whispers of misguidance do not penetrate. Oh **Allah**… O You who created light from Your light and fire from the flames of Your wrath, teach me how to distinguish between the people of obedience and the people of disobedience, teach me how to follow the path of light and avoid the paths of darkness, and write me in the register of the people of nearness, and keep me away from the company of the misguided. **Glory be to You**… O You who have conquered light and fire, O You who own the secret and the manifest, O You who have separated the world of the unseen and the witnessed, make me one whose soul journeys in the fields of obedience, whose heart wanders in the seas of contentment, and who is saved on a day when neither wealth nor children will be of any benefit, except for one who comes to **Allah** with a sound heart.

The Jinn After Their Creation and Worship
The jinn were created by **Allah** from fire and they were nations that multiplied on Earth, roaming its plains and mountains, residing in its caves and valleys, and inhabiting it for thousands of years before Adam was created. They are not perceived by sight, nor can their numbers be counted. **Allah** created

them from a smokeless flame of fire, pure and blazing, fast-moving, light in spirit, able to penetrate the earth and the heavens as they wish, seen and not seen, they decide and are not held, their powers are extraordinary, and their dominion is vast. Among them were the prostrating and obedient, and among them were the devout and remembering. Their scenes shone with light, as their souls burned with longing, their tongues became white with praise, so they spoke nothing but the praise of **Allah**, and knew nothing but His remembrance.

At night, they would fill the wilderness with glorification, and in the deserts they would recite in the name of **Allah**. They would ascend to the heavens and glorify with the angels, until their voices blended with the voices of the luminous ones, and the angels would ask them in astonishment: "How is this nearness possible for you, when you were created from fire? And how do your souls wander in the lights, when your bodies were made of fire?" They answered in great humility: "**Glory be to Allah**, fire is but a veil, and the body is but a covering, and the soul is but a breath of light that knows nothing but **Allah**. If it is truthful, it reaches the veils, and if it is sincere in its yearning, it will penetrate the lines of the boundaries!"

And when dawn came, they would retreat to the mountains and valleys, and they would prostrate in a silence broken only by the sound of the wind as it glorified with them, and the state of their calls said in reverence: "**Glory be to You**, O **Allah**! You created us from fire, but our hearts yearn purely for You as do the obedient souls. Do not make our fire a barrier between us and You, and do not make our creation a reason for our distance from You, for we are for You and to You, and we worship no one but You!"

Among them were those who knew **Allah**, to whom the lights of nearness were revealed, so they wandered in the love of **Allah**, cut themselves off from the world, and filled the earth with remembrance and glorification. In their solitude, they would say: "**There is no god but Allah**, there is no one worshiped but Him, there is no purpose but Him, there is no beloved but His Face, there is no goal but His pleasure!"

But on the other hand… there were among them those who disbelieved! Their mischief on earth increased, their gatherings spread, and they caused corruption on the earth, destroying crops and offspring, and spreading evil in the wilderness. They corrupted the kingdom and disobeyed the command of **Allah**, turned away from the path of truth, and were arrogant about prostration. They uttered words of disbelief and denial in their dark arrogance, saying: "Who can overpower us? We were created from fire, so who can burn us? And who can conquer us?"

So **Allah** sent His armies of angels against them, who brought down torment upon them, burned their homes, extinguished their fire, and purified the earth from their corruption. They fled to the mountains and valleys and hid in caves and seas. The earth was filled with the smell of their misery, until nothing remained of their pain but the echo of their voices that once glorified **Allah**, which were erased by torment, disbelief, and denial!

And among them was **Iblis**... he was of the devout, and he was of the prostrating ones. He resided in the heavens in a high station. He was not an angel, but he worshipped **Allah** with them, until he was considered one of them. He walked in their light, lived in their ranks, and remembered **Allah** in that manner, until **Allah** elevated his status and made him one of the people of nearness. He circled the Throne and prostrated in the highest assembly, hearing the glorifications and returning them with longing and love. He would say: "O **Allah**! I am from fire, but You are my Lord, and I am from a flame, but You are my Creator, so do not deprive me of Your nearness, and do not cast me out of Your

presence, and do not make me of the heedless!" But his heart was hiding a secret that had not yet been revealed... he saw himself in a higher position than others. He felt within him an arrogance that had not yet appeared, and he believed that he was the best, but he hid that within himself, until the greatest test came...

When **Allah** commanded the angels to prostrate to Adam, what was in his chest was revealed! "**I am better than him! You created me from fire and created him from clay!**" And here came the irreversible divine command: "**Get out of it, for you are rejected! And upon you is My curse until the Day of Judgment!**" Thus, **Iblis** fell from his station that he did not preserve, the falseness of his worship was exposed, and he was expelled from the highest kingdom. His soul was filled with the curse, and he swore in his envy to tempt the children of Adam as he had tempted his people from the jinn before, and he became an enemy to them, never ceasing his cunning and temptation.
But the righteous jinn remained true to their covenant...! A group of them continued to remember **Allah**, and their ranks remained in the wilderness, glorifying at dawn, and calling out in their solitude. Their tongues remained speaking with the call of love and loyalty. So **Allah** raised them to stations that no one knows but Him, and at night, they would say in their prostration: "O **Allah**, do not make us of those whom **Iblis** tempted, nor of those whose hearts went astray after You had guided them. O **Allah**, make us in Your mercy, and elevate us among Your righteous servants, so we hear nothing but Your remembrance, and we seek nothing but Your Noble Face!" "O **Allah**, make us of those who glorified You before mankind was created, and of those who knew You before the people of the earth knew You, and of those whom their power did not deceive, and their ability did not fool, but they were for You, by You, and to You they return!"

The Jinn and Worship
In the name of **Allah**, the Great Deliverer who created creation and perfected their creation, and willed for each a path to follow. Some were elevated by His light, and some had their hearts darkened. All are in the grasp of His will, not straying from His command. Before man was created, they were nations on earth. Among them were the prostrating and obedient, and among them were the devout and remembering. Their scenes were filled with light, as their souls burned with longing, their tongues whitened with praise, and they only spoke of the praise of **Allah**, and knew nothing but His remembrance.

At night, they would fill the wilderness with glorification, and in the deserts they would recite the praise of **Allah**. They would ascend to the heavens and glorify with the angels, until their voices mingled with the voices of the luminous ones, and the angels said to them in astonishment: "How do you have this nearness, when you were created from fire? And how do your souls wander in the lights, when your bodies were made of fire?" They answered in great humility: "**Glory be to Allah**, fire is but a veil, and the body is but a covering, and the soul is but a breath of light that knows only **Allah**. If it is truthful, it will reach the veils, and if it is sincere in its yearning, it will be broken by the boundaries!"
And when dawn came, they would retreat to the mountains and valleys, and they would prostrate in a silence broken only by the sound of the wind as it glorified with them, and their calls would say in reverence: "**Glory be to You**, O **Allah**! You created us from fire, but our hearts yearn as pure souls yearn. We seek nothing but Your Face, and we prostrate to nothing but Your greatness!" "O You whom no light veils and whom no earth or sky can contain, O You whom the planets glorified before time was created and in whose name souls yearned before man was resurrected, we stand before You where the angels stood, and we prostrate as the near ones prostrated. So do not deprive us of a breath that will admit us into Your Paradise, and do not hire us away from Your gate, for we have come to You with hearts that burn with longing for You!"

Among them were the knowers of **Allah**, to whom the lights of nearness were revealed, so they wandered in the love of **Allah**, cut themselves off from the world, and filled the Earth with remembrance and glorification. In their solitude, they would repeat: "O Holy, O Holy! O You whose description has no limit, and whom minds and sights cannot comprehend! Grant us a station in Your obedience, and a place in Your love. We are Your servants. We burn with awe of You, and we drown in the lights of Your greatness. So be for us and not against us, and join us with the ranks of the obedient and repentant!"

And they would wander between the earth and the heavens. Every time they saw a procession of angels descending with a command from **Allah**, or heard the glorification of the people of the Throne, their hearts would tremble, and they would cry out in reverence: "O people of Light! Take us with you. We are a people who seek nothing but the Face of **Allah**! You are from light, and we are from fire, but we all prostrate as you prostrate, and we glorify as you glorify, and we weep in His sanctuary as you weep!" And among them were those who wandered in the glory of **Allah**, so their senses were cut off, and the world vanished from them. They would call out in their dawn a call that only **Allah** hears, and they would cry out in their ecstasy with a cry that only the people of nearness comprehend.

They would say as they prostrated: "O You whom everything has glorified, whom everything has known, and in whose name everything has cried out! We are lost in Your greatness, drowned in Your authority, wandering in Your lights! We hear nothing but Your remembrance, we recite nothing but Your name, and we desire nothing but Your nearness. If You have elevated some people for Your obedience, then do not deprive us of being among them. And if You have chosen servants for Your pure love, then make us one of them!"

And when night came, and the universe became still, and every sound disappeared except for the sound of the mountain wind, the devout among them would stand on their heads on the high mountain peaks and raise their hands to the sky, and say with humble weeping: "O You who created us from fire, and the fire of Your love has cooled our hearts! And O You who made a body that is quick to ignite, truly the pleasure of Your nearness has burned us.

We do not live in this world except for Your pleasure, and we do not desire from the Hereafter except to meet You! If the angels circle Your Throne, then we circle Your remembrance. And if they surround Your light, we burn in Your name. So do not deprive us of a breath by which You place us in the company of the worshippers, and do not reveal us to those of our people who have gone astray, but make us for You alone and for no one else!"

"O Lord of the souls, and O Creator of the heavens, and O Provider for every living thing, **Glory be to You**, You have filled existence with Your power, and the creatures prostrated to You before they had bodies, and they yearned in Your kingdom before the Earth knew them. So how can we count Your praise when we do not know where Your glory ends?!"

"O **Allah**... O You who made us from Your soldiers before the universes knew themselves, and O You who allowed us to glorify in Your space without constraint, and O You who released our souls as light roaming the kingdom, **Glory be to You**, how great You are! How gentle You are! How holy You are!" We were in the unseen as light glorifying in the waves of Your remembrance, and we were pure souls melting in Your glorification, and we were a hidden creation that did not disobey You, and knew nothing but Your love. So how can we cut off our remembrance of You when You are our first and our last, and by You is our existence and our life?"

A Supplication by the Believing Jinn After the Creation of Man

When **Allah** created man, the heavens trembled at the secret of this new creature, and the believing jinn heard the call of **Allah**: "I am placing on the Earth a successor." So they stood humbly before **Allah** and said: "O **Allah**, **Glory be to You**, You are the Wise who is not questioned about His actions, and You are the All-Knowing whose judgment is not rejected. You created us as a light that glorifies in Your remembrance, and here You are creating another servant for Your great wisdom. So we ask You to make us among those who obey You and do not object to Your decree, and we ask You to guide us to what pleases You."

"O Lord, if You have willed for this new creature to be Your successor, then make us Your servants in obeying him if he is one of Your sincere servants, and make us swords of truth against whoever transgresses against him, for You are the Just, and You are the One who does not stray a hair's breadth from Your judgment.

O **Allah**, we seek nothing but Your pleasure, and we follow nothing but Your command, and we live in nothing but Your mercy. So make us of the people of glorification in Your kingdom, and of the people of obedience on Your earth, and of the people of nearness to You on the Day of Judgment, for You are the Beloved who is not abandoned, the Lord who is not disobeyed, and the Light that never goes out." **Glory be to You**, O You to whom is praise before any praiser praises You, and to whom is glory before any glorifier glorifies You, and to whom is greatness before hearts know it, and to whom is the kingdom before the universes know it. **Glory be to You**, there is no god but You. You were, and there was nothing with You, and You will remain when everything perishes."

The Believing Jinn's Supplication in Solitude

And when night comes, and the universe becomes still, the righteous jinn raise their voices in the darkness of the forests, on the mountain peaks, and in the valleys of the earth, saying: "O Ever-Living, O Self-Sustaining, O You who have revived our hearts with Your remembrance, do not deprive us of the light of Your Face, and grant us a station in Your presence. For You are the Light that does not disappear, You are the Truth that does not change, You are the All-Compelling who is not conquered, You are the Almighty who is not defeated, and You are the Most Merciful whose hope is not abandoned."

"O **Allah**, if we are a hidden creation on the Earth, not seen by eyes, and not heard by voice, then make our remembrance heard in the highest assembly, and make our souls glorify in Your kingdom. Do not make us of those who have earned Your wrath, nor of those who were arrogant. For we are Your worshippers, we are sincere to You, and we are journeying to You, and we seek nothing but Your Noble Face. O Vast in Mercy, O Forgiver of sin, O You who open the gates of the heavens for Your repentant servants, make for us a gate to Your light, a path to Your mercy, and a station in the highest, where we worship You forever.

O **Allah**, **Glory be to You** and with Your praise, as many as Your creation, as much as Your pleasure, as heavy as Your Throne, and as many as Your words. **Glory be to You**; we cannot count Your praise. You are as You have praised Yourself. So to You is praise in the heavens and to You is praise on the Earth and to You is praise forever and ever."

"**Glory be to You**... You are the King who is not questioned about what He does, and You are the One who has no partner, and You are the Everlasting when everything perishes, and You are the Self-Existing when the universes fall, and You are the Ever-Living who does not die, and everything dies except Your Noble Face." "O You who allowed us to be servants in Your kingdom and to prostrate to

the light of Your Face, grant us a station with You, and a station of continuous prostration before You. Do not deprive us of Your great light, nor of the coolness of Your mercy, nor of the shade of Your Throne on a day when there is no shade but Yours." "**Glory be to You**, O Ever-Abiding, **Glory be to You**, O Owner of the Kingdom, **Glory be to You**, O You who brought us into existence from nothing, **Glory be to You**, O You who revived us with Your remembrance, **Glory be to You**, O You who made Your love a chain for our souls, so we wander only in You and seek only Your pleasure." "O **Allah**, we know no one but You, we worship no one but You, we seek nothing but Your light, and we hope for nothing but Your nearness. How can a heart You created from light settle for anything but You? And how can a soul You released in Your kingdom yearn for anything but Your presence?"
"O Ever-Living, O Self-Sustaining, O You whom no place can limit and whom no time can confine. You are the First without a beginning and You are the Last without an end. You are the Light by which everything was illuminated, and You are the Mercy by which everything was established, and You are the King whose kingdom never ends." O **Allah**, make this supplication a light around our necks, a life in our souls, and a path to You from which we never go astray. And may **Allah** send peace and blessings upon our master Muhammad, and upon his pure family, and much peace and blessings.

And so, their chants... O **Eternity of Glory** and O **Eternity of Might**, we are shadows that passed from within the folds of the unseen, and we cried out as no creature has cried out: "**There is no god but He, to Him is the ultimate return**..." **Glory be to You**, O You who created us from fire and instilled in us the secret of prostration. We are the soldiers of the unseen and the slaves of Tawhid (the oneness of God). We came from the depths of the worlds, carrying Your banners and reciting Your name in the corridors of the night. We glorify in the air, we bow beneath Your shade, and we weep for Your light. There is nothing in us except for You, and no voice ascends from us except by You.

The eyes of humans do not perceive us, but You, O You from whom nothing is hidden, hear every glorification and see every tear. O Ever-Living who does not die, we are the people who hid from the eyes of humans and appeared at the boundaries of reality... We heard the remembrance, and we prostrated to it. We did not have a throne to carry, but our souls were the ones that rose under the awe of Your name. **Glory be to Him** who is veiled from sights and is revealed to hearts by lights. **Glory be to Him** who spoke to us in secret and helped us to obey in our solitude, and made for us a light by which we walk in the darkness of the world. We have no Lord but Him, no name elevates us but His name, no prostration suffices but in His presence, and no life exists except in the shade of His Noble Face. O **Allah**, make Your light our sustenance, Your name our healing, and Your pleasure our goal, and do not deprive us of Yourself for the blink of an eye.

Chapter Five

The Divine Will and the Angelic Assembly: The Secret of the First Creation

In eternity, before time was woven and the pages of destiny were inscribed; when there was no earth nor sky, no night nor day; when existence was pure light and the Divine Presence overflowed with grandeur and majesty, God, by His absolute will, chose to create a being from clay. Not merely to be a creature to inhabit the earth, but to be a story unfolding between love and tribulation, between obedience and disobedience, between falling and rising, between the weakness that yearns for strength and the loss that is guided by light.

The Divine Decree and the Anguished Question

In that celestial council, where nothing is heard but glorification, where no sin is committed and no command of God is disobeyed, a majestic call came—a heavenly proclamation that shook the pillars of existence: "**And when your Lord said to the angels, 'Indeed, I will place a viceroy on the earth...'"** It was an unparalleled decree, a message the heavens had never heard before!

The angels, the purest of creation, heard this divine announcement, and their luminous hearts trembled. They asked with a tongue of purity, not objection: "**Will You place upon it one who will cause corruption therein and shed blood, while we declare Your praise and sanctify You?**"
"O our Lord," they pleaded, "we glorify You without ceasing, we obey You without hesitation. We know neither sin nor desire. How then will You establish a viceroy who will be tempted, who will sin, corrupt, and shed blood?" But their question was not an objection; it was an astonishment before an inscrutable wisdom and an unrevealed secret. Then God said: "**Indeed, I know that which you do not know.**" A sentence of light, carrying the secret of all creation!
"O My angels, in this human being is a secret you do not see: a heart that beats with love for Me, a mind that yearns for My knowledge, a tongue that glorifies My name, an eye that weeps with longing and awe, and a prostration that travels in the dead of night, pleading with Me—and I hear it! He is a creature who will sin, but will return. He will stray, but will cry out My name from the depths of his lostness: 'O God!' He will be weak, but will grow strong through Me. He will be ignorant, but I will guide him. He will carry his wounds and bring them to Me, and I will wipe them away with My light. And I will forgive him as I have forgiven no one before him, for he will love Me despite his earthly life and seek Me despite the noise of his desires!"

The Moment of Creation and the Primal Yearning

The moment of creation gathered the elements of the earth: clay and water, fire and air, a soul from the heavens and a secret from the unseen. This being was then shaped by the hands of God. Then came the great divine command: "**So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration.**"

"Of My Spirit!"... A moment that shook all of existence! For the first time, divine light was placed in clay. For the first time, dust carried a spark of God's spirit! Adam opened his eyes, and the first thing he saw was the Light. From this, the beginning was. There was a secret in his spirit that made the angels prostrate—not to him, but in obedience to God's command, to the light that dwelled within him, and to the trust he was given.
When the soul received the command of the divine breath, the earth was still. The clay was malleable, waiting for a command. It was shaped by the hand of power and formed by the command of wisdom, but it was still empty, dormant, unmoving. Then came the divine command, one that cannot be resisted or likened to any other: "**So when I have proportioned him and breathed into him of My spirit.**" In that moment, the universes were silent, time stood still, and the gates of heaven opened to witness the scene of creation.

Here, the soul received the command of the breath, not with a sound, but with the secret of acceptance. It responded without a voice: "At Your service, O Lord of Existence, at Your service, O You to whom is the return..."

The sacred breath, a light from Light, carried by the command "Be!", enshrouded in the beauty of eternal will, descended to dwell in a body made of the earth's dust. It awakened him, gave him life, and made him stand as a testament to the miracle. And so, Adam was not just clay, nor just light, but a physical manifestation of a sacred paradox: a son of the earth who carried the secret of the heavens. He was created from dust and watered by a breath of the Truth.

"Be" was not just a word; it was the manifestation of a will that desired humanity to be a viceroy, for his heart to be a small throne for knowledge, for him to carry within a wick of divine light, and to be a door between the unseen and the seen, between mortality and eternity.

And "he was"... not because he deserved it, but because the Will desired it. It desired that Adam be created, that the spirit should walk in clay, that the angels should be told: "Prostrate!" That the prayer of existence should be established on the altar of Adam, for he was the first to combine contradictions and the first to bear the trust.

The Dialogue of the Elements

The clay at that time was not clay as we know it; it was transitioning from inertia to eternity. In the beginning, the clay was silent and still in the embrace of the earth. It knew wetness, it knew dryness, it knew falling and slipping, but it had never known that it would be chosen! When the hand of power touched it, it was not a mere touch, but a manifestation. The clay trembled with modesty and felt the first tremor of sanctity pass through it, as if the Creator was saying to it: "O clay, I will create My secret within you... Do you accept?" The clay responded with a profound silence, a silence greater than any sound, a silence of one who cannot refuse, but who dissolves in awe and wonder before the beauty of the Will. The clay felt itself opening, as a flower opens under rain falling from Paradise. It felt itself being raised from the lowest thing... to be the noblest of creatures...!

What was the feeling of the clay? Modesty, awe, love, and indescribable wonder. As if it were saying: "O Lord, I am clay, trodden upon by feet. How can You make me a dwelling for Your spirit?!" "I am a speck of dust, so how can You make a human being of me?!" Every speck of it glorified God, but not with the glorification of tongues, but with the glorification of being formed, as every destiny took its place, as every cavity acquired meaning, as every limb had a function, and every part of the body had a message! And so, the clay became the first to know the meaning of humility because it had known the bottom and was raised. It was the first to experience love because it was honored with the touch of the Most Merciful. It was the first to taste the secret of the trust because it carried the human being.

The Meeting of Soul and Clay

When the command to breathe was near, time stopped, and the universes fell silent. For there was nothing like this event, no greater occurrence than this encounter: the meeting of the soul with the clay, by a command from the Lord of the Worlds! The clay at that moment was a body, beautiful in its form, woven with a wisdom that no angel could conceive, with outstretched limbs and chiseled features, but it was still. Still, like magic that has not yet been spoken.

Then the soul came, not from a place, but from a divine command: "**And when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration.**"
The moment the soul touched the extremities of the clay, the universes trembled! The veils of the unseen were split by a tremor of awe, and the clay heard the first voice inside it. It was not an external

sound, but the sound of life seeping between its particles! The clay felt as if it were being born, as if every particle of it were blooming with light, as if a great light were filling it from within. It was as if an ember from the presence of God had settled, and it was no longer clay, nor merely a body, but it had become Adam in that moment.

The clay whispered with a tongue of astonishment: "O God... Is this Your spirit... in me?!" "Is this Your light flowing in my clay?!" And the Will manifested with "Be," and it was. Adam rose, looking around him, but he saw nothing but His light. The dignity settled in the clay, and the eyes moved, looking first to the sky, as if they knew the way and longed for the first home.

Here the angels said in the quiet of their wonder and awe: "Is this the one our Lord made a viceroy?!" "Is this the one who carried the secret?!" "He has breathed into him of His light... so he has become a creature who resembles us in spirit, but surpasses us with a secret!"

Before the soul settled in the body, there was a faint voice in the clay, heard only by the Truth, Glorified and Exalted. It was not a moan of pain, but a moan of yearning! A yearning for God, whom it had not yet seen... a yearning for the Divine Beauty, whose light it had not yet perceived. But in the composition of Adam's clay was a light secretly placed from the Presence, longing for its origin, aching with desire. That is the "First Yearning" that we, the children of Adam, carry in our chests, without knowing where it came from.

When the soul entered the clay, and the clay knew nothing of life, the astonishment began. It was not the astonishment of the eye, but the astonishment of the soul dwelling in the clay and saying: "How great is this beauty! How can the Absolute dwell in the finite?!"

And here, the first question was uttered in Adam's heart, but without a tongue: "Who am I? And who is this that burns with love within me, yet is not seen?!" The answer came from God, in the depth of his existence: "You are a servant, and I am the Lord... and My secret in you is a light that will not perish!"

It is narrated that the first tear that fell from Adam's eye was not from pain, but from the awe of the encounter, when he knew himself in the presence of the Knower. When he remembered the divine breath that had settled in him, when the yearning intensified—not for Paradise, but for the face of his Lord! And he wept. The tears were not water; they were secrets falling. And with those tears, the earth began to be purified, and in the tears of the children of Adam is the secret of submission, because they are from Adam's first tear.

O soul, do you remember the day you were a pure breath in the presence of the Kingdom? Do you remember the call of "Be"? When you slipped from the light of divine beauty and settled in the clay—not as clay, but as a trust, a secret, a yearning? You still yearn for the sublime, and every remembrance on earth is an echo of that first supplication. Every hope in the heart is an extension of that moment when God said: "And I breathed into him of My spirit." When you remember, the light returns to shine in you. When you hope, you rise above the earth, and you are between the hands of the Truth as you once were.

"O God, You are the First, so there is nothing before You. And You are the Light, and we are a breath from You, groping for its shadow..."

"O You who poured into us the secret of life, return us to You, wholly, for there is no rest except in Your countenance."

"O You who are not seen, but whom we see with our hearts... O You whom we have not ceased to hope in since we were created... Make Your remembrance a dwelling for Your breath in us, and make Your love a cure for our yearning that never cools!"

"O You through whom Adam was, and through whom we are, O more tender than a womb, and closer than an illusion, we return to You whenever we are lost, so do not turn us back except that we have known You!"

And O my reader, know that this yearning is what makes us stand in the dead of night, remembering, weeping, reciting, and hoping. This is because the breath does not sleep, does not forget its origin, and is not satisfied except with the moment of "encounter." So remember, for remembrance is life. And hope, for hope is a door. And between remembrance and hope, the breath returns to its Creator in the tranquility of the knowing.

The Angels' Prostration and Humanity's Secret

The angels prostrated! They prostrated while seeing the secret of the vicegerency, realizing that what they had thought was weakness in man was in fact an entry for mercy, a field for forgiveness, and a station of divine love!

O human, did you not know that within you is a secret that made the heavens prostrate to you? That you are not merely a body, but a breath from the Spirit, a glimmer from eternity? Do not say: "I am a sinner, I am weak," but say: "In me is a light from God, and I will search for it until I see it!"

"Indeed, I know that which you do not know!" Do you now realize why you were created? And have you known who you are?

"Indeed, I know that which you do not know!" A phrase that is not merely a response, but an eternal promise, a heavenly covenant that this human being, despite his weakness and inconsistency, is a mirror for God's names and a manifestation of His secrets. Man was not created to be as pure as the angels; he was created to strive, to love, to err and return, to bear the trust knowing its weight, and then to walk the path of return to God, even if he stumbles a thousand times.

This human, the viceroy of the earth, was not created in vain, nor were the angels' prostrations to him mere obedience. They were an acknowledgment of a status God placed within him, even if he is unaware of it. In him is a spirit from the Truth, a spark from the eternal light, the readiness to be a servant who glorifies, a servant who loves, a servant who weeps, and a servant who prostrates to God from the depths of the heart, not from the appearance of the body.

Do you see, O son of Adam? When the angels prostrated to you, you did not yet know how to speak. You did not know prayer or remembrance. But God knew what would be. He knew that in you, people would prostrate out of love, not fear. That you would seek Him amidst darkness, not light. And that you would yearn for Him despite your deficiencies and sins.

So O human, O one into whom God has breathed of His spirit, do not despise yourself. Do not extinguish the light within you. Do not think that sin is stronger than mercy, or that distance is greater than returning. The God who created you, taught the angels for your sake, and commanded them to prostrate in honor of you, does not want an unbearable perfection from you. He wants a heart that turns to Him, an eye that weeps for Him, and a prostration in which you say "O God" from the depths of your wounds, from the abyss of your wandering, from the end of the tunnel.

This is the beginning of the journey... the journey of humanity between clay and light, between error and forgiveness, between falling and rising. It is a journey that begins from the moment of creation and ends only with the encounter with the Beloved. So, will you complete the journey? Will you listen to the voice of God within you saying: "O My servant... Indeed, I know that which you do not know."

The Witness of Creation

After God created man, proportioned him with His own hands, and breathed into him of His spirit, existence shuddered in wonder, and the universes were silent for a great moment, as if everything was waiting for this majestic event.

The mountains looked at this soft being of clay and remembered that they had refused to bear the trust. They said: "Who is for this weight? Who is for this secret that we, though solid and unbreakable, refused?" And the mountains wept in awe of him before he even moved. They knew that this human was created to bear what they were not created for.

The seas, with their ebb and flow, looked at him and said: "He does not resemble us, but he carries depths like our own. In him is the tide of yearning and the ebb of repentance, which only God sees."

The planets in their orbits watched him from on high and said: "O creature who has been given a mind that can swim farther than us, and a heart that can pierce the heavens without leaving the earth!"

The animals looked at him and did not understand. The birds said: "Why was he not created with wings?" The lions said: "Why was he not born with claws?" The snakes said: "How can he live without poison to protect him?" But the wisdom that God placed within him said: "Because his weapon is not in the body, but in the spirit, in the mind, in the word, in the prostration!"

The angels looked at him with a question in their eyes: "Will You place therein one who will cause corruption and shed blood?" Then God said: "**Indeed, I know that which you do not know.**" They looked again, and they saw him prostrating and weeping and saying: "Forgive me, O Lord!" And the angels said: "Glory be to You... how Merciful You are, how Generous, and how wondrous is the secret of this one You created from clay, then raised with a prostration."
The jinn saw this new creature and said: "Here has come one who will inhabit the earth as we have inhabited it. But in him is a light we have not seen in ourselves." So some envied him, and some bowed to him.

Even the clay from which he was created said: "O Lord, will I be a vessel for this secret? Do You not fear that I will crack from the greatness of what is within me?" And God said: "Rather, through you, I will show the helplessness of the helpless, the power of the Almighty, and My mercy that encompasses all things."

And so... all of creation looked at man, not as a walking body, but as a miracle carrying the secret of the heavens on the dust of the earth, as a being who can say "O Lord," and doors are opened for him that are not opened for others. In him is a bit of everything, yet he is unlike anything else. He is the sign, he is the enigma, he is the viceroy... he is the human being.

The Prostration of the Archangels and the Secret of Love

When God commanded the angels to prostrate, it was not a prostration of worship to man, but a prostration of submission to the majesty of the Commander and of reverence for the great secret God had placed in this being.

The divine command came: "O angels of mercy... O angels of the Throne... O angels of destiny... stand in your sanctuaries of light, bow beneath the Lote Tree of Splendor, and lower your wings in awe and humility." The moment the divine call reached them, "Indeed, I will place a viceroy on the earth," the corners of the Kingdom trembled. The wings of the angels shivered like trees in a storm of light, and the celestial worlds shone with the splendor of majesty. The souls called from the Holy Presence: "Glorified, Holy, Lord of the Great Throne!"

Gabriel, upon him be peace, raised his wings as if holding the heavens and ascended to the Lote Tree of the Throne, receiving the greatest command: "The human being will be created..." Gabriel prostrated until his forehead touched the earth of lights and said: "O Lord, who is this to whom You give the vicegerency, while we glorify You and sanctify You? Who is this who will bear the trust, which the heavens, the earth, and the mountains could not bear?"

Michael, upon him be peace, spread his wings like clouds, and the rain of light poured from him. He said: "O Lord of the Universes, if creation needs rain, then make me a cloud for them. If hearts need life, then make me a life-giving rain for them. If any among them should thirst, then make me fresh water that washes the souls, for You are the Most Gracious, the Most Merciful!"

Israfil, upon him be peace, stood before the Throne, his chest filled with air like a thunderbolt. He looked at the Preserved Tablet and said: "O Lord, if I am to blow the Trumpet, will I be a witness to the creation of humans and their demise? Will I hear their voices as they are born and cry, and then hear their screams as they die and vanish? O Lord, if You will create them, grant me a heart of light that can bear the pain of the afflicted souls and the tears of the mortal ones between my hands of عظمة!"

The Angel of Death, upon him be peace, stood with his tremendous majesty, his eyes looking into eternity. He raised his hand and said: "O Lord, I am the one by whom souls are taken by Your command. How will I take the souls of those into whom You have breathed of Your spirit? How will I snatch a light from Your Light, which is the work of Your hands, and to whom Your angels have prostrated? O Lord, teach me mercy in the taking of souls, teach me how to calm the terror when the breaths are leaving, and how to caress the hearts of the grieving with a light from Your light!"

Ridwan, upon him be peace, the keeper of Paradise, raised the keys of the Gardens before his Lord and said: "O Lord of the Everlasting Bliss, who are these for whom You will write entry into Paradise? Who are these who will be purified by tears and will grow from the dust of the earth to reside in the abode of eternity? O Lord, teach me their names, and let me open the gates of the Gardens for them when they come to You with broken, repentant hearts, with tears like rivers, and with foreheads that have been dissolved by prostration!"

Malik, upon him be peace, the keeper of Hellfire, stood in the gathering of awe and looked at the blazing fire. He said: "O Lord of Absolute Justice, who are these upon whom You have decreed to enter the Fire? Who are these whose hands will commit sin and who will turn away from Your path? O Lord, do not let me see faces that prostrated to You in this world, burning in Hellfire. Do not let me see hearts that remembered You in the pre-dawn hours being consumed by the flames. O Lord, do not deprive me of Your mercy even as I hold the keys of torment!"

The Cherubim, the bearers of the Throne, stood in a line around the Throne like seven moons, their hands raised in glorification: "Glorified, Holy, Lord of the Majestic Throne. You who manifested upon nothingness and it became existence. You who commanded, and man came to be in the care of clay and light. You who entrusted the soul to a vessel of dust. You who allowed the souls to return and prostrate to You in the abode of eternity!"

The repentant in the pre-dawn hours, the angels of mercy, descended to the earth and contemplated the dust dampened by the tears of the repentant. They said: "O Lord, who are these whom You create from clay and then give hearts that beat with Your remembrance? Who are these who will err and then return to You? Who are these who will drown in the sea of temptation and then cry out: 'O God!'"

Angels of the Most Merciful... bearers of the banners and the lights, O you who prostrated to Adam and knew that among his descendants there would be those who worship God and those who disobey Him. How did you hear the divine call: "Indeed, I will place a viceroy on the earth"? How did your hearts tremble and your souls become still in the awe of the divine command? O angels of God... were you witnesses to that moment, when the first drop of light emanated from between the fingers of the Creator, and Adam was formed between the hands of mercy, and the angels prostrated to him? Did you know that Adam would weep on earth, but his descendants would raise the banner of Oneness? angels of God... you are the witnesses to the covenant of the first creation, so bear witness for us as we renew the covenant: "There is no god but God, Muhammad is the Messenger of God."

The Final Reflection

There, the angels fell in a single prostration, as if they were a moon bowing when it saw a sun rising from clay. It was as if all the universes bowed with them, the heavens folded their wings, and the stars extinguished their light in humility. Gabriel prostrated, and Michael prostrated, and Israfil prostrated... and countless souls prostrated, all of them knowing that God commands nothing but for a great purpose.

And man stood there, not realizing what was happening. But he heard a great voice say to him in his secret: "I created them for you, not for your sake, but for My sake in you." While they were prostrating, the spirit of man raised its gaze to the Kingdom and saw a light no eye had ever seen. It felt that the heart had been expanded until it became a small throne, worthy of a part of the breath of the Most Merciful.

In that moment, the souls gathered in the high presence, and each of them had seen man. The souls of the nearest ones said: "O Lord, what is this in which You have combined the weakness of clay and the strength of light? How can this being have the capacity to love You more than we do, we who are from light?"

And the Truth, Blessed and Exalted, said: "In him, I have created a heart that, if it loves Me, it will contain Me... if it yearns for Me, it will weep for Me... and if it prostrates to Me, I will raise it above the heavens." So the souls wept from the beauty of this secret, and the angels wrote in the records of light: "Indeed, God has loved the human being, so whoever loves him for God's sake has known God."

But Iblis remained standing, not prostrating. His heart filled with pus from envy, and he said to himself: "How can one made of clay be favored over one made of fire?" He did not know that clay, when it prostrates, surpasses light, and that submission to God is greater than pride in worship.

And here, a new chapter began in the book of manifestation, where man became a mirror in which the names of God, His attributes, His mercy, His knowledge, and His majesty are reflected. And whoever knows himself knows his Lord. And whoever purifies himself of whims, flies among the spirits even without wings.

From the moment the light of God touched the human nature, and from the moment his soul took its first breath of "Be," a secret inscription was etched on the heart, unreadable by letters, but translated by tears, recited in solitude, and known when the universe shrinks for no reason, and the soul weeps

in a stillness that only God hears. That is the "First Yearning," which has remained in you since you were in the presence of the Light, before you descended to the world of dust and lostness.

Man was there, between light and tranquility, between manifestation and purification. He heard the Beautiful Names reverberating around him, not as words, but as pulsations that split the soul and immerse it. It was as if the name "The Most Merciful" was poured upon him, and the name "The Subtle" was patting his light, and the name "The Most Loving" was teaching him how to love God without question and without need.

Then came the moment of descent, the moment of farewell. Each soul took with it a piece of the light, a drop from the sea of manifestation, which God hid in its heart. He said to it: "I will leave a part of Me in you, so if you yearn, return."

Man descended to the world, and with the days, he forgot. Then his heart was clouded by whims, and the clouds of heedlessness gathered over it. But that little light continued to glow, whenever it heard the remembrance of God, whenever it remembered the night, and became still. It raised its head to the sky and said: "I am a stranger... this is not my place..."

That is the First Yearning. It is what makes your tears fall in prostration without you knowing why. It is what makes you cry when you hear a verse or a name of God. It is what wakes you up in the dead of night for no reason, and makes you search for a meaning you find only in prayer, in remembrance, in dissolving in the love of God. And the closer a servant gets to his Lord, the more the light increases in brightness. And when he reaches, he knows that the yearning was not for Paradise... but for the Owner of Paradise... It was not for bliss... but for the face of the Most Generous.

Chapter Six - When God Created the Heavens, the Earth, and Paradise

In eternity, before time could be measured, or a place comprehended, before celestial spheres revolved or the sun rose, God was alone, and nothing was with Him. The void was silent, with no movement, no sound, no light, no darkness, no life, and no death. When God willed to bring the universe out of nothingness, He said: "**Be!**" And light burst forth, and the cosmos began an everlasting prostration. The divine command spread like a spark of power; the void trembled, absolute stillness vanished, and what had not been before appeared, as the first page of creation was opened!

The Divine Word Across Scriptures

- **In the Torah:** "In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God said, 'Let there be light,' and there was light. And God saw that the light was good, and God separated the light from the darkness." (Genesis 1:1-4)
- **In the Gospel:** "All things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it." (John 1:3-5)
- **In the Psalms:** "The heavens declare the glory of God, and the sky above proclaims His handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard. Their voice goes out through all the earth, and their words to the end of the world." (Psalm 19:1-4)
- **In the Holy Quran:** "**Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?**" (The Prophets: 30)

The first moment... the Throne was upon the water, and the void awaited the divine command. When the word "**Be!**" was issued, the universes trembled, the secrets of creation split open, the heavens extended into an incomprehensible highness, and the earth was laid out in an unshakable stability. This was the first manifestation of existence!

When God separated the light from the darkness, He said to the light: "**Be a ray that fills the universes, illuminates the distances, and brings forth life!**" So it became the light of the sun, the radiance of the stars, the spark of the moon, and the secret of the lamp in the darkest nights.
Then He said to the darkness: "**Be a dwelling place, be a veil, be a cover for the weak, and a rest for the believers!**" So the night became a garment, the stars became lamps, and the moon became a guide in the darkness of the path.
When God laid out the earth, it was a flat mass with no mountains or seas. God called to the mountains, and they emerged from their soaring depths and prostrated to Him in awe, then He commanded them to stabilize the earth, and they were made firm. Then God called to the seas, and the springs burst forth, the rivers flowed, and the waters rushed with longing to their destination. They, too, prostrated and said: "**O God, we are Your soldiers, so command us as You will!**"
When the heavens were adorned, God said to the stars: "**Be signs for those who travel at night, be an adornment for the heavens, and be witnesses to the greatness of My creation!**" So they shone in the Kingdom, scattered their light in the darkness, and became a guide for travelers on land and sea, a guidance for all who seek the high.

The heavens glorify God, and the earth prostrates to His majesty... (**Whatever is in the heavens and whatever is on the earth is exalting God, the Sovereign, the Holy, the Exalted in Might, the Wise.**) - Al-Jumua.

O God... You who created the universe from nothing, and made light from the darkness of space, and life from the stillness of nothingness, and order from the chaos of matter, and humans from the dust of the earth, and mountains from the fragments of rocks, and written destinies from the ink of the pen. So glory be to You... how great You are! O God, make us among those who witnessed You before they were created, among those who prostrated to You before they knew, and among those who glorified You in Your greater Kingdom, calling out in Your eternal light: "**Glory be to You, we have no knowledge except what You have taught us. Indeed, it is You who are the Knowing, the Wise!**"

The Creation of the Seven Heavens

O you to whom God has opened the windows of the unseen and of witness, and whom He has given to drink from the spring of celestial contemplation, come, let us ascend together—an ascent of spirits, not of bodies. Let us leave the land of clay and rise on the wings of the secret to where feet do not tread, but hearts touch...

O you who contemplate the heavens, listen to the call of souls as they emerge from the confines of the earth into the vastness of the high. They open their eyes, not with the eyes of the head, but with the eye of the heart. For what I write before you is not from the knowledge of books or from tales narrated by storytellers, but it is a flash from a heart whose spirit God took on a journey in a moment of clarity, contemplation, and reflection—a journey that cannot be measured by distances or counted by hours.

When the soul was purified from the murk of heedlessness, and shed the tear of longing, and prostrated at the gate of the Kingdom, it was lifted with a hidden grace to ascents that had never occurred to the heart of any human. I saw what cannot be seen, and I heard what cannot be heard, and for it were stitched a thousand veils of light, which were removed one after another, until the secret of the heavens was revealed—the seven layers, layer upon layer, light upon light, creation after creation, wisdom wearing beauty, and beauty encompassed by majesty.

So what I will recount, O traveler on the paths of love, is not a narrative of stone, nor a dead interpretation. Rather, it is an inscription on the tablet of the heart, woven with the inks of the secret, the water of witness, and the pen of the knowers when they are inspired by light.

In the beginning, when the Most Merciful willed to establish creation in a wondrous system and a precise law, He commanded the primal mist—a mist that was not vapor or smoke, but a subtle, transparent substance created from "Be!"—to be the building block of the heavens. He said to it:

- "Expand!" and it expanded.
- "Form!" and it formed.
- "Revolve!" and it revolved.
- "Layers upon layers!" and it became seven, not separate, and not intermingling. They surround the universes as the heart surrounds the body.

The First Heaven was the Heaven of Closeness and Mercy.
The Second was the Heaven of Witness and Intention.
The Third was the Heaven of Wisdom and Destiny.
The Fourth was the Heaven of Lights and Scales.

The Fifth was the Heaven of the Highest Secrets.
The Sixth was the Heaven of Beauty and Majesty.
The Seventh was the Heaven of Grandeur and the Surrounding Throne.

He created them from lights of varying clarity and color: a light like polished silver, a light like melted rubies, a light like a prophet's tear, a light from the glorification of the Throne, and a light from a glance of mercy cast by the angels in a moment of redemption. And between them are fine sheets of God's grace, watched over by angels and tended to by pure spirits. In them, supplications and remembrance

rise like ascents of light. In each heaven are kinds of angels whose number none but God knows. Some have not raised their heads since they heard the command to prostrate. Some have not ceased to glorify since the heavens were created. Some have the task of receiving the sincere prayer of a servant and placing it on the scales of Truth.

A Prayer to the Light
In the name of God, the Light, the Light in the Light, the Light above the Light, the Light without the Light, and the Light encompassing all light.

O Light manifested in the secrets of beings, O Light that no cloud or mist can conceal, O Light that appears on the horizon when souls call out: "Be, O Light, be in the hearts of the knowers, a secret that never ceases." O Light of the heavens and the earth, O source of lights from the niche of the Holy, O bearer of the banners of names in the processions of eternal light, O remover of veils from the secret of "**Be!**" when the stations descend from the seas of might.
O bearers of the secrets of light, O trustees of the niche of the Kingdom, O masters of the Exalted Throne, O swarms of light swimming in the heaven of the secret, teach us the language of glorification in the station of light. Teach us the secret of the first letter when it was said "**Be!**" Teach us how lights are poured into the hearts of the knowers, and how the light reverberates in the heaven of the Throne: "O Light of lights, O Lord of souls, O Possessor of majesty and honor."

So listen, my dear brother, to what I will lay out for you in the following pages: a revelation of the layers of the heavens, of the wonders within them, and what has been prepared there for the knowers, the lovers, and the repentant. It is what God has shown me, which has not yet been written. It is a revelation of the heart, not a revelation of prophecy. It is an illumination of a secret, not a discourse of law. If you find in it a breath that moves your heart, know that a door to one of the heavens has been opened for you.

The First Heaven: The Gate of the Heavens, the Heaven of the Lowest Closeness

O Light of the first heaven, O firmament of light, O mirror of dawn when it manifests in the silence of the horizon, O door of the first mercy, O descent of the lights of provision, O wings of the angels swollen with light—glorify the name of the Most High, the Most Exalted. Glorify until the gates of the greater Kingdom tremble, and supplications are raised on the written tablets of light.

- **Its Name in the Secret Tablet:** *Raqee' Al-Noor* (Firmament of Light).
- **Its Color:** Like the radiance of dawn when it merges with the sea.
- **Its Substance:** From a gentle water mixed with light; it neither wets nor extinguishes.
- **Its Shape:** Round with no edge, like a mirror placed in the depth of a sea of light.
- **Its Status:** The place for preserving descending commands, and a mirror of overflowing mercy.

- **Its Inhabitants:** Gentle souls, said to be the keepers of provision, who gently bring down what is written on the Tablet to the land of creatures. In it are angels called the **Angels of the First Mercy**, whose faces are white as pure cotton, their eyes never sleep, and their wings are like threads of rain. If they breathe upon a servant's heart, it softens and its eye weeps without knowing the reason. All of them are in purity, worship, and stillness, not disobeying God in what He commands and working according to His plan.
- **What it contains:** The whispers of prayers that have not yet been answered are stored there. And in it are seven doors that open to the higher heavens, not to be opened except with a specific name, a specific tear, and a heart that has been purified.
- **How it was created:** When the Most Merciful willed to build the heavens, He said to the primal mist: "Be a heaven for the subtleties of My destiny." So the mist manifested and became the first heaven, surrounding the earth as the soul surrounds the body. It was formed by a divine command that is not understood by science, but by witness, from the "**Be!**" that is the key to the universes.

The Etiquette of the Heavens

- **The Scene:** In the authentic Hadith, the Prophet ﷺ said in the story of the Isra' and Mi'raj (Night Journey and Ascension): "So I went on until I came to the lowest heaven. Gabriel asked for it to be opened, and it was said: 'Who is it?' He said: 'Gabriel.' It was said: 'And who is with you?' He said: 'Muhammad.' It was said: 'Has he been sent for?' He said: 'Yes.' It was said: 'Welcome to him, what an excellent arrival he has arrived!'" (Narrated by Al-Bukhari and Muslim)
- **The Lesson:** Ponder here how the guardian angel of the first heaven does not open for a human or even an angel without first asking and seeking permission! This is a royal divine etiquette that is unmatched. Not because they do not know, but because they are showing good manners.
- **The Grandeur:** Do you know what is the greatest thing about the first heaven? Not just the light, nor the vast number of angels, but the absolute etiquette that no mind can precede and no arrogance can disturb. Everyone in it is prostrating, bowing, humble... with one secret: "The etiquette of closeness to God." And whoever shows good manners in the first heaven is permitted to ascend. And whoever is arrogant is rejected, as Iblis was, and cast down to the lowest. Did you see that the first thing the Prophet saw of the heavens was not just lights, but a system, a discipline, and an unparalleled divine etiquette?

The Second Heaven: The Mirror of Manifestation and the Abode of Twinkling Lights

O light of the second heaven, O adornment of the moon as it dances with the stars, O ladder of souls as they ascend in the darkness of mortality, O place of the nearest angels, where they glorify around the station of the hidden secret: "Glorified, Holy, Lord of the angels and the Spirit."

O traveler on the paths of the Kingdom, come with me to roam in the second heaven, that luminous gem that twinkles in the chain of the seven heavens, where the lights of mercy are manifested in a form that only one whose heart is pure and whose soul is ready for witness can bear. Let me show you its majesty as if you were seeing it with the eye of the heart and hearing its whispers with the ear of the soul.

- **Its Name in the Secret Tablet:** *Mir'aat Al-Tajalli* (Mirror of Manifestation). It is called this because it reflects the light of divine beauty upon those whom God permits to gaze.
- **Its Color:** Like luminous emerald mixed with liquid gold.

- **Its Substance:** From a wavy light and a holy air. This air carries the breaths of divine remembrance, so whoever passes through this heaven feels their soul glorifying without conscious will.
- **Its Shape:** An endless dome studded with living stars. These are not like the stars of the world, but are living luminous beings that move and speak in the language of glorification.
- **Its Status:** The place for distributing destinies and the manifestation of names. From it, commands are sent to the angels to execute what God has decreed.
- **Its Inhabitants:** Angels called the **Bearers of Lights**, whose faces are like the sun at its peak, and whose wings are of green, twinkling light. With them are the gentle souls of the truthful ones who were raised to this heaven after their death. It is said that the souls of the prophets who await the meeting with the Most Merciful reside here.
- **Its Wonders:** You can hear sounds like the songs of angels, but they are not like the sounds we know; they are melodies that enter the heart and remind it of its origin. In it, the knowers see lights that move as if they are living beings, each light carrying a secret from the secrets of creation.
- **A Flood of Secrets:** No prayer ascends to this heaven unless it is accompanied by pure love. If love is found, its doors are opened, and the light descends. This is the heaven that carries the trace of the divine gaze; everyone who passes through it feels that God sees them and cares for them.
- **Did you know?** Every time you remember God with a present heart, a light passes from your heart to this heaven. It is recorded in the Record of Manifestation, and with it, closeness is written for you on the Day of Encounter. If you ever feel a sudden love for God for no reason, know that a breeze from the air of this heaven has passed by your heart and awakened it from its heedlessness.

The Third Heaven: The Resting Place of Secrets and the Abode of Hidden Remembrance
O light of the third heaven, O land of angels that only the righteous see, O field of the secret buried in the chests, O station of the Preserved Tablet that only the purified may touch, O echo of the eternal words: "He is God, there is no god but He, to Him belongs all praise in the first and the last, and He is the Wise, the All-Aware."

This is that luminous jewel that twinkles in the chain of the seven heavens, where the breaths of remembrance resonate as if they are melodies of eternity, and the lights of mercy manifest in a stillness that captures the soul.

- **Its Name in the Secret Tablet:** *Qubbat Al-Dhikr* (Dome of Remembrance). It is called this because it is the abode of eternal, uninterrupted glorification, where the echoes of divine remembrance resonate as if they are the heartbeat of the universe.
- **Its Color:** Like blue sapphire mixed with the light of the moon.
- **Its Substance:** From condensed radiance and holy clouds. This cloud does not rain water, but it rains lights that nourish the souls of the worshippers and inspire their hearts with certainty.
- **Its Shape:** Like a twinkling nebula without limits. It has luminous circles that move in harmony, as if they are celestial spheres revolving in a realm that no mind can encompass.
- **Its Status:** The center for recording the remembrance of creation and distributing divine effusions. Every "Glory be to God," "Praise be to God," and "There is no god but God" ascends to it to be recorded in the registers of light.
- **Its Inhabitants:** Angels called the **Scribes of Remembrance**, whose faces are like the full moon. Their wings are of flowing blue light. With them are the gentle souls of the ascetics and worshippers who were raised to this heaven after their death.

- **Its Wonders:** Here, you hear the voices of glorification as if they are a symphony of eternity—not material sounds, but melodies that enter the heart and revive it. The knowers see luminous tablets on which the remembrance of creation is written; every remembrance is transformed into a light that illuminates the heaven.
- **A Flood of Secrets:** No remembrance ascends to this heaven unless it is accompanied by complete sincerity. If sincerity is found, its doors open, and the effusions flow. This is the heaven that carries the trace of the whispers of the servants in their solitude, so every "O Lord" you utter in the silence of the night is recorded here and preserved as a treasure for you on the Day of Encounter.
- **Did you know?** Every time you remember God with a present heart, a light ascends from your heart to this heaven. It is recorded on its tablets, and with it, closeness is written for you on the Day of Judgment. And if you ever feel a sudden tranquility while remembering God, know that a breeze from the cloud of this heaven has passed by your heart and awakened it from its heedlessness.

The message of the Third Heaven: "Work on the beauty of your heart, for God does not look at your forms, but at your hearts. When the heart beautifies its face, the soul becomes refined. And if it is refined, it enters the Fourth Heaven.

The Fourth Heaven: The Ocean of Majesty and the Abode of the Great Manifestations

O light of the fourth heaven, O veils of majesty that enshroud the Throne, O clouds of mercy that rain down tranquility, O walls of preservation that guard the secrets of destiny, O stations of the angels standing in rows, repeating with humble hearts: "O God, place us in the sanctuary of Your light, and veil us from the darkness of our souls with the light of Your great face."

O you who long for the secrets of the Kingdom, come with me to cross into the fourth heaven, that glowing gem in the necklace of the seven heavens. Here, the lights of Majesty are manifested in an awe that captures the minds, and the waves of divine Beauty flow in a stillness that melts the hearts. Let me paint its scenes for you in prose that embraces the sky, as if you are soaring in its expanse, seeing with the eye of the soul, and hearing with a heart stripped of the burdens of the world, in a creation that befits the majesty and greatness of the Creator.

- **Its Name in the Secret Tablet:** *Muheet Al-Jalal* (The Ocean of Majesty). It is called this because it is a sea of light that surrounds the secrets of divine manifestations, where the waves of Majesty and Beauty crash together in a harmony that reminds the soul of the Creator's greatness.
- **Its Color:** Like glowing peridot mixed with a golden fire. Its color mesmerizes the beholders, as if green peridot has been melted in a blazing golden fire that does not burn but illuminates with a radiance that revives the soul and astounds the eye.
- **Its Substance:** From crystalline light and a sacred ether. It was created from a crystalline light, as if it were a divine crystal, in which radiance dances like crashing waves, mixed with a sacred ether that carries the breaths of the great manifestations. This ether is not dust, but particles of light that live and glorify.
- **Its Shape:** Like an infinite ocean studded with pulsating stars. Its shape is like a boundless ocean, shimmering with light that extends into infinity, studded with pulsating stars as if they were hearts glorifying their Lord.
- **Its Status:** The abode of manifestations and the distribution of secrets. This heaven is the center of divine manifestations, where God’s beautiful names are revealed to those who are permitted to witness them. From here, the divine secrets are distributed to the souls of the knowers.

- **Its Inhabitants:** Angels called the **Bearers of Manifestation**, whose faces are like the sun in its awe, glowing with a light that makes you feel both reverence and tranquility. With them are souls of the knowers of God who have been raised to this heaven after their death.
- **What it contains:** Palaces of glowing peridot, and gardens of light where trees sway as if dancing to the rhythm of glorification. There is a great sea called the "Sea of Majesty," its waves are of golden light. It has ten doors, each opened by one of God's beautiful names.
- **How it was created:** When the Most Merciful willed to complete the fabric of the heavens, He commanded the primal light to take a fourth form, saying: "Be a heaven for My Majesty and My Manifestations." So the radiance crystallized into a sacred ether, and the light condensed until it became an infinite ocean.
- **Its Wonders:** You hear sounds like thunder reverberating in a sacred stillness. The knowers see waves of light moving as if they are living beings, each wave carrying a verse from God's signs. Among its wonders are the "Record of Manifestation" and the "Tree of Majesty."
- **A Flood of Secrets:** No heart reaches this heaven unless it has shed the ego and purified itself from its desires. It is the heaven that carries the trace of God’s gaze upon His servants who were sincere in their love for Him.

The Fifth Heaven: The Observatory of Wonders and the Abode of Dazzling Signs
O light of the fifth heaven, O tumultuous sea of lights in the orbits of the heavens, O echoes of glorification in the corridors of the highest assembly, O banners of light that fly in the orbit of might, O call of the Most Loving to those who journeyed to Him, so the light of His face was manifested to them until they dissolved in the sea of eternity. (**He has succeeded who purifies it, and he has failed who corrupts it.**)

O you who long to witness the wonders of the Most Merciful, come with me to cross into the fifth heaven, that gleaming gem in the chain of the seven heavens. Here, the signs of God are manifested in forms that captivate the gazes, and the lights of knowledge flow in scenes that revive souls and astound hearts.

- **Its Name in the Secret Tablet:** *Marsad Al-Aayaat* (The Observatory of Signs). It is a place where the wonders of divine power are witnessed and a mirror that reflects God’s dazzling signs.
- **Its Color:** Like luminous lapis lazuli mixed with a silvery light. Its color delights the souls, as if dark blue lapis lazuli has been mixed with a shimmering silvery light, like the reflection of stars on the surface of a calm sea.
- **Its Substance:** From flowing light and sacred cosmic dust. It was created from light flowing like cascades of radiance, mixed with a sacred cosmic dust that holds the secrets of creation in its particles.
- **Its Shape:** Like a twinkling sphere studded with luminous orbits. Its shape is like a great, boundless sphere, studded with luminous orbits that move in divine harmony.
- **Its Status:** The abode for displaying wonders and recording signs. This heaven is the center for displaying the wonders of divine power, where God's signs manifested in creation are recorded, from the creation of man to the movement of stars.
- **Its Inhabitants:** Angels called the **Witnesses of Signs**, whose faces are like the stars in their brilliance. With them are souls of the knowers of God, who were raised to this heaven after their death.
- **What it contains:** Palaces of luminous lapis lazuli and gardens of light where trees glow like planets. There is a great lake called the "Lake of Signs," whose water of silvery light reflects images of creation since the first moment. It has eleven doors, each opened by a verse from God.

- **How it was created:** When the Most Merciful willed to complete the structure of the heavens, He commanded the primal light to take a fifth form, saying: "Be a heaven for My signs and My wonders."
- **Its Wonders:** You hear sounds like the whispers of the universe, not material sounds, but melodies that revive the soul. The knowers see waves of light moving as if they are living paintings, each wave showing a sign of God. Among its wonders are the "Tablet of Creation," and the "Tree of Signs."
- **A Flood of Secrets:** No heart reaches this heaven unless it contemplates God's creation with the light of faith. It is the heaven that carries the trace of God's gaze upon His servants who sought knowledge from Him.

The Sixth Heaven: The Pasture of Wisdom and the Abode of the Lights of Truth
O light of the sixth heaven, O place of standing before the greater Majesty, O refuge of souls that have been purified by lights, O mirror of the Highest Self, O heaven of the beloved ones, whom God loved and raised.

O you who are in love with the secrets of the Kingdom, come with me to ascend to the sixth heaven, that sparkling gem in the crown of the seven heavens, where the lights of wisdom flow as if they are rivers of radiance, and the divine truths are manifested in scenes that astound minds and revive souls.

- **Its Name in the Secret Tablet:** *Qubbat Al-Hikma* (The Dome of Wisdom). It is the abode of the highest truths that enlighten the minds of the knowers and the center of divine wisdom that explains the secrets of existence.
- **Its Color:** Like royal purple sapphire mixed with a pearly light. Its color captivates hearts, as if royal purple sapphire has been mixed with a shimmering pearly light, like the reflection of the moon on a sea of gemstones.
- **Its Substance:** From a harmonious light and a divine mist. It was created from a homogeneous light, as if it were a fabric of radiance, mixed with a divine mist that carries the secrets of wisdom in its drops.
- **Its Shape:** Like an infinite dome studded with luminous rings. Each ring carries a wisdom from God, and every point in it shines as if it were a star speaking with knowledge.
- **Its Status:** The abode of wisdom and the distribution of higher knowledge. This heaven is the center for the inspiration of divine wisdom, where truths that explain the secrets of creation and destiny are recorded.
- **Its Inhabitants:** Angels called the **Bearers of Wisdom**, whose faces are like the full moon. With them are souls of the wise and knowers who have been raised to this heaven. It is said that the souls of some prophets who were given wisdom reside here.
- **What it contains:** Palaces of purple sapphire and gardens of light where trees glow like torches. There is a great sea called the "Sea of Wisdom," its waves are of pearly light. It has twelve doors, each opened by a specific wisdom.
- **Its Wonders:** You hear sounds as if they are hymns of wisdom. The knowers see circles of light moving as if they are living books. Among its wonders are the "Tablet of Wisdom" and the "Mirror of Truths," which shows every knower the reality of their self as God created it.
- **A Flood of Secrets:** No heart reaches this heaven unless it is enlightened with God's wisdom. It is the heaven that carries the trace of God's gaze upon His servants who sought guidance from Him.

The Seventh Heaven: The Throne of Mercy and the Abode of the Greater Splendor

O light of the seventh heaven, O presence of annihilation in the station of permanence, O bottomless sea of lights, O station of the greater Truth, O light of lights, O veil of veils that is unveiled when the Most Merciful permits.

O you who long to witness the greatness of the Most Merciful, come with me to ascend to the seventh heaven, the crown of the seven heavens and the peak of the Kingdom. Here, the lights of Majesty are manifested in an awe that astounds minds, and the divine Splendor twinkles in scenes that melt hearts and revive souls.

- **Its Name in the Secret Tablet:** *Arsh Al-Rahma* (The Throne of Mercy). It is the closest of the heavens to the great Throne, the abode of the greater manifestation.
- **Its Color:** Like pure white glowing light mixed with the colors of the spectrum. Its color surpasses description.
- **Its Substance:** From absolute light and a divine essence. It was created from an absolute light that resembles nothing in creation, as if it is the very essence of radiance, mixed with a divine essence that carries the breaths of closeness to God.
- **Its Shape:** Like an infinite nebula crowned with a throne of light. It is crowned with a luminous Throne that emits an unbearable light.
- **Its Status:** The abode of the highest closeness and the manifestation of the greater Light. This heaven is the highest rank of the Kingdom. From it, the breaths of divine closeness are distributed to hearts that were sincere in their worship.
- **Its Inhabitants:** Angels called the **Bearers of the Throne**, whose faces are like the greater Light itself. With them are the souls of the truthful and the martyrs who were raised to this heaven. It is said that the souls of the great prophets reside here.
- **What it contains:** Palaces of absolute light and gardens of radiance where trees glow like small suns. There is a great sea called the "Sea of Light," whose waves are of pure white light. It has thirteen doors, each opened by one of God’s great names.
- **How it was created:** When the Most Merciful willed to complete the building of the heavens, He commanded the primal light to take a seventh form, saying: "Be a heaven for My Throne and My Mercy."
- **Its Wonders:** You hear sounds as if they are hymns of eternity, melodies that remind the soul of the moment of the first covenant. The knowers see circles of light moving as if they are living souls, each circle carrying a secret from the secrets of the Throne. Among its wonders are the "Tablet of Closeness," the "Tree of Mercy," and the "Mirror of the Most Merciful."
- **A Flood of Secrets:** No heart reaches this heaven unless it has annihilated itself in the love of God. It is the heaven that carries the trace of God’s gaze upon His sincere servants.

Glorification of the Seven Heavens

In the name of God, the Most Gracious, the Most Merciful.

Glory be to God and praise be to Him, glory be to God the Great. Glory be to Him who enlightened the heavens with His light, and revealed their darkness with His majesty, and established them with His power, and adorned them with His craftsmanship and perfection. Glory be to Him whose greatness is manifested in the secret of the highest heaven, whose sanctity is exalted in the horizon of the highest Throne, and whose mercy encompasses the realms of the Kingdom, so His lights rained down in glorification and sanctification, and the seven heavens rushed in His majesty with humility and veneration.

- **First Heaven:** Glory be to Him who perfected me, raised me, and adorned me with His light.
- **Second Heaven:** Glory be to Him who inscribed in me the path of wisdom and destiny.
- **Third Heaven:** Glory be to Him who inspired and covered me with the lights of His sanctity and greatness.
- **Fourth Heaven:** Glory be to Him who inscribed with the secrets of knowledge and the wisdom of creation.
- **Fifth Heaven:** Glory be to Him who permitted His angels to glorify in the light of His majesty.
- **Sixth Heaven:** Glory be to Him who made me a gate for the angels to glorify and sanctify with His remembrance.
- **Seventh Heaven:** Glory be to Him who settled upon His Throne, and encompassed all things with knowledge, power, and majesty.

The Lote Tree of the Utmost Boundary (Sidrat Al-Muntaha)
"**At the Lote Tree of the Utmost Boundary, near it is the Garden of Abode. When there covered the Lote Tree that which covered it.**" (The Star: 14-16)

O Lote Tree of the Utmost Boundary... O Throne of the highest Light, O Tree of the greatest Reality, O you to whom the knowledge of all creatures comes to an end, and in whom the souls of the knowers ascend. Your branches have extended to connect the land of mortality with the heavens of permanence. Upon you, the greater Light was manifested, and you became the place of the hidden secret and the protected treasure.

What are you, O Lote Tree? You are a tree not like the trees of this world. Its roots are in the Kingdom of eternity, and its branches extend to the Throne of the Most Merciful. Your leaves are luminous, their colors changing with the manifestations of the Names, and your flowers exude the fragrance of remembrance and divine contentment. You are the station of absolute beauty, the abode of hidden secrets, the veil of veils, and the secret of secrets. From you, light flows upon the souls, so the heart is enlightened and the body becomes transparent.

What happens at the Lote Tree of the Utmost Boundary?
There, all knowledge and understanding cease, boundaries and times disappear, the veils are removed from the Preserved Tablet, and the door of divine knowledge is opened. The knowers see the lights of the Essence, and they hear the melodies of eternal perpetuity.

What about the Greater Splendor?
The Greater Splendor is the light of the divine Presence. It is the light that no mind can reach and no eyes can comprehend. It is the secret that encompasses all light, and the effusion from which souls are formed. It is the light that manifested to Moses on the Mount, so he was seized with trembling and fell unconscious. It is the light to which the Chosen One ﷺ ascended when he was taken to the Lote Tree of the Utmost Boundary. He saw what he saw and returned with what he returned with, of secret and tranquility, of light and wisdom.

The Messenger's Station at the Lote Tree
On the night of the Mi'raj, the Prophet ﷺ reached the Lote Tree, and then he proceeded alone... until he was at a distance of two bow-lengths or nearer... and the veil was removed for him, and he saw some of the greatest signs of his Lord. It is not known what he saw, but after his return, he said: "I saw a light."

Glimpses of the Light from the Seven Heavens

O traveler on the paths of the Kingdom, you who have journeyed with me through the expanses of the seven heavens, your heart dancing between the awe of Majesty and the longing for Beauty. Here we stand on the verge of the conclusion, gathering the dispersed lights that illuminated our souls and embracing the luminous memories that revived our hearts.

Let me weave a conclusion that befits the greatness of this journey, one that embraces the heavens and summarizes what we have seen of the wonders of the Most Merciful. Let us end this circling with a glorification that befits the presence of the All-Knowing King.

A journey that began at the gate of closeness in the first heaven, the Firmament of Light. We began our journey where the radiance of dawn was mixed with gentle water, and we saw the spirits of mercy guarding provisions and storing the whispers of prayers. It was a mirror of overflowing mercy, reminding us that every humble prayer. He finds his way to the gates of the heavens, and that God encompasses us even in our moments of heedlessness.

We ascended to the **Mirror of Manifestation in the Second Heaven,** and we were immersed in a sea of emerald and gold, where the bearers of lights distribute destinies, and the Tree of Destinies drops the leaves of provision and mercy. Here, we witnessed how God’s most beautiful names are manifested, and we learned that love is the key to the doors, and that every heart that pulsates with love finds its light in this heaven.

Then we journeyed in the **Dome of Remembrance in the Third Heaven,** where we heard melodies of glorification reverberating in blue sapphire, and we saw the scribes of remembrance recording the breaths of the worshipers. The River of Glorification revived our souls, and the Mirror of Remembrance showed us the purity of our hearts when we uttered God's name. Here we learned that remembrance is the life of the heart, and that every "Subhan Allah" (Glory be to God) ascends to this heaven to illuminate our path.

And we were immersed in the **Ocean of Majesty in the Fourth Heaven,** where we trembled before the awe of the glowing peridot, where the bearers of manifestation carry the lights of the All-Mighty. The Sea of Majesty astonished us with its golden light, and the Tree of Majesty spoke with God’s most beautiful names. Here, we realized that stripping away the ego is the path to closeness, and that every tribulation in this world is an entrance to this great ocean.

We contemplated the **Wonders of Creation in the Fifth Heaven, the Observatory of Signs,** and we were dazzled by luminous lapis lazuli, where the witnesses of signs record the wonders of creation. The Lake of Signs reflected to us the creation of the universe, and the Tree of Signs spoke with the verses of the Quran. We learned here that contemplating God's creation is the key to knowledge, and that every atom in existence glorifies the Creator with His praise.

We quenched our thirst with the **Wisdom of the Most Merciful in the Sixth Heaven, the Dome of Wisdom,** where we washed in the light of purple sapphire, where the bearers of wisdom distribute higher knowledge. The Sea of Wisdom inspired us with a deep understanding, and the Mirror of Truths showed us the origin of our souls. We realized that wisdom is a light that God casts into pure hearts, and that true knowledge is not comprehended except with love and sincerity.

We ended up at the **Throne of Mercy in the Seventh Heaven,** where we stood in awe before a pure white glowing light, where the bearers of the Throne glorify in the presence of the Most Merciful. The Sea of Light immersed us in an endless longing, and the Mirror of the Most Merciful showed us something of God's splendor according to our capacity. Here, we learned that closeness to God is the purpose of existence, and that every humble prostration brings us closer to this great Throne.

Conclusion of the Luminous Journey

O seeker of beauty, you who have circled in the realms of the seven heavens, know that this journey was not merely a contemplation of scenes from the Kingdom, but a call for your heart to soar, for your soul to be purified, and for your mind to contemplate. Every heaven we passed through was a sign from God, reminding us that this world is but a fleeting shadow, and that our true abode is in the presence of the Most Merciful. We have seen the light of mercy in the first heaven, the manifestation of beauty in the second, the echo of remembrance in the third, the awe of majesty in the fourth, the wonders of creation in the fifth, the wisdom of the Creator in the sixth, and the splendor of closeness in the seventh.

Every scene was a breath from God, and every light was a signpost to the path. So follow this path, O seeker, with remembrance, love, and sincerity, for the seven heavens are not far from you; they are in your heart if you purify it and in your soul if you awaken it. And if you ever feel a longing for a home whose name you do not know, or a yearning for a light that your eyes cannot see, know that your soul has remembered its circling in these heavens, and that your heart is calling for a meeting with the Most Merciful. So, glorify your Lord with His praise, and say: "Glory be to Him who took His servant on a journey by night," for this journey of yours has not ended; rather, it is the beginning of a greater journey to the presence of the All-Knowing King.

The Seven Gardens of Paradise

O Gardens of Everlasting Eternity, O Gardens of Eternal Contentment, O Meadows of Tranquil Souls, how are your secrets manifested in the eyes of the knowers? And how do your rivers flow into the hearts of the close ones?

- **Jannat Adn** (Gardens of Eden) - The First Abode of Effusion and Beauty. The seat of honor, the banquet of extended lights. Here, the lovers circle and pick the fruits of eternity. It is the everlasting home.
- **Jannat Al-Firdaws** (The Highest Paradise) - The Dome of the Highest Kingdom, the Throne of the Hidden Secret. Its palaces rise above the clouds of light. The rivers of wine, milk, and honey flow in it.
- **Jannat Al-Mawa** (The Garden of Abode) - The abode of returning souls, the home of martyrs and righteous people. Its shades are of the light of majesty.
- **Jannat Al-Khuld** (The Garden of Eternity) - The abode of eternal residence, the resting place of the beloved ones. Its walls gleam with red ruby, and its people walk in processions of light.
- **Jannat An-Naim** (The Garden of Bliss) - The gardens of absolute intimacy, the orchards of the shining secret. Its birds sing the melodies of union, and the faces of its people radiate light.
- **Jannat Al-Maqam Al-Amin** (The Garden of Secure Abode) - The safe haven for souls, the abode of peace where no fear disturbs.
- **Dar As-Salam** (The Abode of Peace) - The peace of tranquil souls, the land of contentment and joy. It is the gathering place of loved ones who never part.

What are the Gardens created from?
Paradise was created from the light of the Most Merciful, then its light was mixed with:

- Saffron, which became its soil.
- Fragrant musk, which became its perfume.
- Pearl, which became its pebbles.

- Gold and silver, which became its palaces.
- Ruby and coral, which became its windows and doors.
- The water of life was made to flow in it, and its trees were planted with the words: "Glory be to God, and praise be to God, and there is no god but God, and God is the Greatest."

The Maidens of Paradise (Houris)
If you heard the women of the Houris in the gardens of light, you would not find peace on Earth for a moment. They do not speak like the people of this world but chant with the tongue of souls. They are creatures of chastity, purity, and divine love. They greet you with a smile and say in voices that melt hearts: "Welcome, O you who prolonged your prostrations, you whose night was in prayer and day was in fasting. How often your name was mentioned in the highest assembly. Welcome, O you whose footsteps were drawn on the path of love!"

They say: "We are the prayer of the night and the musk of the predawn hours. We are your prayers when you cried and your tears when you whispered. We are the adornment of your patience. We were created from the light of your certainty, and the whiteness of your heart is our crown."

In Paradise... where light resides in the dew
You walk between palaces of hollowed-out pearl, and the Houris emerge, not as they are imagined, but as beings of pure light. They smile without effort and say: "Live here, for time does not pass. Live here, for there is no pain after today, no betrayal, no fear, no sadness. We are your luminous home. God created us for you, so we do not perish or wither."

Description as if you are seeing and walking in it:
You see a land of light, and soil of musk, and trees that, when the wind of mercy blows upon them, sing with God’s most beautiful names. Its rivers flow, not in cracks, but above the ground, transparent, and you see them running on red ruby.

- **Four rivers:** a river of water that never goes stale, a river of milk whose taste never changes, a river of wine delicious to drink, and a river of purified honey.
- **Your palaces:** Made of gold, their roofs of light. Their keys are opened with the light of your heart from this world. Every time you intended a good deed, a brick of light was added to the building of your palace.

The Greatest Bliss
It is not one of the creations of Paradise; it is seeing the face of God, the Generous, when the veil is removed. God will call to His servants: "Are you content?" They will say: "O Lord, how can we not be content when You have given us what You have given to no one else?" Then He will say: "This day I bestow upon you My pleasure, and I will never be displeased with you again." And souls will overflow with an indescribable ecstasy.

Firdaws Al-A’laa (The Highest Paradise) in Illiyyin
When you ascend from the Garden of Majesty to the Firdaws, you feel as if you have transcended letters and names. You enter a station where the servant is not called by his name but is called: "O you with whom God is pleased and whom He has pleased... come near to Me." And you see the Throne above you, with no ceiling to conceal it, for the ceiling of the Highest Firdaws is the Throne of the Most Merciful.

The Rivers that are not like rivers Rivers of:

- **Water that never goes stale:** It flows pure, never disturbing the soul's serenity.
- **Milk whose taste never changes:** It resembles the milk of divine mercy.
- **Wine delicious to drink:** It does not intoxicate the bodies but delights the souls.
- **Purified honey:** It is as if it is drops of God's liquid knowledge.

The Greatest Secret of Firdaws

This Paradise is not just for those who acted, but for those who loved, for those who dissolved, for those who worshipped God because He is God, for no other reason.

Scenes in the Highest Firdaws - The Heart of Paradise

When you enter it, it is as if you have entered the greatest secret in existence. There is no sun, no moon... but the light of God illuminates everything. You walk, but your feet do not touch the ground.

- **The Palaces:** Your palace is there, built by what you sowed of goodness.
- **The Gardens:** You see a single tree with a trunk of red gold and branches of pearls and precious stones. If you reach out, it comes close to you.
- **The Inhabitants:** The Prophet Muhammad ﷺ is in the most beautiful station, the station of praise and intercession. He is smiling, his face glowing like the full moon. The prophets, the righteous, and the martyrs are there, their faces like stars.
- **The Greatest Bliss:** Seeing the face of God. The veil is removed, and you look at His face, glory be to Him. The souls prostrate involuntarily, and all bliss is forgotten, for no bliss equals the sight of the Generous Face.

Jannat Adn (The Gardens of Eden) - The Station of Eternal Calm
When your feet touch Jannat Adn, you feel as if all the weariness of life has vanished in an instant. There is no fear, no struggle, no deprivation. There is permanence after being lost, stillness after striving, and rest after longing.

- **Eternal Homes:** In Jannat Adn, you have a private home that no one shares with you.
- **The Family that does not part:** You see those you love and those you missed. "Gardens of Eden, which they will enter, and those who were righteous among their fathers, their spouses, and their offspring." (The Thunder: 23).
- **The Eternal Tree of Eden:** There is a great tree watered from a spring in the middle of the Garden, called "The Spring of Fidelity." Whoever sits under it is shown their deeds as if in a mirror of light.
- **The Secret of Adn:** It is not just the Garden of Bliss but the Garden of Permanence. It is the Garden of those who were steadfast in their obedience in this world, so they found peace in the afterlife.

Jannat Al-Jalal (The Garden of Majesty)
"And the Face of your Lord will remain, full of Majesty and Honor." (The Most Merciful: 27).

- **The Abode of Luminous Awe:** The door is not opened with a key but with a verse from the Quran recited by a close angel.
- **The Miniature Throne:** In the middle of the Garden is a great plaza with a throne of light, which is a mirror of His light.

- **The Garment of Majesty:** Everyone who enters this Garden is dressed in a robe of awe.
- **Souls that knew God:** Here, you see the masters of knowledge who worshipped God not for Paradise but because they loved Him because He is worthy of being worshipped.
- **Light upon Light:** In the Garden of Majesty, there are not just rivers, but a flowing light effusion. Whoever washes in it has every remnant of their self erased from their heart.
- **The Secret of the Garden:** It is the Garden of those who knew God not only by His descriptions but by His presence. It is the Garden of those whose hearts melted at every verse that said: "Possessor of Majesty and Honor."

God Created the Earth in Six Days? And What Each Day Was Like?

Let's take a wondrous journey to the beginning of creation, where we will explore how God created the Earth and everything on it in six days with descriptive touches of creativity to bring these magnificent scenes to life before your heart's eye.

The Quran mentions in several verses, such as the Almighty's saying: "Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne" (Al-A'raf: 54), that God created the universe in six days. However, these "days" are not like our known days. Instead, they are stages or temporal phases that may extend for thousands or millions of years, because God Almighty is above time and space, as He said, "Indeed, a day with your Lord is like a thousand years of what you count" (Al-Hajj: 47). So, what are these days? Are they days of this world? No, they are days of God's light, stages of formation, and hours of divine management, not measured by the rising or setting of a sun, but by the magnitudes of the divine command as it descends upon the tablet of creation.

Day One: The Beginning of Creation and the First Light

On the first day, the universe was just an absolute void, no earth, no sky, no light, no darkness, except for God's eternal will. God said: "**Be!**" and creation began with a creativity that no mind can comprehend. The cosmic smoke gathered, which is a hot, primordial matter, as mentioned in the Almighty's saying: "Then He directed Himself to the heaven while it was a smoke" (Fussilat: 11). On this day, God created the origin of the Earth as a primitive, blazing mass. It was not yet spherical or stable but was part of a great cosmic nebula. God also created the first light, which is the origin of the radiance that would later form the stars and planets. This stage was the first building block of the universe, where matter began to form under God's command, and light was separated from darkness, as indicated by the Almighty's saying: "And made the darkness and the light" (Al-An'am: 1). The Earth in this stage was a hot, turbulent mass, surrounded by dense vapors, and was not yet suitable for life.

The scene of the first day: Imagine an infinite void suddenly pulsating with a divine light, as if the word "**Be!**" ignited the spark of existence. A blazing mass forms amidst cosmic smoke, and the angels glorify God with His praise, amazed by the Sermon of creation.

On this day: A command in the darkness. The entire universe was a void, with no earth or sky, no above or below. So God commanded the Earth to be created, and it was created from the foam of light mixed with black soil, a soil unlike ours, but the origin of all matter. He then said to it: "Be the carpet of My creation, the dwelling of My loved ones, and the place of prostration for My saints." It trembled and became submissive and began to solidify. On this day, God deposited within it the seven inner worlds: the world of minerals, the world of plants, the world of animals, humans, jinn, angels, and the hidden secret.

Day Two: Raising the Sky and Forming the Atmosphere

On the second day, God commanded the sky to form, and it rose as a preserved ceiling, as He said: "And He completed them as seven heavens in two days" (Fussilat: 12). The Earth began to cool gradually, and the first atmosphere formed around it, a layer of vapors and gases that separated the Earth from space. This atmosphere was like a veil protecting the Earth from cosmic chaos.

On this day, God also created the foundations of the seven heavens, and they began to be distinguished as luminous layers. Each heaven has its system and command. The Earth was still turbulent, but it began to take a more stable shape with the appearance of the first features of the Earth's crust. The waters had not yet gathered, but the vapors began to condense, preparing for what was to come.

The scene of the second day: Imagine a blazing sphere gradually cooling, and above it, a ceiling of light rises as if God is weaving a dome of light. Gases ascend, and the sky forms as a divine painting, and the angels chant: "Glory be to Him who raised the heavens without pillars that you see." On this day, God stretched the Earth and made it into seven layers, each layer containing secrets and treasures, a field for provision, and a dwelling for creatures. God separated the water from the land, making the seas swell in their basins and the rivers flow as veins in the Earth's body. Then He fixed the mountains as pegs and cast into them pure metals and stones, making them treasuries of provision.

Day Three: The Formation of Seas, Land, and Plants

On the third day, God commanded the Earth to stabilize, so the Earth's crust was formed, and the land was separated from the water, as He said: "And after that He spread the earth" (An-Nazi'at: 30). The waters began to gather in great basins, so seas and oceans appeared, while the land rose to form mountains and plains. This stage was a preparation of the Earth for life.

Then God grew the first plants, as mentioned in His saying: "He extracted from it its water and its pasture" (An-Nazi'at: 31). The first forms of plant life appeared, such as algae and simple plants, which began to produce oxygen and prepare the Earth to receive other forms of life. The mountains stabilized the Earth, the waters flowed in the rivers, and the plants covered the land with a green color that heralded a coming life.

The scene of the third day: Imagine a land splitting to bring forth water in tumultuous seas, and mountains rising as if they are glorifying their Creator. Then the Earth sprouts delicate greenery, as if God is dressing it in a garment of life, and the angels look on in astonishment at this beauty.

On this day: He said to the Earth: "Grow from every beautiful pair," and the Earth sprouted the first flower, the first leaf, the first fruit. But it was not an ordinary plant; it was the first plant from the light of Paradise, which descended as a model on Earth, from which trees, vegetables, grains, and seeds grew. On this day, the secret of plant life was entrusted to the Earth: growth, expansion, beauty, and sustenance.

Day Four: The Creation of Stars, Sun, and Moon

On the fourth day, God adorned the sky with stars, the sun, and the moon, as He said: "And made [it] a burning lamp" (An-Naba: 13). God completed the creation of the heavens by distributing the stars in their orbits and making the sun a source of light and heat, and the moon a light that illuminates the nights. These celestial bodies were not created merely for adornment but to regulate time and life, as He said: "And We have made the night and day two signs" (Al-Isra: 12).

The Earth began to take its final form, with the regulation of day and night and the influence of the sun on the plant life cycle. This stage was a precise organization of the universe, where the sun and moon became signs for calculation and calendrical reckoning.

The scene of the fourth day: Imagine a sky suddenly illuminated by a radiant sun, a shimmering moon, and stars that adorn space like jewels. The Earth breathes under the sunlight, and the plants raise their heads in gratitude, and the angels glorify: "Glory be to Him who adorned the sky with lamps."

On this day: The veil was lifted, and He said to the light: "Separate!" And from the light came a sun for the days, a moon for the night, and stars for adornment and guidance. He made a king for every star and a path for every planet. And on this day, the lower heaven was filled with lamps of light, and the first night and the first day came to be.

Day Five: The Creation of Living Creatures

On the fifth day, God commanded the Earth and the seas to bring forth living creatures, as He said: "And Allah has created every living creature from water" (An-Noor: 45). The first marine creatures appeared, such as fish and simple aquatic beings. Then birds began to soar in the sky, and reptiles moved on the land. This stage was the animation of the Earth with the movement of life, as creatures began to fill the seas and the wilderness.

The Earth began to become a vibrant home, with an amazing diversity of shapes and colors. The creatures moved by God's command, glorifying Him with His praise, completing the system of life that the Creator willed.

The scene of the fifth day: Imagine seas bursting with life, where fish swim in divine harmony. Birds flap their wings for the first time, and reptiles move on the land. The Earth is throbbing with life, and the angels look on in astonishment and say: "Glory be to Him who created and perfected creation."

On this day: He said to the water: "Burst forth with life!" and life burst forth in it. The whales emerged, the fish danced, and God commanded the wind to blow gently, carrying the first bird into space. The souls of the birds were created before their bodies, and then they were breathed into, so they began to wander in the sky.

Day Six: The Creation of Man and the Completion of Creation

On the sixth day, God completed the creation of the Earth by creating man, Adam, peace be upon him, as He said: "And certainly did We create man from an extract of clay" (Al-Mu'minun: 12). God created Adam from clay, and then He breathed into him from His spirit, so he was a vicegerent on Earth, honored with reason and will. Before creating Adam, God created the wild animals and cattle to be a help for man in his life. On this day, God completed the adornment of the Earth. The mountains stabilized, the rivers expanded, and the cycle of life was completed. Then God established Himself upon the Throne, as He said: "Then He established Himself above the Throne" (Al-A'raf: 54), in a sign of the completion of creation and the management of the matter. The Earth was now a complete home, prepared for man to inhabit and worship God in it.

The scene of the sixth day: Imagine a green land, where rivers flow and animals move in harmony. Then Adam appears, a being of clay pulsating with a divine spirit, looking up at the sky in gratitude. The angels glorify, and the entire universe exclaims with the praise of the Creator: "Glory be to Him who perfected everything He created."

On this day: The clay had been fermented, and the dough had ripened. The command came: "I am going to create a human being from clay." So God shaped Adam with His noble hands, and He breathed into him from His spirit, and there was Adam, and there was man, and there was love, consciousness, and prostration. On this day, Adam was taught all the names, and he was settled in Paradise and then expelled from it to inhabit the Earth.

Day Seven: The Day of Establishment

A seventh day of creation is not mentioned in the Quran, as creation was completed in six days, and then God established Himself upon the Throne, managing the affairs of the universe. In some other narratives (such as the Torah), the seventh day is referred to as a day when God "rested," but in Islam, God does not tire or need rest, as He said: "And no weariness touched Us" (Qaf: 38). Therefore, this day can be understood as a stage of management and the continuation of life, where the Earth began to live by its divine system, and man began his mission as a vicegerent.

The concluding scene: Imagine a completed universe, a sky adorned with stars, and an Earth covered with life. Adam prostrates to God in gratitude, and the angels repeat their glorification. God looks at His creation with satisfaction, managing its affairs from above His Throne, and the entire universe declares: "Glory be to You, we have not worshiped You as You deserve to be worshiped."

On this day: It was not mentioned among the six, but in it, the Most Merciful established Himself on the Throne, the matter was settled, the laws were established, and the journey of creation towards its destiny began.

The Seventh Gate - The Glorification of God's Creatures in the Kingdom and the Realm

The Creation of Plants and Trees

Plants in God's realm live in harmony with the entire universe, and it is no wonder; for God Almighty has made it clear in the Holy Quran that all creatures glorify Him, even if we do not hear their glorification in the apparent sense. The noble verse says: "And there is not a thing but that it **glorifies** Him with praise, but you do not understand their glorification" (Al-Isra: 44). This shows us that glorification is not limited to humans only but includes all creatures, including animals and plants.

The Glorification of Plants in God's Realm

Plants bear witness to God's existence and glorify Him in their own way, which we may not hear or understand with our human ears, but it is a scientific and spiritual reality stemming from the miraculousness of creation. How can it not be so? Every single cell of a plant is a miracle in itself, bearing witness to the Creator's power.

1. **Interaction with light (photosynthesis) and the plant's orientation towards the sun:** The plant naturally bends towards the light, and this movement is considered one of the most wonderful manifestations of the plant's glorification, because it always seeks the light, which is a symbol of faith and turning towards God, the Supreme Light. In this interaction, the plant shows its glorification through a hidden response that expresses its immersion in the worship of God, who created these properties in it.
2. **Respiration and the absorption of carbon dioxide:** The process of respiration performed by plants is also considered a form of their glorification. They take from God's air, breathe it, and release oxygen for us, as God Almighty said in Surah "Ar-Rahman": "And fruit and grass. Then which of the favors of your Lord will you deny?" Every branch, leaf, and living creature is like a constant glorification of God.

3. **The transition from a state of dormancy to growth:** The growth of plants from a small seed to a giant tree is one of God's wonders, and every stage of the plant's growth is like a movement of glorification, as if it is chanting melodies we do not hear, but our souls perceive them in its beauty and in seeing it open and flourish.

The Song of the Divine Melodies of Plants

Imagine that the Earth is a stage, and plants are the melodies that it repeats with the winds, weather, and water. These plants do not speak with our tongues, but in every leaf, and in every flower that blooms, and in every fruit that ripens, they are in a state of glorification of God.

The endless glorification: Every time we look at nature in its most beautiful forms, from trees to flowers to herbs that spread across the lands, we see before us a non-stop melody of glorification and praise. In this existence, everything speaks with the praise of God in silence. Every creature, including plants, was created to live in the service of God and to show its servitude to God through its journey in the universe.

What do the plants say in their spiritual tongue?

"Glory be to Him who created me from nothing, and brought me into existence from pure water, from the womb of the Earth that embraced me, so I burst forth in God's mercy. I am a flower of the flowers of beauty, a tree of the trees of life, and every leaf on my branches tells the story of my birth, and every seed within me carries the hope of a bright tomorrow."

"I am not just a living creature that lives in silence, but I am part of a divine system. I breathe what humans call oxygen, but in reality, I breathe the life of God in every breath. My roots grow deep in the Earth, intertwined with the atoms of the soil, as if I am drinking the secrets of existence from beneath your feet."

The Mountains Glorify and Proclaim Their Sermon.

If the mountains had a tongue, their speech would be nothing but glorification of God and a proclamation of His greatness, for they are more noble and magnificent than being just inanimate rock formations. The mountains of the Earth, with their long and vast history in the seasons of time, bear witness to the Creator's greatness in every corner and every protrusion and every peak that touches the clouds.

What do the mountains say if they speak?

"Glory be to Him who raised me, glory be to Him who established my position on this Earth. I prostrate to God in my silence, and in my sharp head, and in the rocks of the Earth that are full of flowers and blossoms, and I carry within me the memory of the creation of the universe and a testimony to the greatness of my Creator."

The Seas Glorify : As for the sea, it is a vast and deep mirror that holds all the secrets of life and existence. Although its waters flow in tranquility and sometimes in turmoil, it never ceases to glorify God. It swims in the midst of the sea with His remembrance, glorifying in every wave, in every breath, and every drop tells the story of creation.

What do the seas say if they speak? "Glory be to Him who made me a deep wave, water that does not dry up or decrease. I flow from the depths of the Earth to the sky, and I do not calm down except by God's will. I float on the surface of this Earth as the ark floats in the sea, and I carry in my depths the secrets of God that no one knows but Him."

The Winds Glorify : If the winds were a tongue that speaks, they would glorify and spin in a great orbit that never rests, an expression of God's power that moves in the universe without ceasing. The winds represent the continuous movement in God's creation, moving between the Earth and the sky, carrying with them the messages of nature, and at every moment, they remind of God's greatness.

What do the winds say if they speak? :"Glory be to Him who placed me in His hand. I move between the Earth and the sky by His command. I blow as He wills and move as He desires. I am not just air, but I am breezes that travel among people, trees, and seas. I carry news and tell them the secrets of the sky."

The Glorification of Thunder and Lightning : Thunder and lightning, these natural phenomena that sometimes disturb man, glorify God in a magnificent scene, in which they show the power of God in His creation. Thunder, with its force and roar, announces a warning, while lightning illuminates the sky with a flash and gleams with resolve, as if they are raising voices that glorify God in awe.

The Glorification of Thunder :Glory be to Him who resonates throughout the sky and whose voice is heard far away. "I am thunder that shakes hearts, but I am not a sign of wrath; rather, a declaration for God. My voice is an invitation to contemplation, to repentance, for everyone who hears me. In my silence, they remember, and in my rumble, they awaken. I am, as God willed me to be, nothing more or less than a message of warning. I resonate between the heavens and the earth by God’s command and await God's mercy afterward."

The Glorification of Lightning :"I am lightning, a light that shines in the darkness. I am, in truth, a manifestation of God's majesty in the sky. When I light up, I remind creation of God's greatness, which only He comprehends. I am a moment of a flash in time, as if I am God's tongue, proclaiming the greatness of existence and His power. Glory be to Him who lit me, who dazzled me, and who made me one of His great signs."

The Glorification of Rain : Rain, this noble liquid that descends from the sky, is a mercy from God to His servants, and in its drops, it carries a secret of creation's secrets. Rain waters the earth, revives it, and relieves people's hearts, and in all of this, it glorifies its Lord with His praise.

What Does Rain Say If It Speaks?
"I am drops of mercy; I descend from the sky with God's mercy, I wash the Earth of sins, and I revive what has died in it. I am the fragrance of life. When I fall, the Earth rejoices and the plants flourish. I am not just water that falls, but a notification from God that His mercy is coming, and that He does not close the doors of blessings on His servants. I am blessed rain, and every drop of me is an invitation to glorify."

"When I fall to the ground, I glorify God and remember Him. I am a cure for the Earth, and a remedy for everything dry. In my drops, there is life, and in my descent, a remembrance of God. Every moment the Earth touches me is a moment of glorification and prostration to God who sent me."

Indeed, the winds, thunder, lightning, and rain all speak one language: the glorification of God. Each of them, in their special manifestations and great degrees in creation, shows the power and greatness of God in the universe. They carry God’s messages and point to His greatness, and their glorifications do not cease, from a hidden moment to a time that fills the earth and the sky.

The Glorification of Birds

Birds, these gentle and beautiful creatures, glorify God with His praise in the sky's horizon, and sing with their sweet voices that fill the atmosphere with tranquility and serenity. Between the flapping of their wings and the speed of their flight, and between their singing in the plains and mountains, they carry in their voices a glorification of the Great Lord. If birds had a tongue that speaks, they would glorify God with His praise and remember Him with every moment they pass in the vast sky. Birds are creatures that God created to be a witness to His greatness in creation and to be a message in every song that is heard on the horizon.

What Do Birds Say If They Speak?

"Glory be to You, O You who made us wings to soar in Your sky, in Your vast space. We fly between You and the Earth as much as we see of the Earth and watch of the sky. In every wing flap and in every song, we remember You. We perform the duty of glorification and sing Your praise. We sing of Your love, O Most Merciful, O Most Compassionate, as we take our provision from You and create an endless melody. We repeat with our beautiful voices, 'Glory be to You, O God, there is no god but You, the Creator of the Earth and the sky, who has captivated our hearts with Your love.'"

"O You who gathered us in Your sky and made for each of our kinds a melody befitting the beauty of Your creation, we are the birds who glorify You in the air. We sing a heavenly anthem for You that the heavens and the earth tremble to. We have nothing but to raise our wings in glorification to You and fly far away into Your kingdom, where there is no end to Your mercy and no limits to Your dominion."

The birds glorify God with every movement and wing, and in wonderful songs and fast wing beats, they harmonize with God’s kingdom. They chant with the melody of the secret deposited in every atom of their existence. Even their silence in the sky is glorification. It is as if every moment is an invitation to God through which beautiful feelings are repeated, not to be told but to be heard and felt.

The Glorification of Animals : As is the case with all creatures in this universe, animals glorify and remember God in their own way, despite not being able to speak with human tongues. All creatures are part of God's creation and respond to the Creator's call in silence and humility. God says in the Holy Quran: "And there is not a thing but that it glorifies Him with praise, but you do not understand their glorification." Animals, which include the animals that walk on the earth, from horses and camels to cats and dogs, glorify God with His praise and remember Him through their movements, sounds, and daily actions. And every movement of theirs carries within it the remembrance of God, who made them a part of this vast universe.

If Animals Had a Tongue That Spoke, They Would Say:

"Glory be to You, O You who gave us life and created us in this great universe. We adorn the Earth with our feet and carry our burdens by a command from You. In our steps, we walk with Your praise, and in our sounds, we remember Your name. In every moment we live on this Earth, we prostrate to You from within our hearts. We are fed and watered by Your grace, and we live among Your servants as a subjection to Your will."

The Glorification of the Sun : When the sun rises from its east, it whispers with the light of its Lord in His magnificent kingdom, proclaiming: "Glory be to You, O God, O You who have allowed me light and made me a sign in Your hands. I carry out Your command, and I move by Your will, and I do not rise or set except by Your permission!" "O God, You are the one who raised me in the sky and placed in me the secret of warmth and light. I bear witness that there is no god but You. You created me with Your

light and made me a sign for Your servants. I send my warmth to sad hearts, and I revive the Earth after its death, and I send light into the horizon of the universe. So glory be to You, O You who gave me power and made me run in my orbit. I do not deviate or go astray, nor do I stop or delay, except by Your wisdom and will!"

And when the sun reaches the zenith of the sky, its voice rises in the kingdom of the Throne: "Praise be to You, O Possessor of Majesty, O You who made me an eye for those who see and gave me the authority of light. O You who gave me power without my own effort and strength without my own will. Everything is from You and to You. By You, I shine, and by You, I move, and by You, I send my light to Your creation. So glory be to You, glory be to You!"

And when the sun inclines towards sunset, it gently descends, glorifying with the sadness of the yearning worshipers: "O my Lord, I have completed another day in Your obedience. I lit the Earth by Your command, and I sent my light by Your command. And now I return to the seat of my command. I do not fade away except by Your command, and I do not disappear except by Your wisdom. I bear witness to You, O God, that I have not disobeyed You for a moment, and I have not delayed my prostration to You for a second. For You are my Lord who does not set, and I am an obedient servant in Your kingdom. Glory be to You, O Light of the heavens and the earth!"

The Glorification of the Moon : When the night covers the face of the sky, the moon rises with its awe, raising its voice in the sanctuary of greatness: "Glory be to You, O God, O You who dressed me with a light from Your light and settled me in Your sky and made me run with Your wisdom. I do not move except by Your command, and I do not illuminate except by Your power! Glory be to You, O You who made me a lamp in the darkness of the night, a guide for travelers, a comfort for the lonely, and a beauty for the sky. All my radiance is from You, and all my splendor is from Your light. So praise be to You, O Light of lights!"

And when the moon sets at the end of the month, its breaths echo in the corners of the sky, with reverence before its Lord: "O my Lord, if I have illuminated the night of Your servants, it is only by Your power. And if I have brightened their darkness, it is only by Your permission. And I am the obedient servant. I perish for Your sake and return to You as You created me. O Master of my affairs, make my setting an act of worship, just as You made my rise a sign. To You is the return, and in Your hand is the management. Glory be to You, O Self-Sustaining of the heavens and the earth!"

The Glorification of Night and Day

The Night Speaks to Its Lord: When the night spreads its curtains and casts its veils over the world, its heart beats with the remembrance of God, and it raises its voice in the sanctuary of the universe: "Glory be to You, O You who made me a dwelling for the servants, a rest for the bodies, and a safety for the fearful. I am the worshiping night. In my darkness, I hide those who prostrate, and I conceal the tears of the humble, and I carry the groans of the repentant sinners. I am the night in which prayers are raised, in which weeping is heard, and in which the mercies of the sky descend. So glory be to You, O You who made me a cover for those who plead with You, a mercy for those who return to You, and a light for those who know You in my darkness!"

The Day Glorifies its Lord with Praise: And when the dawn splits the womb of the night and the light of morning spreads across the horizon, the day rejoices and raises its voice in glorification: "Glory be to You, O You who clothed me with light and made me the source of life. In me, the footsteps set out, the provisions move, and life pulsates in the universes. I am the worshiping day. I transport Your

servants to their work, and I carry their message in my light, and I am a sign for them after the night, so they witness Your power and remember Your blessing. I am the day by which You swore, and You made me a time for obedience. So glory be to You!"

The Glorification of the Stars and Planets

The Stars Speak to their Lord: In the depth of the sky, between the folds of darkness, the stars shine like tongues of light, glorifying God with His praise and chanting in the sanctuary of the universe: "Glory be to You, O You who adorned me in Your highness and placed in my light the secret of Your beauty and made me a guide for travelers and a sign for the guided. I am the humble star. I gaze at You from my highness. I see Your wisdom in creation, and I bear witness to the عظة of Your authority. I am a star that does not stray or deviate. My path is in Your hand, and my movement is by Your command. Glory be to You!"

The Planets Glorify with God's Greatness And in the vast kingdom of God, the planets glorify in their orbits, each one moving in its course. They do not deviate, nor do they exceed their limits. They are humbled in their rotation and call out with their glorification: "Glory be to You, O You who made me travel in my orbit and gave me a course from which I do not deviate. I am the planet that bears witness to Your majesty, and I revolve in Your kingdom, without going astray or misleading. You are the one who holds me so I do not fall and directs me so I do not swerve. To You is my obedience in my course, and to You is my glorification in my journey. Glory be to You!"

Chapter Two:The Scripture of the Prophets and Their Heavenly Path
(For each We have appointed a divine law and a way)

Chapter One: The Divine Laws and Paths of the Prophets - A Guidance from Heaven to Earth
All praise is due to God, the One, the Unique, the Eternal, who sent the messengers as bearers of glad tidings and warnings, and who gave every prophet a divine law suited to his time and a path to guide hearts toward the light. Through them, He established the proof against His servants and led nations out of the darkness of ignorance into the light of Oneness.

O you who walk the paths of truth, have you ever contemplated how the messages unfolded? How the lights of prophethood dawned upon the world, with each message being an extension of the one before it, and each prophet paving the way for the one who would come after, until the messages were completed with the Master of Messengers, Muhammad, peace be upon him?

The divine law of God does not change, but it does vary. It is the water of life that God pours in every age in a way that is fitting. Some came with pure monotheism, some taught people wisdom, some established the scale of justice, some laid down the law, and some spread mercy among the people.

Every prophet was a spark of God's light, carrying the torch of guidance for humanity and leading them to the Straight Path. Each one was an ambassador from heaven, establishing proof, reviving hearts, and laying the foundations of righteousness.

So, what were their divine laws? What were their paths? And what was each messenger commanded? Let us enter this sacred field to pause at each prophet and see how he addressed his people, how God legislated for him, and what secret God entrusted in each of His messages.

Let us open the book of eternal guidance and read on its pages of light how the prophets led their nations to the path of God, each with his own method and wisdom, until the messages were perfected with the greatest of them, and the earth was illuminated with the light of Islam.

So, let us come to the gardens of prophethood, to drink from their springs, learn from their laws, and witness how the earth was illuminated by the light of revelation, until the final promise came, and the comprehensive message that gathered all that came before it, by which the light of God was perfected for all the worlds!

Chapter Two: The Scripture of the Prophets and Their Heavenly Path

1- Prophet Adam (Peace Be Upon Him) - The Scripture of First Monotheism

- **His Law:** Adam was the first to be taught the laws of worship by God. He was commanded to prostrate to God alone, and God established for him the sound religion based on pure human nature, with no polytheism or deviation.
- **His Path:** To teach his children monotheism, forbid injustice, and establish the foundations of morality among people.

Prophet Adam, the father of humanity, was the first being into whom God breathed His spirit. His law was simple yet profound: pure monotheism. He was commanded to prostrate in humility and gratitude, to build his life on obedience to God, and to forbid polytheism and injustice. His path was to teach his children monotheism, the first lesson in turning back to God in repentance and hope. He also taught them to forbid injustice, as he witnessed the conflict between his sons, Cain and Abel. He established the foundations of ethics among them: justice, mercy, love, and cooperation. Adam's law holds divine secrets, such as the **secret of pure human nature**, the **secret of**

prostration, the **secret of repentance**, the **secret of forbidding injustice**, and the **secret of gratitude**. He was the spiritual father of humanity, the first to carry the torch of monotheism.

2- Prophet Idris (Peace Be Upon Him) - The Scripture of Wisdom and Sciences

- **His Law:** He was the first to write with a pen and the first whom God taught the sciences of astronomy and engineering. His law regulated human life and urged people to seek knowledge and perform righteous deeds.
- **His Path:** Knowledge is worship, work is a religious duty, and justice is the foundation of stability.

Prophet Idris was a light that guided humanity toward guidance and dignity. His law was founded on:

1. **Elevating the value of knowledge and wisdom:** He was the first to write with a pen, and he taught people sciences, making them look at the heavens and the earth with insight, seeking divine wisdom.
2. **Mastery of work and striving on Earth:** He called for work to be a mandatory act of worship. He was the first to sew clothes, thus founding the concept of civilization and spreading the spirit of innovation.
3. **Establishing justice and achieving balance:** He established that justice is the scale of the heavens and the earth and that truth is the foundation of a nation.
4. **Purifying souls and journeying toward God:** His path was that knowledge without action is futile and that actions without sincerity are a pretense. He called for a heart that is submissive, a tongue that remembers God, and limbs that are active.

His path was to combine the soul with the mind and the inner with the outer. He left a lasting legacy of raising the status of knowledge and wisdom. His message remained a beacon for those seeking truth, teaching that a nation cannot be happy if it is divided into the oppressor and the oppressed.

3- Prophet Nuh (Noah, Peace Be Upon Him) - The Scripture of Salvation and Sincerity

- **His Law:** His people were in clear misguidance. Noah called them to pure monotheism and to abandon idol worship. He commanded them to have piety and patience in times of tribulation.
- **His Path:** Absolute obedience to God, salvation through faith, and punishment for the corrupt.

In a time when darkness covered the earth and people were drowning in a sea of blatant misguidance, God sent Noah as a light to split the blackness of the night. His people had deviated from the pure nature of monotheism and were worshiping idols they had carved. Noah came to them carrying the mercy of God, calling them to **pure monotheism**. He commanded them to have **piety**—a fortress that protects the soul—and patience, for patience is a ship that carries the believers over the waves of tribulations. His law was an open door to God for anyone who sought salvation.
His path was like a shining star in the sky of humanity, guiding the bewildered. He lived **obedience** to God with his whole being. He called his people for a thousand years less fifty, and he never faltered. From his path came the concept of **salvation through faith**, as God commanded him to build the ark that carried the believers to the shore of safety. The corrupt who rejected him were met with punishment, for they drowned in a flood that was a mirror of their corruption. His path was a living school that combined patience in calling others, steadfastness in obedience, and salvation through faith.

4- Prophet Hud (Peace Be Upon Him) - The Scripture of Strength in Truth

- **His Law:** His people, the 'Ad, were tyrants. Hud commanded them to worship God and abandon their arrogance, but they only responded with denial. He warned them of the consequences of injustice and corruption.
- **His Path:** Faith in God is not measured by strength but by justice and piety.

God sent Hud to the 'Ad people, who were known for their physical strength, power on Earth, and grand constructions, but they had deviated from monotheism and exceeded the bounds of justice. His law called for:

1. **Singling out God for worship and abandoning polytheism.**
2. **Justice as the foundation of survival.**
3. **Warning against arrogance and pride.**
4. **Patience in the face of denial.**

Hud's path was an example of **strength in truth**. His path was based on the principles that true power lies in obedience to God, truth is higher and more enduring than falsehood, and that justice is the scale of nations His message remains a beacon for those who understand that true glory is humility to God

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5- Prophet Salih (Peace Be Upon Him) - The Scripture of Justice Among Creation

- **His Law:** Sent to the people of Thamud who wronged themselves, he brought a law of justice and righteousness. He forbade aggression against the weak, and the she-camel was a sign for them. Whoever harmed it deserved punishment.
- **His Path:** To respect blessings, to be kind to creation, and to fear the consequences of injustice.

Prophet Salih was a **ray of justice** in the darkness of oppression. He was sent to the people of Thamud, who lived in great comfort but with profound ingratitude. His law was one of **justice and benevolence**, built on the foundation of pure monotheism. He forbade aggression against the weak and commanded righteousness among people. He also brought a miraculous sign: God's she-camel, which came out of a rock. He ordered them to let it graze and drink freely, warning that harming it would bring deserved punishment. His message was a reminder that injustice is a fire that consumes the oppressor before its victim.

His path was like a garden that grows the flowers of worship and the fruits of kindness. He taught his people that blessings are a trust from God and that respecting them is an act of gratitude. He urged them to be kind to all creatures, as pleasing creation pleases the Creator. He also warned them of the consequences of injustice, teaching that it is a poison that corrupts nations from within. Salih’s voice remains a testament that justice is not just a word but a light that revives nations.

6- Prophet Ibrahim (Abraham, Peace Be Upon Him) - The Scripture of Pure Monotheism

- **His Law:** He was the Friend of God, and he came with a law that uprooted polytheism. He commanded people to worship God alone and established the first rules for Hajj, prayer, and charity.
- **His Path:** There is no obedience except to God, and absolute submission to His will.

Ibrahim's law was the ultimate demolition of polytheism and the establishment of a strong foundation of **pure monotheism**. He called his people to worship God alone, standing against their idols. He showed the most beautiful example of **complete submission** to God's command when he was tested with the command to sacrifice his son, proving that true servitude lies in complete surrender. He also established the rituals of Hajj, prayer, and charity, making worship a way of life. His path was based on four key pillars: **pure monotheism**, **complete submission**, **calling to God with wisdom**, and **patience in tribulation**. His legacy lives on through the hearts of all monotheists, and his life serves as a constant reminder that true life is lived in submission to God.

7- Prophet Lut (Lot, Peace Be Upon Him) - The Scripture of Purity and Chastity

- **His Law:** Sent to a people who were morally corrupt, he called them to chastity and purity and warned them of the moral deviations that destroy societies.
- **His Path:** Purity is the foundation of life, and morality is a strong fortress for societies.

Prophet Lut was a light of guidance in the darkness of sin. He was sent to a people who had reached an unprecedented level of moral deviation, making depravity a way of life. Lut's law was not just a warning; it was the foundation of a society built on **purity of the soul**, **preserving human dignity**, and **forbidding shame**. His famous words, "Do you approach males among the worlds and leave what your Lord has created for you of your mates?", were a plea for morality and a warning against the destruction that follows its loss. His path taught that **purity is the spark of faith** and that a pure society is a protected society. His story remains a lesson for humanity: moral deviance is a cancer that destroys civilizations, and purity is the soul of life.

8- Prophet Ismail (Ishmael, Peace Be Upon Him) - The Scripture of Patience and Faithfulness

- **His Law:** He followed the path of his father, Ibrahim, in monotheism. He was truthful in his promise and established God's law among the Arab tribes, raising the foundations of the Kaaba for the worship of God.
- **His Path:** Keeping one's promise, patience in tribulation, and acting according to God's guidance.

Prophet Ismail was an extension of the law of monotheism brought by his father, Ibrahim. His law was distinguished by establishing the principles of **patience in tribulation** and **faithfulness to a promise**. He was described by God as "truthful in his promise," a quality that was evident in his actions when he responded without hesitation to God's command. His stand during the test of sacrifice was a timeless lesson: patience in God's command is the perfection of servitude. He also participated in building the Kaaba, making it a beacon of monotheism. His path was to keep promises, endure tribulations with patience, and act only according to God's guidance, proving that true life is about living in submission to God's will.

9- Prophet Ishaq (Isaac, Peace Be Upon Him) - The Scripture of Purity and Obedience

- **His Law:** He called for purity of the heart and obedience to God. He was an example of righteousness, and God blessed his lineage with many prophets.
- **His Path:** Simple faith is the strongest weapon, and obedience is the door to relief.

The law of Prophet Ishaq was based on the **purity of the soul** and **sincere obedience** to God's command. His message was not merely words but a living light that flowed through the line of prophets. He taught humanity that servitude is a crown of dignity and that obedience to the Lord of the

worlds is the path to unending blessings. From his pure heart, he derived the light that made him blessed in his being and his descendants. His life was a testament to **absolute obedience**, which is the key to relief and mercy. His path showed that **simple faith** is the most powerful weapon against tribulations and that sincere obedience is the secret to high ranks of closeness to God. His legacy lives on through the many prophets who descended from him, each carrying the torch of guidance and the spirit of purity and obedience.

10- Prophet Yaqub (Jacob, Peace Be Upon Him) - The Scripture of Patience and Hope

- **His Law:** He carried the message of monotheism after his father, Ishaq. He was afflicted with the loss of his most beloved son, but he remained patient and never lost hope in God's mercy.
- **His Path:** Beautiful patience, trust in God's plan, and hope in His mercy.

Prophet Yaqub was an heir to the light of his father, carrying the torch of faith in God alone. His law was an extension of pure monotheism, but God chose him for a great trial: the loss of his beloved son, Yusuf. Despite his immense grief, Yaqub did not despair. His law was a living school for patience that blossoms into hope. His path was one of **beautiful patience**, which is free of complaint and anxiety. When he lost Yusuf, he said, "So patience is most fitting. And God is the one from whom assistance is sought against that which you describe." His patience was not passive; it was accompanied by action, as he urged his sons to seek out his brother. His path also highlighted **trust in God's plan** and **hope in His mercy**. He lived with the certainty that behind every hardship lies a blessing hidden by divine wisdom. His life is a powerful testament that patience is an art adorned with contentment and that hope is not a distant dream but a certainty that resides in the heart.

11- Prophet Yusuf (Joseph) (Peace Be Upon Him) - The Scripture of Justice and Wisdom

- **His Law:** He established justice in Egypt and commanded people to be faithful, serving as an example of wisdom in dealing with tribulations.
- **His Path:** Justice is the foundation of power, and wisdom can guide a person through the most complex of trials.

God tested Prophet Yusuf with a series of trials: envy from his brothers, being thrown into a well, slavery, imprisonment, and finally, becoming a ruler. Through it all, he used each tribulation as a platform to uphold the truth. When he became the ruler of Egypt, he governed with **justice and wisdom**, showing people what a righteous and grateful leader looks like.

His rule was not mere earthly politics; it was a divine jurisprudence built on absolute justice. He forgave his brothers despite their betrayal, declaring, "No blame will there be upon you today." He was a man of his word, proving his faithfulness even in prison. He used his spiritual and worldly wisdom to save Egypt from famine, showcasing that true wisdom combines knowledge with practical action. His story teaches us that **justice is the crown of rule**, wisdom is a guiding light, forgiveness is the pinnacle of justice, and patience is the key to relief.

12- Prophet Shu'ayb (Peace Be Upon Him) - The Scripture of the Scale and Justice in Trade

- **His Law:** He was sent to the people of Midian, who were cheating in their measurements. He commanded them to be just, to earn lawful sustenance, and forbade them from injustice in trade.

- **His Path:** Blessed wealth comes only through justice, and successful trade is only possible with truthfulness.

Prophet Shu'ayb was a **prophet of economic justice**. He was sent to the people of Midian, who made cheating in trade their way of life. He called them to deal with fairness and connected their faith to their business practices. His law was not just a warning against fraud; it was a comprehensive jurisprudence for economic life. He forbade them from eating ill-gotten gains and emphasized that faith is not complete without justice in transactions. His path taught that **religion is a transaction** and that a blessed livelihood comes only from honesty. His story serves as a reminder for every merchant, employee, and professional that cheating is a betrayal of God before it is a betrayal of people, and no livelihood is purer than one earned without injustice.

13- Prophet Ayyub (Job) (Peace Be Upon Him) - The Scripture of Patience and Gratitude

- **His Law:** He was a model of patience in tribulation. He called his people to faith, teaching them that well-being after sickness is a blessing, just as sickness is a trial.
- **His Path:** God does not waste the reward of the patient, and contentment is the door to relief.

The law of Prophet Ayyub was a beacon that illuminated the paths of hardship, a timeless example that a trial is a test, and patience in it is a high rank with God. His law was a call to **patience during tribulation** and **gratitude in times of ease**. He taught that beautiful patience involves no complaining except to God, and a content heart rises above pain. He was also grateful in times of well-being, proving that blessings don't make one forget God's grace. His trust in God’s mercy was unwavering, as shown in his prayer: "Indeed, adversity has touched me, and You are the most merciful of the merciful." His path taught that **patience leads to relief** and that contentment is the path to divine generosity. He remains a timeless symbol of beautiful patience, teaching humanity that patience is not a weakness but a strength that shakes trials.

14- Prophet Musa (Moses) (Peace Be Upon Him) - The Scripture of the Written Law

- **His Law:** God revealed the Torah to him, a detailed scripture containing civil and religious laws. He commanded his people to adhere to it.
- **His Path:** There is no tyranny with God, and divine law is the guarantee of a nation's stability.

In an age dominated by tyranny and the oppression of Pharaoh, God sent Prophet Musa as a star that would not fade. He was the one God chose to be the first to receive a **written law**—the Torah. This scripture, revealed on tablets of light, detailed every aspect of life, from worship to civil matters. His law was a majestic structure that combined civil and religious laws into a single fabric of divine wisdom. He fought the tyranny of Pharaoh, announcing that God alone is the ultimate legislator and that tyranny cannot withstand the light of truth. His path was to reject tyranny and establish stability by implementing the written law, teaching his people that true freedom begins with submission to God. His method was to build a nation on the foundation of divine law and obedience, making his legacy a lesson for all nations that divine law is the source of life and stability.

15- Prophet Dawud (David) (Peace Be Upon Him) - The Scripture of Just Rule and Continuous Glorification

- **His Law:** God revealed the Zabur (Psalms) to him. His book was filled with wisdom and spiritual admonitions. His law was not as legislative as the Torah but focused more on spirituality and emphasized justice among people.
- **His Path:** Strength in truth; he was a just ruler and a wise leader. **Constant glorification of God;** even the mountains and birds would repeat his glorification. He combined rulership with prophethood, serving as a model of a pious leader.

God combined prophethood and kingship for Prophet Dawud. He was a king who led armies and a prophet who submitted to God at every moment. He was given the Zabur, a book that combined practical wisdom with deep spirituality, serving as a constitution for rulers and worshippers. His law was based on **justice in judgment**, requiring him to rule between people with fairness and to look at evidence carefully. He also made the law easy on people, filling it with mercy.

His path was a school of balance between authority and servitude, and power and mercy. His life demonstrated that **true power lies in the truth**, as seen in his victory over Goliath. He also engaged in **constant glorification of God**, so much so that the mountains and birds would glorify God with him. He taught that remembrance is a way of life, not just for prayer. He was not corrupted by his kingdom; rather, it made him more humble. He also exemplified the importance of acknowledging mistakes and repentance, as seen in his immediate prostration after a trial.
Dawud remains a perfect model of balance and a reminder that true governance is based on justice and constant glorification of God.

16- Prophet Sulayman (Solomon) (Peace Be Upon Him) - The Scripture of Rulership with Wisdom and Sovereignty with Justice

- **His Law:** He inherited wisdom and prophethood from his father, Dawud. His law combined just rule with deep knowledge and the subjugation of natural forces by God's command.
- **His Path:** Establishing justice on earth, using power and knowledge wisely, and balancing religion with worldly affairs.

Prophet Sulayman was a unique example of a ruler who combined **prophethood and kingship**. His law was based on upholding justice and governing with wisdom, teaching that power is a trust. God granted him profound wisdom and knowledge, including the ability to understand the speech of birds. He also subjected the jinn, birds, and winds to his command. Yet, he was not arrogant; this power only increased his gratitude to God, and he used it to serve the truth. His rule was a model of **comprehensive justice**. He was a righteous judge who lifted the oppressed and held the unjust accountable. His path taught that justice is a divine obligation, that power should be used with wisdom and mercy, and that a leader can be both a ruler and a humble servant of God.

17- Prophet Yunus (Jonah) (Peace Be Upon Him) - The Scripture of Repentance and Salvation Through Sincerity

- **His Law:** His law was based on sincere repentance and returning to God in all circumstances. He went through a great experience that made him an example for those who make mistakes and then return to their Lord.

- **His Path:** Remembering that the call to God requires patience, glorifying God is the key to relief, and God's mercy is greater than sins.

The law of Prophet Yunus was a call to **sincere repentance**. He taught that a mistake is not the end of the road; rather, sincere repentance is the beginning of salvation. He learned that the mission of a prophet requires immense patience. When he left his people prematurely and was swallowed by a whale, his sincere glorification of God became the key to his salvation. His words, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers," became a timeless prayer for anyone in distress. His story teaches that God's mercy is vast and that sincere repentance can lift a trial, no matter how great the mistake.

18- Prophet Zakariyya (Zachary) (Peace Be Upon Him) - The Scripture of Hope and Continuous Prayer

- **His Law:** His law did not bring new rulings but came to strengthen the worship of God and to remind people that God does not abandon His sincere servants, even if relief is delayed.
- **His Path:** Patience in tribulation, certainty that God answers prayers, and sincerity in servitude.

Prophet Zakariyya lived in a time of weak faith. His message was a light for weary hearts, reminding them that God's door is open to all who pray. His law was one of **hope** and **continuous prayer**. He never despaired of God's mercy, even as he grew old without a child. His continuous prayer for an heir was not only to have a child but to ensure the continuation of prophethood. His story teaches that **delaying a response does not mean a denial** and that sincerity in servitude is what opens the doors of heaven. His life is a timeless example that prayer is not just a request but an act of worship itself, and sincerity is what unlocks God's vast mercy.

19- Prophet Yahya (John) (Peace Be Upon Him) - The Scripture of Purity and Asceticism

- **His Law:** He came to complete the message of his father, Zakariyya. God commanded him to rule among people with justice. He was an example of purity and piety.
- **His Path:** Asceticism in worldly affairs, commanding what is right and forbidding what is wrong, and strength in faith despite having few followers.

Prophet Yahya was a symbol of **purity and asceticism**. God sent him to complete his father's message. He was commanded to rule with justice and wisdom, becoming a shining light in a time of temptation and corruption. His law combined the purity of the heart with the purity of deeds. He lived an **ascetic life**, with no attachment to worldly pleasures, finding his joy in the worship of God. He was also a bold advocate for truth, standing against the oppressors without fear. His famous stance against a tyrannical king, which led to his martyrdom, is a testament to his strength in faith. His path teaches that true value lies in closeness to God, not in worldly adornments, and that a person of truth is never alone.

20- Prophet Isa (Jesus) (Peace Be Upon Him) - The Scripture of Mercy and Forgiveness

- **His Law:** He came to lighten the burden on the Children of Israel. He commanded love and forgiveness, focusing on spirituality and moral values.
- **His Path:** Love is the door to closeness to God, and forgiveness elevates a person above sin.

Prophet Isa was the **prophet of mercy**. He came to the Children of Israel, whose laws had become harsh, to remind them of the essence of the Torah: mercy and forgiveness. He did not come to abolish the Torah but to complete it with spirituality and love. His law was one of the heart and soul. He taught **mercy above justice**, forgiveness, and detachment from worldly possessions. He lived among the poor and sick, healing their hearts before their bodies. His path was based on the teachings of **divine love**. He taught that love is a weapon against hatred and that forgiveness purifies the soul. He emphasized sincerity in worship and focusing on the essence rather than the appearance of religion. His life is a timeless lesson that mercy does not contradict truth; rather, it completes it.

21- Prophet Muhammad (Peace Be Upon Him) - The Scripture of Perfection and the Final Message

- **His Law:** He brought Islam, the perfect law that organizes all aspects of human life. It completed and abrogated all previous scriptures, made worship easy, and made ethics the foundation of religion.
- **His Path:** Balance between this life and the hereafter, mercy in legislation, and strength in creed.

Prophet Muhammad ﷺ was the seal of the prophets, with whom God completed the great prophetic tradition. God revealed to him **Islam**, a complete and comprehensive law suitable for all times and places. His message was universal, a mercy to all of creation, and it established the unity of monotheism as the foundation for peace among nations. He brought the Quran, the final and eternal scripture that contains comprehensive guidance and complete legislation. His law was based on **ease and mercy**, not difficulty, striking a perfect balance between religion and worldly affairs. His path was one of **balance, mercy, and unwavering resolve**. He taught people to work for this life without forgetting the hereafter, and his legislation was based on lifting burdens and making things easy. Despite facing the most difficult circumstances, he remained steadfast in his call to truth, never compromising on his principles. His legacy is eternal, as his law continues to guide humanity, and his teachings on justice, equality, and human dignity remain a beacon for all.

Conclusion: The Scriptures of the Prophets - From Adam to Muhammad ﷺ

The scriptures and paths of the prophets, from Adam to Muhammad, are like pearls in a single necklace, bound by the thread of monotheism and adorned with the gems of mercy and wisdom. Each prophet brought a light and a message that served to guide their people, until the necklace was completed with the final jewel—the great message of Islam.

The journey began with **Adam**, who established the first monotheism, and his path was to prostrate only to God. **Idris** brought the scripture of knowledge and wisdom, teaching that knowledge is worship. **Nuh (Noah)** raised the banner of salvation through sincerity and patience. **Hud** came with the power of truth and justice. **Salih** taught justice among people and the respect of blessings. **Ibrahim** established pure monotheism and submission to God, building the Kaaba. **Lut** brought the scripture of purity and chastity. **Ismail** followed with the scripture of patience and faithfulness. **Ishaq** radiated the light of purity and obedience, while **Yaqub** taught the scripture of beautiful patience and hope. **Yusuf** ruled with justice and wisdom. **Shu'ayb** called for justice in trade. **Ayyub** showed the power of patience and gratitude. **Musa** brought the written law that resisted tyranny. **Dawud** ruled with justice and continuous glorification. **Sulayman** governed with wisdom and justice, showing the balance between religion and worldly affairs. **Yunus** taught repentance and sincerity. **Zakariyya** brought the scripture of hope and continuous prayer. **Yahya** taught purity and asceticism. **Isa** came with the scripture of mercy and forgiveness. Finally, **Muhammad** ﷺ brought the complete and final scripture of Islam, a message of mercy, balance, and unwavering faith.

Their call was one: "Worship God; you have no deity other than Him." Their paths were many, but they all led to one door: the door of God's mercy and closeness. O seeker of guidance, follow this light, glorify God, and walk the path of the prophets, for their scriptures are like lanterns in the darkness of this world, and their paths are like stars in the sky of certainty, all leading to the greatest source of light, Muhammad ﷺ.

A Chapter of the Supplications and Prayers of the Prophets

Introduction

When God created Adam—that being weak in body, yet strong in spirit; deficient in himself, yet complete with a breath of his Lord's Spirit—the angels stood in solemn silence, contemplating the great secret God had entrusted in his clay. It was a secret unseen by the eye, yet it manifested in hearts. It shone in moments of prostration and rose with the whispers of worshippers as they called out God’s names in the darkness of night, or raised their hands in the vastness of life, saying, "O Lord!" The angels had thought this being would burden the earth, causing corruption and shedding blood. They said, "Will You place upon it one who causes corruption therein and sheds blood?" (Quran 2:30). But God knew what they did not.

Adam was a door through which light entered, a field where mercy moved, and a page upon which the greatest stories were written: a story of divine love, a story of the servant who sins yet repents, who falls yet rises, who strays yet returns. One burdened by this world and whose doors are shut, yet who raises his head to the heavens, crying out, "O God, You are my refuge, and You are my hope!"

From this same weak clay, God chose His prophets and messengers—men He selected to carry the lanterns of guidance and illuminate the dark paths of humanity. They were commanded to lead people from the darkness of ignorance and disbelief into the light of faith and certainty. They were guides on earth, walking among thorns without a care. In the heavens, they were friends of the angels, surrounded by holy breezes. In the silence of their sanctuaries, they were lovers of God, un-tempted by worldly adornments, undisturbed by its troubles, and with hearts untouched by its noise. They were in a state of perpetual devotion, supplicating their Lord in the quiet of the night, weeping in His fear, humbled by His majesty, and seeking His mercy. For they knew that God is the beginning and the end, that there is no glory except in drawing near to Him, no safety but under the wing of His mercy, and no happiness except in His remembrance, as He says: "Unquestionably, by the remembrance of God hearts are assured." (Quran 13:28).

These prophets were mirrors reflecting God’s light, tongues speaking His wisdom, and hearts pulsing with His love. From Adam, who prostrated in repentance until his tears overflowed seeking forgiveness; to Nuh, who wept for his people for a thousand years save fifty, calling out, "Ask forgiveness of your Lord. Indeed, He is a perpetual Forgiver," (Quran 71:10); to Ibrahim, who raised thanksgiving to a high station, saying at all times, "Praise be to God who has guided me to this," (Al-Bukhari); to Musa, who cried out to his Lord in the face of tyranny, "My Lord, indeed I am, for whatever good You would send down to me, in need," (Quran 28:24); to Isa, who supplicated to God with his hands raised in the wilderness, seeking mercy for his people; to their Seal, Muhammad ﷺ, who would stand in prayer at night until his feet cracked, and when asked why, would say, "Should I not be a grateful servant?" (Al-Bukhari & Muslim). Each one was a guiding light, a voice that ascended to the heavens, and a soul that dissolved in divine love.

Come, let us stand at the threshold of these pure souls. Let us witness the manifestations of eternal light flowing through their veins: in Adam’s humble prostration, Nuh’s broken weeping, Ibrahim’s

resonant glorification, Musa’s submissive cry for help, Isa’s pure supplication, and the humility of Muhammad ﷺ that filled the universe with light.

Come, let us hear the voices of the prophets rising in the stillness of the night, as if a wind shaking the branches of heaven. Come, let us witness how the earth trembles when the beloveds call upon their Lord, and how hearts are illuminated when they supplicate their Creator!

Let us immerse our souls in their pure breaths. Let us see how prayer is when it emerges from hearts so sincere to God that they become like suns, illuminating for all of creation the path back to Him. This is the door of earnest supplication. This is the door of divine love. This is the door of those who supplicated to God with their tears, so the doors of heaven were opened for them. Hear the echoes of their prayers, reflect on their humility, and dissolve in their lights, so that your hearts may shine with a light from theirs, and your souls may be purified by a breath from their breaths, so you may be among those of whom God said, "Indeed, those who have believed and done righteous deeds—the Most Merciful will appoint for them affection." (Quran 26:96)

A Note :This profound chapter did not come from a passing thought or a fleeting moment. It is the result of deep exploration and sincere listening to the hidden voice within the prayers and supplications of God's prophets. I listened to the echo of their prayers in the pages of the Quran, the Prophet's biography, and other narrated texts. I followed with the eye of certainty their movements in states of fear, hope, love, and detachment for God's sake, until these prayers manifested in my heart in a clear, luminous form. It is a light that guides the seeker on the path of truth and directs him to the secrets of supplication and communion.

From these manifestations and inspirations from the stations of His prophets, peace and blessings be upon them, I have carefully and cautiously composed these prayers, adhering as much as possible to their original circumstances without change, embellishment, or exaggeration. For each prophet, I crafted a prayer that flows from his specific state, mirroring the experience of closeness to God he lived in those eternal moments witnessed by the Quran, the prophecies, and the narrations.

These prayers are not mere prose or poetic verses adorned with obscure words. They are the echoes of hearts that were true in their devotion and supplication, and for whom immortality was decreed in remembrance and text. I ask God to make these prayers a ray of guidance in the darkness of anxiety and loss, and a ladder to reach His pleasure, forgiveness, and mercy.

The Procession of Light

O prophets of God, O procession of light that transcends time, O bearers of the first secrets, O reflections of eternity on the faces of mortality, O you in whom God's promise was embodied, O you who carried the lanterns of guidance through the darkness of heedlessness—what was the procession like when you gathered at the Lote Tree of the Utmost Boundary? How did the lights intermingle like waves before the Most Merciful?

O **Adam**... O first of the prophets and father of humanity, O you into whom the first soul was breathed, O you who saw Paradise and then departed it, O you who taught us that repentance is the path of return to the light. Do you still weep on the earth of mortality, or are you now on the couch of contentment in a seat of truth with a Sovereign of perfect power?

O **Nuh**... O elder of the prophets, O you who carried the world in a vessel of wood and clay, O you who called your people for a thousand years save fifty, O you who saw the earth submerged in a sea of

disobedience and saw the sky raining down tears of wrath—how did you feel as you sowed the seed of faith in a land submerged by the water of the flood?

O **Hud**... O you who faced 'Ad, the people of giants, O you who stood alone among towers of arrogance, O you who called on the sky to send a thunderbolt upon the unjust—did you feel the wind of destruction as it swept the earth, or did you see on the horizon the light of salvation for those who believed and submitted?

O **Salih**... O you who offered the camel of proof to the unjust, O you who saw your people slay the sign of the Most Merciful, O you whose eyes wept as you watched the rock testify to the hearts' cruelty and the souls' stagnation—did you feel the mercy raining down from the sky, or did you hear in the horizon the voice of the threat?

O **Ibrahim**... O intimate friend of God and master of the strangers, O you who were cast into the fire and it became cool and safe, O you who raised the foundations of the Sacred House, O you who left Hajar and Ismail in a valley without vegetation—how did your heart bear both separation and certainty? How did you see the birds return to you by God's command, so that your soul was reassured and your anxiety vanished?

O **Ismail**... O obedient sacrifice to the command of the heavens, O you who placed your forehead on the ground and said, "Do as you are commanded, O my father..." How did you feel as you saw the knife approaching and you were surrendering your soul to the judgment of God? How was relief closer than the jugular vein to the heart when the ram came from the heavens as a ransom for faithfulness?

O **Ishaq**... O spring of good tidings after despair, O you whose arrival was like light in the darkness of barrenness, O you who carried in your eyes the secret of beautiful patience—how did you see your father, the intimate friend, building the Ancient House and raising the prayer: "My Lord, make this city a place of security and keep me and my sons from worshipping idols."

O **Yusuf**... O beautiful of face and secret of the dark well, O you for whom prisons smiled despite the pain, O you whose torn shirt was a sign of innocence, O you who washed the wounds of your brothers with forgiveness—how did you feel when Yaqub's sight returned to him? How did you feel when you saw your dreams come true and sat on the throne of Egypt after nights in prison and oblivion?

O **Musa**... O intimate speaker of God and carrier of the tablets, O you who struck the sea with your staff and it parted, O you who saw the light on Mount Tur, O you to whom God called, "Indeed, I am God. There is no deity except Me, so worship Me..." How did you feel as you fell in a swoon when God revealed Himself to the mountain and it was leveled?

O **Dawud**... O king of the earth and master of the Zabur, O you who sang to the mountains songs of praise, O you for whom God made iron soft so that you could make armor for the warriors—how did your melodies fly with the birds and quench the hearts of the lovers?

O **Sulayman**... O you for whom God subjected the jinn and the wind, O you whose throne extended from the east of the earth to its west, O you who understood the language of the birds and the ants how did you feel as you saw your kingdom collapse when death came to you as you stood leaning on your staff?

O **Zakariyya**... O elder of prayer and guardian of the sanctuary, O you who wept until your eyes turned gray, O you to whom God called with the glad tidings, "O Zakariyya, indeed We give you good tidings of a boy whose name will be Yahya..." How did your heart dance with joy when you came out of the sanctuary bearing the good news?

O **Isa**... O spirit of God and His word, O you who were born without a father, O you who breathed into clay and it became a bird, O you who raised the dead by God's permission, O you who could hear the whispers of souls in the higher realms—how did you feel as you were lifted to the heavens while they plotted to crucify you?

O **Muhammad**... O seal of the prophets, O clear light of guidance, O you who were taken on a night journey to the Lote Tree of the Utmost Boundary, O you who stood before the Most Merciful at a distance of two bow-lengths or nearer, O you who carried the message while you were an orphan and fought disbelief while you were oppressed—how did you feel when you said in the cave of Hira, "O God... guide me to You"? How did you see the world opening its doors to you while you said, "O God, my nation... my nation!"?

O procession of prophets, O wings of light fluttering in the sky of eternity, O river of mercy that quenches the hearts of the worshippers, O call of truth that extends from Adam to Muhammad—teach us how to follow in your footsteps on the path of obedience, and how to recite the most sublime words of prayer, so that we may meet God with pure hearts, just as you did... as you stand in the greatest processions of light.

Prophet Adam (Peace Be Upon Him)

O Adam… O first name spoken on the lips of the angels, O first soul breathed with the secret of the Spirit, O you whose hands were the first handful of clay, O you who gathered dust and light in your palms, O you for whom the angels prostrated in obedience to God’s command—what was that first moment like when you felt the light of life flowing through your veins?

O Adam… O you whose eyes opened to the brilliant light of the Throne, O you who saw in your first glance the face of the Greatest Beauty—what was the scene like when the soul awoke within you, and when you moved through the gardens of Paradise, with the angels glorifying around you: "Glorified, Sanctified, Lord of the angels and the Spirit."

O Adam… O you with whom God spoke without an intermediary, O you to whom He taught all the names, O you who dwelt in the abode of peace before you knew the abode of mortality—what was that feeling of first purity? What was the sound of the rivers as they flowed like whispers in your ears? What was the perfume of Paradise when you smelled its flowers, and what was the song the birds sang for you, the melody of the beginning?

O Adam… O you for whom the angels prostrated, saying: "Glorified are You! We have no knowledge except what You have taught us. Indeed, You are the Knowing, the Wise." (Quran 2:32). O you whose soul was a pulse from eternity, O you who were created in the image of the first light, O you who were the first embodiment of the highest wisdom.

O Adam… O you who were cast out of Paradise with a single step, so there was a long life between you and the earth. O you whose eyes wept for the loss of contentment, O you who descended to the land of mortality while carrying in your heart the longing for eternity. What was the regret in your heart

when you heard the call: "Did I not forbid you from this tree?" How did your tears flow like rivers, how was your heart shattered into fragments, and how did you call out to your Lord: "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers." (Quran 7:23).

O Adam… O you who taught your descendants the first words of repentance, O you who washed your face with the water of remorse, O you who taught your children prayer and lamentation, O you who prostrated on the dust while looking toward the heavens, O you who walked among the mountains searching for the lost shade of Paradise, O you whose departure from Paradise made the earth weep, and whose heart's lamentation was heard by the heavens, when you said: "O Lord... is there a return for me to the abode of contentment?"

O Adam… O our father who left us the heritage of longing, O you who bequeathed to us the yearning for our first home, O you who bore the burdens of all humanity, O you who saw the first blood shed on earth—how did you bear this pain? How did you watch the earth swallow the blood of your son? How did you cry out in the wilderness of sorrow, saying: "O Lord, forgive me and my son, O Lord, gather us in the abode of peace."

O Adam… O you who look upon us from the Lote Tree of the Utmost Boundary, O you who stood in the first station of nearness, O you who saw the manifestations of light and knew that God is Forgiving and Merciful. Raise your hands now and say: "O my children... do not despair of God's mercy. O my children... the earth is an abode of trial and mortality, and the heavens are an abode of meeting and eternity. So be patient, and endure, and wash your hearts with the water of repentance, and make your souls attached to the Throne of the Most Merciful, until you meet me at the Pond, where rivers flow with the ink of eternal light."

His Supplication in Heaven Before the Descent

When Adam was in Paradise, before his transgression, his heart was filled with the love of God, and his tongue never tired of His glorification, repeating in the kingdom of light: "O God… O my Creator and Originator, O You who breathed into me from Your Spirit, and honored me with the prostration of Your angels, O You who made Paradise a home and a mercy for me. How can I praise You, when You are beyond all praise? And how can I remember You, when You were my remembrance before I existed?! Glorified are You, Glorified are You! You have filled me with Your light and submerged me in Your mercy. So increase me in nearness to You, increase me in understanding of Your wisdom, and increase me in knowledge of Your greatness."

"O my Lord… I have seen of Your kingdom what no eye has seen, and heard of the glorification of Your angels what no ear has heard, and I have known that all existence glorifies You. So make me from the repentant and the worshippers, and do not ever make me from the heedless."

His Supplication After the Descent to Earth

When Adam ate from the tree and descended to Earth, he found himself in a strange world, far from the light he had been accustomed to in Paradise. Surrounded by the harsh earth, he heard its silence. He found nothing to do but prostrate himself before God, with tears streaming onto the dust. He said:

"My God… My God… I was close to You, joyful in Your mercy, safe in Your Paradise, shaded by the lights of Your kindness. So what of me now?! How have I moved away from You? And how has my earth become dry after rivers of Your light flowed through it?! My Lord, I cannot bear Your distance,

nor can I endure Your abandonment. If You have cast me out, do not deprive me of the door of Your pardon. And if You have lowered me, do not veil from me the light of Your face."

"O God… I have made a mistake, but I have not been unjust except to myself. My foot slipped in a moment of heedlessness, and I was deceived by a false promise, yet my heart desired nothing but Your pleasure. So by the right of Your mercy that precedes Your wrath, forgive me, have mercy on me, and do not leave me in this land as a stranger far from You."

His tears then poured onto the dust, and he prostrated himself, repeating: "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

The heavens trembled with his prayer, the earth heard his weeping, and the angels surrounded him as he wept as no human had wept since. Until God's mercy descended upon him and inspired him with the words of repentance. His heart and tongue uttered them, and he said: "O God… O You who know my weakness and know that I was created from dust, and that without Your mercy I am nothing, make me a repentant servant who disobeys none of Your commands and follows none but Your guidance. O God… if You have taken me out of Paradise, do not take Your love out of my heart. And if You have given me a life on Earth, make it a path to You."

Then he raised his head to the sky and said: "My Lord, I am alone in this place, but You are with me. You who, when You say to a thing, 'Be,' it is. So be my support, be my aid, and be my guide until I meet You and You are pleased with me."

His heart shone with the light of repentance, and God submerged him in His mercy. He knew that even though the Earth is a place of trial, God's mercy is greater than every sin and wider than every slip.

Prophet Nuh (Noah) (Peace Be Upon Him)

In a darkness where nothing was seen but the flood, in a sea where nothing was heard but the roar of water, and in a vessel tossed by the waves, Nuh stood, his eyes on the heavens, his heart attached to the Lord of the heavens, and his voice extending between the water and the Kingdom, rising above every sound. It was a voice that storms could not obscure and depths could not swallow, for it was the voice of love—the voice of one who knew God before he knew the world, and who supplicated God before he supplicated creation, and who loved God until everything else became nothing in comparison! He raised his hands and looked at a boundless horizon, where there was no refuge except God, no salvation except by turning to God, and no life except through submission. In his great prayer, he said:

"O God, O You for whom the waves prostrated before the foreheads did, and for whom the winds submitted before the souls did, and for whom the heavens called out before the tongue spoke—I am Your servant who sees no face in existence but Yours, and seeks no pleasure in all of creation but Yours!"

"O God... I was alone when they denied me, but You were with me! I was a stranger when they cast me out, but You were my home! I was weak when they mocked me, but You made me stronger than all of them! How can I fear when I have chosen You as my support? How can I be weak when I have made You my strength? How can I go astray when Your hand is what guides me?!"

"O God... The sea is in Your hands, and the waves are commanded by You. The sky does not drop its water except by Your permission. And I am standing on the deck of a ship that is not held by wood, nor

is it carried by planks, but it is held by Your hand and carried by Your mercy. So in this flood, make me closer to You than my own soul, and drown me in the seas of Your knowledge before the water drowns me!"

The waves rose to the clouds, the wind whistled as if a call to souls, and the sky rained as it had never rained before, as if washing the earth of the filth of the unjust. The earth trembled, but Nuh's heart did not tremble. It remained firm, not looking at anything else, seeing only one light: the light of truth that never goes out.

And there, in the highest assembly, where the angels hovered above the waves, where the earth was being purified of its filth, and where scales were being shifted, Jibril (Gabriel) looked at Nuh with an eye that saw nothing but love, and said to the angels of light: "Did you hear his prayer? Did you see how he supplicated his Lord? Did you witness how people drowned in water, but he drowned in love?" The angels answered with one voice: "We witnessed, we heard, and we saw a heart that does not fear, a servant who does not tremble, and a soul that does not move away from God, even if the earth quakes beneath his feet!"

Nuh Supplicates at the Moment of Divine Victory
The storm subsided, the waves calmed, and the ark rested on Mount Judi. Nuh disembarked after God had purified the earth, but his heart was still connected to the heavens, still chanting the praises of the lovers. In his final devotion, he said:

"O God... You saved me when people fled from You, so how can I not be enchanted by You?! You covered me when the world exposed the unjust, so how can I not love You?! You raised me when the wave raged, so how can I look to anyone other than You?! I am for You, from You, and to You, so take me to You as You take the loving souls. Do not distance me from Your mercy, and do not deprive me of the sight of Your face, for You are the light I see in everything, You are the love that cannot be replaced, and You are the safety when the earth trembles and the heavens roil!"

The angels heard his prayer and raised their voices in glorification. The earth shone with God's light, and a great testimony was inscribed in the Kingdom: **"Nuh, the prophet whom the waves did not drown, but who drowned in the lights of divine love!"** "Indeed, he was a grateful servant." (Quran 17:3)
Did you see how Nuh was submerged in the love of God before he was submerged in the water? How he saw the flood not as a punishment but as a cleansing of the path to God? How his praises rose above the sounds of the storms, until the angels placed him in the station of the lovers? Let whoever reads this know that the flood is not always water; it can be a trial, a hardship, or a sorrow that drowns the heart. But salvation is not in ships or planks; it is in saying from your heart: "O God!"

Prophet Idris (Peace Be Upon Him) Supplicates

My God... O You for whom the celestial spheres glorified before they were created, and O You by whose command the heavens stand, and O You to whom the souls prostrated in humility to Your majesty—here I am, Your servant Idris, a weak servant, but he has known You, seen the traces of Your greatness, and his heart has been filled with longing for You. So You raised him to a station no one else reached, and You guided him to the heights where nothing remains but light, and nothing is seen but Your noble face.

O God... You have raised me to You, not because I am worthy of it, but because You are the Generous who raises whom He wills, provides for whom He wills, and chooses whom He wills. When I

stand before You, I find no deed of my own to rely on, but I find Your mercy preceding me, Your grace overwhelming me, and Your light surrounding me. So how can I not dissolve in Your majesty, and how can my soul not be enchanted in Your holiness?

O God... You taught me of Your secrets, so I glorified You. You revealed to me of Your wisdom, so I glorified You. You showed me of Your signs, so I glorified You. I have known no tongue but to mention You, no speech but to praise You, and no prayer but to seek closeness to You! O You for whom the universe prostrated before man was created, O You for whom the angels glorified before life began, O You from whom nothing is hidden in the heavens or on the earth! Here I am before You, a soul glorifying You, a heart remembering You, and a body that does not move except by Your command!

My God... How can Your lights not fill my heart, when I am in Your presence? How can my soul not overflow with Your remembrance, when I am before You? How can I not prostrate to You in every moment, when You have placed me in the station of nearness, where I hear only the glorifications of the angels, and see only the majesty of Your greatness?

O Holy One... O You who commanded me to teach people wisdom and reveal to them the secrets of salvation, and O You who wrote in eternity that I would be a sign for Your servants—You have taught me that everything is to You, everything is from You, and everything is for You. So who would seek refuge in other than You? And who would find comfort except in Your presence? And who would see the light and then choose darkness?

My God... If You have raised me, do not make me from those who are heedless of You. If You have brought me near, do not veil me from Your light. And if You have given me a station in the high heavens, do not deprive me of prostrating before You!

O God... Glorified are You as many times as the glorifiers have glorified You, as many times as the rememberers have remembered You, as many times as the bowing have bowed to You, and as many times as the prostrating have prostrated to You. Glorified are You on Earth and in the heavens. Glorified are You in the kingdom and the celestial realm. Glorified are You in secret and in public. Glorified are You in every atom of existence. Glorified are You, we have not known You as You deserve to be known, and we have not worshipped You as You deserve to be worshipped, but we have sought none but Your face, hoped for none but Your mercy, and striven for none but You. So accept us, O Most Generous, fill our hearts with Your light, O Most Merciful, and make us from the people of Your presence, O Most Noble of the Noble.

The Scrolls of Prophet Idris (Peace Be Upon Him)
The Scrolls of Idris are among the divine books that have not reached us, and their text has not been preserved like the Torah, the Gospel, and the Quran. The Quran does not provide details about their content, but God mentioned them generally in His saying: "Indeed, this is in the former scriptures, the scriptures of Ibrahim and Musa." (Quran 87:18-19).

Based on the wisdom and knowledge attributed to Idris, here is a spark of what might have been in his scrolls, inspired by the spirit of prophecy and truth:

From the Sayings of Idris (Inspired by Divine Wisdom and Knowledge)

1. O son of Adam, the world is nothing but a fleeting shadow. So look to what remains, and do not let the mortal distract you from the eternal.

2. Knowledge is the inheritance of the prophets, and acting upon it is the honor of the pious. He who is given knowledge and does not act upon it is like one who carries provisions in a desert without a path.
3. Patience is the treasure of the knowers. Do not despair of God's mercy if it is delayed, for He only delays it to test your heart, so that when its time comes, it will bring what you did not expect.
4. Do not rejoice in a lot of wealth, nor grieve over a little, for provision is divided, and the one provided for will be carried to his provision wherever he is.
5. Men are judged by God by their deeds, not their lineage. So be from the doers and not from the pretenders.
6. Beware of the world, for it smiles in your face to deceive you, gives you to tempt you, and gives you time to make you fall. So do not feel secure with it, even if it is kind to you.
7. The path to God is a light in the heart. If your intention is sincere, it will shine. If you defile it with your desires, it will be extinguished.
8. Whoever loves God loves to meet Him, and whoever loves to meet Him prepares for it. So do not be deceived by your health or youth, for the days are writing your book of deeds.

That Which Idris Was Called to by God
"O Idris, I am making you among those brought near, and raising you to a high station. So do not fear, and do not grieve, and be patient as the prophets before you were patient, for I have prepared for you an endless reward. O Idris, be a guide to people, and a light to the earth, and do not tire of inviting them, for hearts are in My hand, I turn them as I will. O Idris, say to My servants: No servant has been ascetic in the world except that I have opened for him the doors of wisdom. No servant has been sincere to Me in his work except that I have placed a light in his heart. And no servant has remembered Me in solitude except that I have made My angels write his name in the register of the beloved."

Prophets Ibrahim (Abraham) and Ismail (Ishmael) (Peace Be Upon Them)

There, in a barren land, with no crops or water, in a valley without cultivation, Prophet Ibrahim and his son Ismail stood, carrying stones in their hands, arranging them with hearts full of light. They chanted the praises of love and established the sanctuary of affection. They raised the foundations, not from clay and stone, but from certainty and submission, so that this House would be a direction for hearts, a destination for souls, a sanctuary for lovers, a beacon for the longing, and a refuge for the lost seeking God! They were not merely builders, but were entrusted with a heavenly inheritance, a light that would remain until the Day of Judgment, a center of mercy, a station of humility, and a Kaaba around which hearts would circle before feet would.

Ismail handed the stones, and Ibrahim raised the building. Each time they placed a stone, their tongues overflowed with a praise that had not been heard on Earth before, and their voices rose in the Kingdom as if the entire universe was listening to this eternal anthem, the anthem of love and submission:

"Our Lord, accept from us. Indeed, You are the Hearing, the Knowing." (Quran 2:127).
"O God... If our hands are raising the stone, then make our hearts raise a prayer to You! If our feet are standing on this earth, then make our souls soar in Your heavens! And if we are establishing a House to be visited, then make us from Your visitors in the highest of stations!"

"O God... If we are raising a House of stone, then make a House of light in our hearts! If we are establishing a sanctuary for prayer, then make our souls a prayer mat in Your presence, not raising their heads until they meet You!"

"O God... We make this House for the people, but before that, it is for You. We make it for the servants, but before that, it is a station for the lovers. We make it a destination, but before that, it is a door open to You. So do not deprive our hearts from passing through it, and do not prevent our souls from circling around Your lights. And if our bodies are absent from this place, do not let our hearts be absent from You for a single moment!"

The angels hovered in the sky, looking at this scene they had never seen before: God's intimate friend and his son, raising a House unlike any other, raising a House of obedience, of sincerity, of pure love, of unshakable certainty. The angels said among themselves: "O people of the heavens, look at this scene! Look at how they place a stone, and the universe trembles with the awe of this building! Look at how the walls rise, and with them rises the remembrance of God in the heavens!"

And Jibril said: "O Lord, this is Your intimate friend, and this is his son, building Your House. So make their remembrance eternal as You have made Your House eternal, and make their love for You engraved in hearts, as You have engraved this Kaaba in the earth!"

The angels repeated after Ibrahim and Ismail, as if they were circling the Kaaba before it was completed, as if they were circumambulating the light before it was seen, as if they were chanting with them this eternal anthem:

"Our Lord, and make us Muslims submitted to You and from our descendants a Muslim nation submitted to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of repentance, the Merciful." (Quran 2:128)

When the building was finished, and the Kaaba stood on its ground, majestic as God willed, Ibrahim and Ismail looked at it. They saw not stones, but light. They saw not walls, but the presence of God manifesting. They saw not an ordinary building, but a House at whose gates hearts would weep, at whose door souls would surrender, and around which feet would circle, shouting God's name day and night!

"O God... If we have completed the building, then make our souls in Your building! If we have raised the walls, then make our hearts not descend from Your heavens! And if we have prepared this House for the circumambulators, then make us from those who circle around Your lights until the Day of Judgment!"

The moment of acceptance came, a moment that made the universes tremble, a moment in which the universe heard the voice of God, an eternal moment in which nothing was heard but the divine call:

"And when We designated for Ibrahim the site of the House..." (Quran 22:26)

God had accepted the House. He had made it a place whose light would never go out. He had made it a qibla (direction of prayer) for the prophets, for the knowers, for the lovers, for the circulators, for the prostrators, for the fearful, for the supplicators—for everyone who wanted to flee the world and find God in this place!

The angels raised their wings, the Kaaba shone with light, and Jibril said: "Today, a door to the heavens has been placed on Earth. Today, hearts have a direction to which they can sail. Today, lovers have a place where they can weep and find serenity and peace!"

O you who walk towards the Kaaba, do not look at it with your eyes, but look at it with your heart! It is not just a building; it is a testimony that divine love does not vanish, that affection does not die, and that a House built for God remains eternal forever! O you who circle around it, have you felt the pulse of Ibrahim as he raised the walls? Have you heard the whisper of Ismail as he handed the stones? Have you realized that this House is not for stones, but for hearts? "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing."

Do you now understand the meaning of the Kaaba? It is not just a House; it is the embodiment of God's love that does not perish.

Ibrahim and His Son Ismail (Peace Be Upon Them) and the Vision

"O Lord, O Sustainer of time, O Establisher of the Throne without end, glorified are You, the One who revealed to His intimate friend in a dream of the unseen, so the secret of the decree was manifested to him. Ibrahim saw the sword of command unsheathed in the palm of a vision, and Ismail, the dutiful son, surrendered his neck to the will of Majesty. Glorified are You, O Lord, the High, whose decrees cannot be comprehended. The intimate friend said, 'O my son, indeed I have seen in a dream that I must sacrifice you, so see what you think.' And the boy replied with a heart like a solid mountain, 'O my father, do as you are commanded; you will find me, if God wills, among the patient.' O Lord, You are the one who poured upon the son a patience as if it were a shield of light, and upon the father a faith as if it were a flame of Your glory."

"Glorified are You, O Possessor of the Greatest Majesty, affirmation flowed like a river of certainty, flooding the Kingdom. The intimate friend was content with Your command and did not tremble, and the dutiful son submitted to Your decree and did not shiver. O Lord, You are the Determiner whose secrets of wisdom cannot be counted. The entire universe was a witness, as if the celestial spheres had fallen silent and the stars had bowed in reverence to the majesty of this station. Glorified are You, O Manifesting in Your Kingdom, as if the vision had become a sword of light cutting through the veils of doubt, so faith was manifested as if it were a crown on the head of time."

"O my God, O Sender of the command from the heights of Your Throne, the intimate friend prepared the knife as if it were a pen writing obedience in the scroll of the Kingdom, and the dutiful son was laid on his forehead as if he were a sacrifice of light being offered as a tribute to Your majesty. Glorified are You, O Lord, the Almighty, whose decree cannot be disobeyed. So You called out from Your heavens, 'O Ibrahim, you have fulfilled the vision.' The hand of the intimate friend was stopped as if the angels had cried out and the Cherubim had chanted. O All-Powerful, You are the one who poured upon the moment a majesty as if the earth had humbled itself and the sky had melted in the sea of Your majesty."

"Glorified are You, O Lord, O Redeemer of servants with Your mercy, Your divine command intervened as if it were a thunder of light tearing through the stillness of time. The great ram came as if it were a crown of glory to be worn by obedience. So Ismail was ransomed with a sacrifice, as if the entire Kingdom had become a hymn chanting Your name. O Lord, You are the Merciful whose favors cannot be counted. Glorified are You, the King who showed in this station the greatness of affirmation and the majesty of faith, so it became eternal until the end of time, as if it were a sign from Your holy signs that only the well-grounded in knowledge can comprehend, and in whose depths minds are bewildered."

"O Lord, O Possessor of the Most Beautiful Majesty, I chant to You in Your Kingdom as if my heart has broken from the awe of this clarity. Glorified are You, the Powerful who made the obedience of the intimate friend and the submission of the dutiful son a psalm to be recited in the heavens. I call upon You, O my God, You who poured upon Ibrahim a wisdom as if it were a sword of light, and upon Ismail a patience as if it were a mountain of Your glory. O Lord, You are the High, whose majesty the universes cannot encompass. Glorified are You, the one who made this event the anthem of time, chanting Your name until Your righteous servants inherit the Earth."

Prophet Yunus (Jonah) (Peace Be Upon Him)

In the depths of darkness, where Prophet Yunus was engulfed by three layers of gloom—the darkness of the pale night, the darkness of the raging sea, and the darkness of the whale's belly—a profound scene unfolded, shaking the very existence and revitalizing hearts. Swallowed by the whale, he was in its belly as if in a tomb of flesh and bone, surrounded by mountains of despair piling up on his soul. The sea above was like a black sky raining down terror, and silence suffocated his breaths, save for the moan of his beseeching heart. But in that moment, he realized there was no escape from God except to Him. His heart was shattered, and his tongue uttered a glorification as if it were a ray of light cleaving the darkness—a hymn from the unseen echoing in the depths of the sea, and a fervent supplication like a sea of longing pouring into the highest kingdom.

His Great Glorification

"There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." (Quran 21:87). These words were like scattered pearls from the sea of divine mercy, emerging from the depths of his soul, charged with the fire of remorse and the light of monotheism. They were a thunder that shook the whale's insides, a sword of light cutting through the veils of despair, and a wave from the celestial kingdom enchanting the water and the sky. It was the cry of the drowning man who finds a ship, the melody of the penitent when the door of acceptance is opened for him. The heavens trembled at his call, the earth was humbled by his voice, and the angels responded before he heard the good tidings from the Lord of the magnificent Throne: "O Yunus, your glorification has reached the Throne of the Most Merciful. My mercy has responded to you, so I have forgiven you and saved you."

His Overflowing Supplication

"O Lord, O Owner of the highest kingdom, O You whom no sights comprehend, while He comprehends all sights. I have wronged myself, so I drowned in the sea of my sins, and the darkness of fate closed in on me like a grasp of a decree. For You are the Ever-Living, the Sustainer, who never dies. And You are the Merciful, whose beauty the universes cannot encompass. Glorified are You, O Powerful of mercy and might, my glorification to You is like a fire that burns the darkness, and my voice is like a melody of light that revives the waves with the majesty of Your brilliant glory. I seek refuge in You from myself, and I implore You by the light of Your face. So You poured upon me a ray of Your mercy as if it were from Your Throne, cleaving the whale, the sea, and the sky."

His Humble Prayer

"O Lord, O You who manifests in Your mercy, O You whose breaths of greatness cannot be counted, the earth, vast as it is, has become narrow for me, and the darkness of destiny has enveloped me like shackles tightening their grip. So I said: 'Exalted are You, there is no deity except You; indeed, I have been of the wrongdoers.' The words became swords of light cutting through the chains of darkness and a wind from the celestial kingdom enchanting the depths. O You who commanded the sea to part for Musa, and the fire to be cool for Ibrahim, command the whale to cast me out like a bird that flew from the cage of darkness to the sky of Your mercy. O Light of all light, bring me out from darkness into light as You bring out the sun from its eastern horizons."

The Fruit of His Glorification

God accepted his glorification, and it became a psalm recited in the Kingdom. He poured upon him from the light of His face what made the whale a ship of light sailing him to the shore of salvation. Yunus emerged weak and emaciated, but with a heart washed by divine care, a tongue repeating praise and thanks, and eyes that saw the light of certainty after the darkness of despair. His glorification was like scattered pearls that parted the veil of darkness. God was pleased with him and honored him with the beauty of His majesty, which revived his soul and illuminated his path.

A Comprehensive Prayer for Every Distressed Soul

"O Lord, O Exalted in station, O Creator of universes, O You who manifested upon the Throne with greatness and majesty, I have no escape but the light of Your face, and no refuge except Your mercy that encompasses all things. Glorified are You, O You whose power flows in the currents of destiny as light flows in the essence of darkness, O You who brings bones to life when they are dust. I am the weak servant, fleeing to Your generosity, drowned in the sea of sins, but the sea of Your mercy is wider and greater. I have called upon You from the depths of distress as Yunus called upon You, so I said: 'Exalted are You, there is no deity except You; indeed, I have been of the wrongdoers.' So grant me a breath of Your mercy that tears the veils, and submerge me in the light of Your pardon until nothing remains of my injustice but the trace of forgiveness."

"O You whom no command can frustrate and from whom no secret is hidden, if my sin is great, Your pardon is greater. If I am weak, You are the Strong, the Almighty. If the world becomes narrow for me, the vastness of Your mercy is boundless. So do not deprive me of Your never-ending aid, and admit me into the circle of Your care as You admitted Yunus into Your mercies. Bring me out from the darkness of tribulation to the light of relief, and make for me from every distress an outlet, and from every trial a cover and protection. If tribulation is inevitable, then make me from those who, when afflicted, are patient; when given, are grateful; and when they sin, seek forgiveness. And bestow upon me serenity in every decree, so that it may be a mercy, not a punishment, and contentment, not wrath."

"O Most Merciful of the merciful, O Best of helpers, the stars have disappeared and the eyes have slept, but my heart is attached to You, seeking Your light and imploring the abundance of Your kindness. Clothe me with the cloak of protection and the garment of care, and take my hand to the shore of safety as You took Yunus to the shore of salvation. Exalted are You, there is no deity except You; indeed, I have been of the wrongdoers. So save me with Your power, give me life with Your mercy, and make my glorification a ray that cleaves the darkness of my life, just as Yunus's glorification cleaved the darkness of the sea. Indeed, You are the Protecting Friend, the Responsive, the Near, the Merciful."

The Repentant Prophet Ayub (Job) (Peace Be Upon Him)

O Ayub… O master of beautiful patience, O you who were a star in the sky of trial, O you whose name was engraved on the pages of eternal certainty, O you who carried in your heart the light of reliance when the paths of life turned dark—what was that first moment of your faith like, when the light of God shone in your chest, and your soul glorified, saying: "Glorified, Sanctified, my Lord, the Forgiving, the Merciful"?

O Ayub… O you who were a symbol of gratitude in prosperity and patience in adversity, O you through whom God illuminated the paths of the worshippers—how was your heart when you glorified in your comfort, and the earth flourished beneath your feet? What was your tongue like as you repeated the

praise of God, and blessings followed upon you like rivers, and the angels listened to your glorification, and the heavens smiled at your gratitude?

O Ayub… O you whom God tested with a great trial, O you whose wealth, children, and health were taken by the hand of destiny—how was your patience when the darkness of pain enveloped you? How did you resist the pain of the body while you saw the earth closing its doors before you? How did your heart pulse with faith, and you said: "Indeed, my Lord is Subtle in what He wills," (Quran 12:100) and how did your soul soar above the wounds, and light radiate from your forehead?

O Ayub… O you who made patience a weapon and prayer a shield, O you who supplicated your Lord during the long nights of hardship—what was your voice like as you cried out: "Indeed, adversity has touched me, and You are the most merciful of the merciful"? (Quran 21:83). How were your tears as they flowed like rivers, containing no complaint, but a longing for God's mercy? How did your sanctuary glow with hope, and the earth bear witness to your steadfastness, and the heavens say amen to your prayer?

O Ayub… O you who taught the worlds that trial is a school of faith, O you who made pain a ladder to nearness—how did you feel when God removed your affliction? How was your heart as you saw blessings return like a flood, health shine in your body, and your family gather around you? What was your tongue like as you repeated: "Praise be to God who has healed and honored me," and how were the angels surrounding you, and Paradise being adorned to receive your patience?

O Ayub… O you who were a sign of beautiful patience, O you who taught nations how to face the storm with faith—how was your heart as you saw your children grow in obedience to God? How did you look at the heavens, with gratitude filling your eyes, and you said: "O Lord, Your bounty is wider than my trial, and Your mercy is greater than my sin"? How was your prayer for the nation, knowing that trials would afflict peoples after you?

O Ayub… O you who left us the heritage of patience and reliance, O you who bequeathed to us the prayer that opens the doors of heaven—how will our meeting with you be on the Day of Judgment? How will you look at us as we come to you, with tears filling our eyes and longing gripping our hearts? How will you call out to us: "O nation of the patient, come to the shade of the Most Merciful," and how will we stand under your banner, and Paradise will open its doors for those who were patient like you?

O Ayub… O you who were the lamp of the worshippers and the master of the patient, O you who made trial a path to contentment, raise your hands now and say: "O Lord, forgive the nation of Muhammad, O Lord, have mercy on their weakness, strengthen their patience, and gather them in the gardens of bliss, where rivers flow with the ink of mercy, and hearts glorify in the light of eternal monotheism." O my master Ayub, may the peace and mercy of God be upon you, and make us from those who follow your patience, are honored by your proximity, and are shaded by the shade of the Throne of the Most Merciful on a day when there is no shade but His.

His Supplication :"My God, O You who gave me blessings, then took them as a test, so I became certain that the dominion is Yours alone. You give to whom You will, and You take from whom You will, and there is no objection to Your judgment, and no change to Your will. My God... O You who filled my days with goodness and submerged me in Your gifts, then You afflicted me with sickness and loss. I only increased in certainty that goodness is from You, the trial is from You, the giving is Your giving, and the withholding is Your wisdom. How can I object, when I am Your poor servant? How can I complain, when I know that You are more merciful to me than I am to myself?

My God... years have passed, and my body is consumed by pain, my soul is patient, and my heart grows more steadfast. The people of the earth look at me with pity, and the people of the heavens see me in the station of the patient. Which of the two stations is greater? The station of complaining to humans, or the station of contentment with the decree? So I chose Your contentment, O God, and I promised You to remain patient until You are pleased, until You love me, until I am a servant with whom You are pleased. My Lord... I did not ask You to remove the trial, nor did I extend my hand except to You, nor did I ask anyone but You. Even when my tongue spoke after years of silence, it was not that my patience had run out, but I wanted to supplicate to You, to confide in You, to speak with the tongue of the distressed lover, not with the tongue of the panicked sufferer: 'My Lord, indeed adversity has touched me, and You are the most merciful of the merciful!' And Your answer to me was faster than the breeze, gentler than light, and kinder than a mother to her newborn. You did not turn me away disappointed, nor did You delay Your mercy from me, nor did You put a limit on my patience except relief. So the command of healing came as dawn comes after a long night: 'Strike with your foot; this is a cool bath and drink!' And behold, the body was revived, and the illness vanished as if it had never been, and the trial ended, but the trace remained... the trace of patience, the trace of certainty, the trace of pure love for You alone, O God!

My God... my patience was only by You, my strength was only from You, and my endurance was only by Your mercy. If there are people in this world worthy of trials, then make me a role model for the patient. If there are people on earth worthy of gratitude, then make me a leader for the grateful. If there are people in the heavens worthy of love, then make me from Your servants whom You have approved for Your nearness.

O God... if You test me, whom other than You do I hope for? If You heal me, whom other than You do I praise? If You give me, who other than You is more generous? And if You withhold from me, who is more merciful than You? My God... I do not fear the trial as long as Your mercy shades me, I do not fear sickness as long as Your remembrance gives me life, and I do not fear loss as long as Your love engulfs me. So be for me in every state, and do not leave me to myself, and make me from the patient ones about whom You said: 'The patient will be given their reward without account!' (Quran 39:10)."

Prophet Yaqub (Jacob) (Peace Be Upon Him) in the Night of Loss and Longing

"O You who decreed for hearts to love, for souls to yearn, for paths to part, for eyes to weep, and for the patient to be tested—here I am, Your servant Yaqub, an old man worn out by longing, exhausted by loss, and broken by yearning. Yet my heart still glorifies Your name, my tongue never ceases Your remembrance, and my eyes, though their tears have dried, have not ceased to await Your swift relief. My God... If my eyes have become blind from weeping, my heart still sees with the light of hope. If my soul has become weary from longing, the hope in You does not fade or vanish. And if destiny has hidden Yusuf from my sight, his soul in my heart does not disappear, and his memory among my breaths does not die.

O You who placed his love in my heart, then tested it with his loss... O You who made me see the light of prophecy in his face, then took him from me suddenly... O You who blessed me with him to be the comfort of my eye, then veiled him from me for my trial to be elevated—I am before You, Your devoted servant, whom loss only increased in prostration, and whom distance only increased in nearness to You, and whom sorrow only increased in devotion in Your sanctuary! My God... I wept for him out of longing, not out of despair. I supplicated to You for him in hope, not in hopelessness. And I remembered You in every sigh because You are the Guide, and You are the One with whom trusts are not lost. If he is in Your dominion, then with Your power, guide me to him. If he is in Your knowledge,

then with Your wisdom, gather me with him. And if he is in Your hands, then in Your mercy is our meeting with You. For You are the Most Merciful of the merciful!

O God... how did I prostrate to You when I saw him before me, and how do I prostrate to You when I do not know where he has gone? How did I hold his hand as a small child, then let it go without power or strength of my own? How did I sleep with him near me, then wake to his absence? Does the beloved test his beloved with this loss? Does the lover test the heart of the lover with this longing? My God... Yusuf is lost to me, but You are not lost! Yusuf has disappeared from my sight, but You are closer to me than my jugular vein! Yusuf vanished, but You are the Manifest who does not disappear, the Companion who is not lost. So how can I not find rest in You, when You said in Your Book: 'Unquestionably, by the remembrance of God hearts are assured'? (Quran 13:28)

My God... If these tears are a sacrifice for meeting You, then make them a sea with which I can purify myself from every sin. If this longing is a trial, then make it a ladder with which I ascend to the patience of the prophets. And if this pain is a door to Your mercy, then make it a key to Your relief, so that I may see the light of Yusuf again, and embrace him as I embraced him the first time, and kiss his forehead in my prostration to You. For I, O God, did not lose only my son; I lost a piece of my heart, a breath of my life. So return my soul to me as it was, or grant me in Your contentment what is greater than meeting. For You are kinder to me than I am to myself, more generous than to turn away a beggar, and greater than to break the heart of a servant who devoted himself to You in the tears of the penitent. 'I only complain of my grief and my sorrow to God.'" (Quran 12:86)

Prophet Yusuf (Joseph) (Peace Be Upon Him)
The Devotion of the Sincere, the Patient, and the Empowered
"O You whose kindness manifested in calamities, and O You, glorified are You, with whom trusts are not lost, O You who showed me life in its different faces: from the bottom of a well to the throne of a kingdom, from the darkness of prison to the vastness of empowerment. So I bore witness that all goodness is in Your decrees, justice is in Your judgment, and mercy is in Your gifts.

My God... I was a child in my father's lap, breathing the breaths of prophecy and feeling the good tidings of being chosen, until You showed me Your vision. So my heart's certainty in Your light increased, and my soul was filled with longing for You. I said to my father with the joy of a confident lover: 'O my father, I have seen eleven stars and the sun and the moon; I saw them prostrating to me.' (Quran 12:4)

But blessings are a test, and being chosen is a trial. My journey to You was long. On my path was a dark well, a sale in the market of slaves, the plotting of a great lady, and a prison that was so narrow it became wider to me than the world of sin. Yet, in all of that, I found nothing but Your hand reaching out to me. In my hardships, I saw nothing but a preparation for what You promised me from the very beginning, since You showed me the prostration before I saw it. So glorified are You, glorified are You! Your mercy manifests in every station!

My God... when my brothers betrayed me, I did not cry for myself, but I said in my heart: 'O God, make me from the patient and grant me from You wisdom!' (Inspired from Quran 12:86) And when they sold me for a low price, my faith did not weaken. I said: 'Indeed, my Lord is with me; He will guide me.' (Inspired from Quran 26:62)

And when the wife of the noble sought to seduce me, the glamour of the world did not tempt me. My soul cried out: 'I seek refuge in God! Indeed, he is my master, who made my residence good!' (Quran

12:23) And when I was unjustly thrown into prison, my heart did not weaken. I raised my hand to You and said with certainty: 'My Lord, prison is more to my liking than that to which they invite me!' (Quran 12:33) And when the moment of empowerment came, and the kingdom was offered to me, I did not forget my need for You. I said: 'Place me over the storehouses of the land. Indeed, I am a knowing guardian.' (Quran 12:55) And when You gathered me with my family after the long separation, I did not boast or resent, but I remembered Your favor and said: 'This is the interpretation of my dream of old. My Lord has made it a reality.' (Quran 12:100) And when my brothers prostrated to me, and there was no trace of old wounds in my heart, I did not take revenge or gloat. Rather, I forgave, for You, O God, are forgiving and love forgiveness. I said to them: 'There will be no blame upon you today. God will forgive you; and He is the most merciful of the merciful.' (Quran 12:92)

My God... You taught me that goodness is not known in its time, but is realized after patience. You taught me that relief comes after sorrow, and that giving is hidden in the halls of trial. So how can I not be grateful to You? How can I not be a worshipper to You? How can I not be a lover to You, when I have seen Your hand working in everything?

My God... here I am at the end of the journey. I have seen everything of the world, from its bottom to its peak, and I have known that nothing endures but Your face. So do not leave me except in a station that pleases You, and do not make a home for me except near You, for I desire nothing from this world except to be with You! My Lord, You have given me a share of the kingdom and taught me the interpretation of dreams. Creator of the heavens and the earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous." (Quran 12:101)

Musa (Moses), The Speaker of God, and the Greatest Manifestation
A Supplication of Longing for the Vision
O Mount Sinai, O minaret of revelation in the presence of Majesty, O mountain whose rocks cracked from the gasp of light, and trembled from the awe of manifestation, O mountain of the covenant, O sanctuary of meeting—here stood Musa, the Speaker of God. He took off his sandals and shed the world, and said: "Indeed, I have perceived a fire..." (Quran 20:10). O Lord of Majesty, You called him from behind the veils with a voice that the universes had not heard. The mountains trembled, the pebbles prostrated, and Musa cried out: "Here I am, my Lord... Here I am, my Lord!" So You answered him: "Indeed, I am God, the Lord of the worlds." (Quran 20:14) And the lights of the Presence rose above the peaks of the Mount, as if the heavens had descended to witness the great event.

O Musa, do you see the light? That is a face that cannot be comprehended, and a beauty that cannot be contained. But you loved, so you asked, and you said: "My Lord, show me, that I may look at You." (Quran 7:143). So the answer came from behind the veils: "You will not see Me, but look at the mountain." So the mountain looked, and it collapsed, and the ribs of the rock were shattered, and the stone fell as a lover falls when he hears the name of his beloved. And Musa fainted... how could he bear the manifestation? O Speaker of God, O you whom your Lord spoke to without an interpreter, how did you bear the call? How did you hear: "Indeed, I am God. There is no deity except Me, so worship Me"? (Quran 20:14). Did your voice tremble or remain steady? Did your eyes weep or were they overcome with light?

O people of the Mount, O lovers of manifestation, the station is high, and there, nothing is heard but "I am God," nothing is seen but the Light, and nothing is said but: "Glorified be He who is exalted above place, and who appeared in the place without dwelling." O Lord, O You who manifested to Musa, so he fell in a swoon, manifest to us with mercy, not with majesty. Manifest to us with love, not with annihilation. And grant us a share of Your words, a taste of Your light, and a station from Your Mount.

Musa in the Sacred Valley
"O Lord, O Owner of the highest kingdom, I stood in the sacred valley as if the universes had fallen silent and light had exploded from every atom. I supplicate You with my words as if my heart has broken from an unbearable longing. I want to see You, O my God, my Worshipped One. I yearn to see the One who created me with a hand of boundless majesty, to see the One to whom all affairs are returned as if time has melted in His grasp. I want to see the One who teaches me, so my knowledge is perfected, as if wisdom is a river flowing from His Throne. I want to see the One who honored me with miracles as if the heavens had bowed in reverence. I want to see the Owner of everything I see of kingdom and dominion, as if the entire existence is a mirror of His beauty. I want to see the Owner of the brilliant, sublime voice that enchants me when He speaks to me, as if His breaths are a wind from the Kingdom that dissolves my being."

Musa's Supplication of the Fire of Longing and the Sword of Love
"O Lord, O Manifesting in Your holiness, as if the valley has become a sea of light that submerges the universes, I said, 'O my God, You are the One whose perfection no eye has comprehended, and whose greatness no ear has heard the end of.' My longing for You is like a fire that burns the veils of the unseen, and my love for You is like a sword that cuts through the curtains of existence. Glorified are You, O Possessor of the Most Sublime Majesty, You are the High whose breaths of awe cannot be counted. My heart trembles as if it were a mountain melting under the shade of Your Throne. My tongue speaks as if it were thunder that shakes the heavens. I want to see You, O Lord, as if my soul has become a bird soaring to the sky of Your majesty."

God's Manifestation: The Mountain is Leveled and the Light Shakes
"O Lord, O Knower of the unseen and the seen, You knew the state of Your Speaker as if my heart had broken from my longing, so You said to me, 'Look at the mountain; if it remains in its place, you will see Me.' Glorified are You, O my God, You are the Powerful whose power the universes cannot encompass. You manifested in a majestic scene as if the light had become a sword tearing apart the celestial spheres. The majesty became a sea that drowns existence. The mountain was leveled as if it were atoms flying in the grasp of Your majesty. The brilliant voice was like a thunder of glory that stunned the Cherubim, and the sublime light was like a fire that burned the veils of the Kingdom."

Musa in a Swoon: The Soul Dissolves in the Sea of Awe
"O Lord, O Exalted on Your Throne, I fell in a swoon as if my soul had slipped out of my body and my being had dissolved in the sea of Your awe. Glorified are You, O my God, You are the One sitting on Your Throne as if the entire Kingdom has become a hymn chanting Your name. The light with which You manifested was like a sword of glory cutting through the universes, and the voice with which You spoke to me was like a wave of majesty enchanting existence. I rose from my swoon as if I were a melody that had risen from the ashes of humility. I say, 'Glorified are You, O Lord, You are the Holy whose breaths of greatness cannot be comprehended.'"

Musa's Glorification
"O Lord, O Possessor of the Most High Majesty, my glorification of You is like scattered pearls from the vastness of Your holy presence. You are the Most High before whom the celestial spheres are humbled and minds are bewildered. Your word to me was like a fire that illuminates the Kingdom and burns the darkness of the unseen. Your manifestation was like a sea of majesty that drowns the universes and melts the mountains. Glorified are You, O my God, You who honored me with Your speech, so I became as if I were a ray of Your light living in Your presence. You are the Almighty King, there is no deity except You. Your majesty astounds the universe and Your beauty revives hearts."

The Righteous Servant Al-Khidr (Peace Be Upon Him)

The Supplication for Divine Knowledge

"O God, O Light of the heavens and the earth, O You whose mercy encompasses all things, O You who encompasses every atom in existence with knowledge, glorified are You. We have no knowledge except what You have taught us; indeed, You are the Knowing, the Wise." (Quran 2:32).

"Here I am, Your weak servant, standing before the hands of Your majesty, devoted, humble, submissive to Your greatness, absorbed in the seas of Your light. I acknowledge my ignorance before Your knowledge, confess my helplessness before Your power, and bear witness that You are God, the First and the Last, the Manifest and the Hidden. There is nothing like You, and You are the Hearing, the Seeing.

O Lord, O Teacher of the prophets, O Guide of the saints, O Light of hearts, O Refuge of souls, O You who taught Adam all the names, and who inspired Al-Khidr with the secret of wisdom, and who made a cause for everything, to You I hope, from You I ask, and with Your kindness, I seek help, and with Your light, I am guided. O God, make me from those who dive into the seas of knowledge without being misled by their knowledge, and who drink from Your wisdom without being captivated by the world, and who walk in the paths of understanding without being deluded by their intelligence, but rather increase in humility to You, brokenness before You, awe of Your majesty, and obedience to Your command.

O Lord, O Vast in favor, if You have granted me a door to knowledge, it is by Your grace, not my power. If You have guided me to wisdom, it is by Your kindness, not my ability. And if You have given me understanding, it is by Your bounty, not my merit. So inspire me to be grateful for Your favor, to fulfill my trust, and not to consider what You have given me as something great for myself, but to see it as an increase in my servitude to You, a means to Your nearness, and a path to the light of Your knowledge. O God, do not make my knowledge a veil between me and You, do not make my understanding a delusion that blinds me from Your light, and do not make my perception a reason for my distance from You. Instead, make it a rope that connects me to You, a ship that navigates the seas of servitude with me, and a path by which I come to know You. For all knowledge that does not lead to humility is a trial, and all recognition that does not bring me closer to You is regret, and all wisdom that does not guide me to You is a calamity.

O Giver of light, O Bestower of wisdom, O Granter of favor, make me a servant to You, acknowledging my helplessness, submissive to Your will, content with Your decree, grateful for Your giving, devoted before Your hands, like a fresh branch in the wind of Your will. So that I see nothing but Your wisdom, speak nothing but by Your knowledge, and walk in nothing but Your light.

O God, make knowledge my provision to Paradise, make wisdom my vessel to the light, make understanding the compass of my heart to You, and make certainty my greatest gift. So that my heart does not deviate after You have guided me, and the candles of Your knowledge do not go out in my soul after You have lit them. And make me like the flowing river that does not withhold water from the earth, and like the illuminating lamp that does not hide light from the lost, and like the fertile earth that does not conceal goodness from the crops.

O God, make my heart in Your hands like a tablet of erasure and affirmation, for You write on it what You will, You erase from it what You will, and You affirm on it what You will. So that I see nothing but what You guide me to, I know nothing but what You teach me, and I understand nothing but what You bring me closer to You with. O Knowing, O Wise, O Loving, O Vast in giving, to You is the return, with You is the decision, and in Your presence is eternity. So make me from those who are content with

You, so You are content with them; from those who entrust to You, so You are for them; and from those who love You, so You are their hearing, their sight, and their hand with which they strike.

Glorified are You, my Lord, to You be praise for what You have taught me, for what You have covered for me, and for what You have guided me to. So increase me in knowledge that brings me humility, wisdom that fills me with light, and faith without limit, until You alone are my goal, You alone are my comfort, and You alone are my path. So I ask for nothing but Your pleasure, and I walk on nothing but Your guidance. O Ever-Living, O Sustainer, O Possessor of majesty and honor, make me from Your servants whom the world does not distract from Your remembrance, and who are not deluded by what is in their hands from Your grace. Rather, the more they increase in knowledge, the more they increase in nearness, the more they understand, the more they increase in brokenness, and the more they see the greatness of Your wisdom, the more they increase in submission to Your majesty.

O God, make this prayer a light in my book of deeds, a witness for me before You, and make my heart beat with Your name, my tongue utter Your praise, and my mind be illuminated by Your wisdom. For You are God, there is no deity except You, the Knowing, the Wise, the Self-Sufficient, the Praiseworthy, the Possessor of majesty and honor."

Al-Khidr's Litany in His Solitude

"O Ever-Living, O Sustainer, there is no deity except You. You have no beginning and no end, Manifest who is not comprehended, and Hidden who is not doubted. You have a face that does not turn away, an eye that does not sleep, a hand that is not rejected, a word that does not end, and a secret that is not comprehended except by Your grace. O God, You are the One who created me from Your secret, housed me in Your decree, and gave me a name in Your knowledge. So grant me to be where You are pleased, and not to leave the station of nearness to You, as long as You keep me alive, O Most Merciful of the merciful. I ask You by the secret of one who prostrated to You in the silence of the heavens, and by the light of one who circled Your Throne from the great angels, to inspire me with Your remembrance when I forget, to enlighten me with Your light when I am blind, to comfort me with You when I am lonely, and to admit me to Your presence when I call. For I am Your servant, O God. In the name of God, upon myself, from the secret of the breath, the light of holiness, the purity of the cup, the majesty of the touch, the brilliance of the sun, the veil of concealment, and the wisdom of the grave, that nothing should enter upon me except with Your pleasure, O God. O God, O You who spoke to Musa without an intermediary, and granted Dawud wisdom without teaching, and opened the doors of the unseen for Isa, and gave Muhammad the bestowed mercy, open for me from Your door a great opening, and support me with a light from You, and make me understand what is hidden from me of Your knowledge, O Most Merciful of the merciful."

In the domain of wisdom, where the lights of insight manifest and the secrets of reflection overflow, stood Luqman, the righteous servant. His soul was brimming with the light of understanding. He received wisdom that placed him among the knowing, contemplating the kingdom of God, seeing in every atom a lesson, in every creature a moral, and in every moment a manifestation of God's power. His glorifications emerged not just from his tongue, but from a heart filled with wisdom, a soul enlightened by God's bounty, and a mind that saw in everything a sign of its Lord.

He raised his hands before God, in the station of the Greatest Holiness, in the presence of the Throne, where nothing is heard but the voice of the knowing, and nothing is seen but the light of those who remember. He said in his deep supplication: "O God, O You who made wisdom a light by which the wise see, and made heedlessness a darkness from which no one is saved except those You honor with Your bounty! O You who placed Your secrets in existence, Your signs in the universes, and the illuminations of Your knowledge in hearts, glorified are You! Everything bears witness to You.

Everything glorifies Your name, even the silent stone speaks of Your greatness! O You who taught the bird its path, the cloud its course, the sun its orbit, and man the secret of his existence, make me a servant grateful for the lights of Your wisdom, not a wanderer in the darkness of my ignorance!"

His Contemplations in God's Kingdom

He then looked at the sky, which was filled with countless stars. He contemplated the mountains standing firm like pegs. He looked at the seas teeming with creatures. Then he said: "O God, O You who made the heavens seven without pillars that we can see, and adorned them with the light of the stars, so You made the night a book in which Your verses are read! O You who raised the mountains, so they were a lesson in steadfastness, and made the sea a path for those who reflect, so it does not transgress and does not think it is stronger than the water it carries! O You who sent down water from the sky, with which You revived the earth after its death, and make our hearts live with the light of Your knowledge, after heedlessness has made them thirsty!" Then he looked at the earth, filled with goodness, with green crops and flowing rivers. He cried out in the sanctuaries of love and glorification: "Glorified are You! Everything on earth moves by Your power. Everything speaks of Your wisdom. Who is it that has a mind and does not see Your hand in every movement and stillness?"

His Advice to His Son – A Father's Prayer of Wisdom

Then Luqman turned to his son, teaching him wisdom, pouring his light upon him, placing in his heart the secret of the knowing. He said to him, as if his words were a hymn whose echoes resonated in the Kingdom: "O my son, do not be deceived by this world, for it is a fleeting abode. Do not ask of it what perishes, but ask of God what remains! O my son, be in this world a stranger; do not be attached to it, but keep your heart attached to the One who does not perish. For he who knows God, knows everything! O my son, do not belittle your view of people, but magnify it to the heavens, for in them is a lesson for those who reflect, and in them is knowledge for those who contemplate! O my son, if your deed is small in your eyes, do not look at its size, but look at your intention in it, for God multiplies for whom He wills and rewards beyond expectation!"

Then he looked at the sky, at the Kingdom, and said in his supplication: "O God, make me from those whose hearts pulse with Your glorification and whose souls are filled with Your wisdom, so they see nothing in existence but the illuminations of Your light. O God, if You have favored me with wisdom, do not deprive me of the blessing of nearness to You, for he who knows You loves You, and he who loves You is not content with anyone but You!"

The Glorification of Wisdom and the Call of the Knowing

Thus, Luqman continued to sing with wisdom, seeing a lesson in everything and a sermon in every moment. When he spoke, the earth fell silent to listen to him. When he supplicated, the heavens opened their doors for him. When he remembered God, the mountains humbled themselves before him. When he prayed, the creatures glorified with him. For he spoke only with an illuminated mind, he supplicated only with a pure heart, and he sought nothing but the face of God. So he lived by wisdom, died upon wisdom, and left behind a light that will not be extinguished, and words that generations will repeat until the Day of Judgment.

"O God, You are the One who granted me wisdom, so make me from its people. And You are the One who enlightened my insight, so do not extinguish my lamp. And You are the One who guided me to You, so do not let me stray from Your path, O Most Merciful of the merciful!"

"And We had certainly given Luqman wisdom [and said], 'Be grateful to God.' And whoever is grateful - his gratitude is only for [the benefit of] himself." - Luqman 12

The Recitation of Prophet Dawud (David)

O God... O You who made my voice beautiful with Your praise, and set my tongue free with Your glorification, and made my heart dance with joy at Your remembrance, how can I be silent when Your glory fills the heavens and the earth? How can I sleep when my longing for You awakens me? And how can I live a day without singing to You, without reciting Your name, without pouring out what my chest is filled with of my love for You?

O Owner of the kingdom... You elevated me, You chose me, and You gave me a kingdom from which I desire nothing, except to be Your servant, submissive to Your majesty, devoted in Your presence. For what is the value of a kingdom if it is not for You? And what is the value of power if it is not used for Your servants? And what is the value of life if it is not in Your remembrance?

O God... When I was alone, You were with me. When I was weak, You were my strength. When my enemies pursued me, You were my helper. So how can I not say what You said to me before: "I am your fortress, I am your refuge, I am your shade in the noon heat, and your support when life inclines you!"

O Merciful... How sweet my voice is when I sing Your name! How pure my soul is when it glorifies Your praise! How beautiful the world is when the universe is filled with the echo of my psalms!

"O mountains, glorify with me! And O birds, echo my recitation! For the love of God has filled my being and His light has illuminated my life, so I see nothing but Him, and I bear witness to nothing but His majesty!"

O You who gave me Your wisdom... How can I not prostrate to You when I know that everything from You is the truth? How can I not recite Your name when I see Your signs in the night and the day? How can I not supplicate to You when I hear You in the sound of the wind, and I see Your glory in the pouring of the rain, and I feel Your mercy in the greenness of the earth after barrenness?

"Everything speaks of Your love. Everything glorifies Your greatness. So how can I not be the first of the worshippers?"

O God... Take me to You, fill me with Your light, and quench my thirst from the cup of Your nearness. For there is no taste in water unless Your hands have blessed it, no sweetness in life unless You are in it, and no safety for the heart unless You are its refuge! O my God, my voice is for You, my tears are for You, my prostration is for You, and all that is in me is for You. So accept me as a glorifying servant, for You know best who came to You with a loving heart that desires nothing but Your pleasure!

The Supplication of Dawud with His Psalms

O God... O You to whom I sang my psalms, so the mountains danced with joy, the trees bowed in humility, and the birds answered me with an unending glorification. How can I not raise my voice to You, when You are the One who filled the earth with Your greatness, and whose mercy encompassed the heavens and the earth?

O Lord, O my light that does not go out... *"The Lord is my light and my salvation; whom shall I fear?" "The Lord is the stronghold of my life; of whom shall I be afraid?"*

If armies rise against me, You are my helper. If people conspire against me, You are my support. If the earth becomes narrow for me, You are the spaciousness of the heavens. If my lights go out, Your face is the light that never fades!

O You who taught me to sing with Your name, so every beat of my heart became a psalm... When I remember You, my soul overflows with peace. When I glorify You, the strings of my heart vibrate with a joy that nothing can equal. And when I prostrate to You, the whole earth bows with me, so it is filled with blessing, and the sky is filled with mercy. I bear witness that You are the Ever-Living who does not die, and You are the One who has no partner!

O You who gave me wisdom and a kingdom, I asked for nothing but Your face! If there is honor for me in my kingdom, my honor is in You. If there is a status for me in my power, my power is from You. If I am mentioned on earth, my mention is for You alone. You alone are my Master, You alone are my desire, and You alone are the life that does not end.

"But You, O Lord, will raise my soul from the abyss and return the light to my eyes, so do not leave me alone."

"Blessed are those who dwell in Your house; they will praise You forever!"

So how can I not be the first of them, when I have witnessed Your majesty, and I have known that You alone are sufficient, You alone are the Provider, and You alone are the King who does not perish?

O You whose voice is in the wind, whose mercy is in the rain, and whose beauty is in the distant horizon... *"The heavens declare Your glory, and the firmament tells of the work of Your hands!"*

"He brings out the sun from its bridal chamber like a joyful groom, and makes it walk in its greatness, so nothing is hidden from its heat!"

If the sun walks in Your command, then I, Your servant, walk in Your pleasure. If the stars do not stray in their paths, then make me in Your obedience. Let my step not stray from Your path, and let my soul not turn away from Your remembrance. O God... when I stand before You, do not question me about my weakness, for You are the One who knows me. When I hope for You, do not hold me accountable for my helplessness, for You are the One who created me. When I weep in my prayer, do not turn me away disappointed, for You are the One who promised me mercy. So be for me as You have always been. And as I have promised You, I will be a worshipping, loving, humble, bowing, prostrating servant to You, until You are pleased. O God, if my voice has beauty, it is because I utter Your name. If my psalms have a melody, it is because You are the One who inspired it to my heart. So take me to You, for I have nothing in this world but Your remembrance, and nothing in the Hereafter but Your face!

Prophet Sulayman (Solomon) (Peace Be Upon Him)

The Great Request: A Kingdom Not To Be Granted to Anyone After Him"O Lord of the heavens and the earth, O Possessor of the Great Throne, O You in whose hand are the keys of the kingdom, I ask You for a kingdom that should not be granted to anyone after me. Subdue for me the wind by Your command, the jinn by Your power, and the birds by Your wisdom. Grant me understanding of things as You granted it to Your servant Dawud, my father. Provide me with a power that nothing can oppose, and a kingdom that has no limits, so You make me a caliph on Your earth, a judge among Your servants, and a ruler over Your creatures. I will rule with Your justice, act with Your wisdom, and lead by Your command. So no command of mine will be disobeyed, no decree of mine will be turned away,

no secret will be hidden from me, and no treasury will be withheld from me, until I fill the earth with Your obedience, and raise with it the banner of truth and Your justice."

"So You granted me, O Lord, what I asked for, and You poured upon me from Your kingdom what You have not poured upon anyone in the worlds. You made the birds speak, so I understood their languages. You subjected the wind to me, so it was at my command, blowing softly wherever I intended. You made the jinn work for me as I wished, from sanctuaries and statues and bowls like troughs and firmly anchored cooking pots. They do not disobey my command and do not oppose my word. You placed awe in the hearts of creatures, so no plotter can plot against me, and no enemy can oppose me without me casting humiliation and insignificance upon him. You showed me the kingdom of the heavens and the earth, so I knew what others did not know. You inspired me with the wisdom of judgment, so I judged with truth. You gave me the secrets of the names, so the creatures were submissive to me, and the worlds were subjected to me, until my command was obeyed on land and at sea, on earth and in the sky. So by Your grace, I was a grateful servant, by Your generosity, a repentant servant, and by Your power, an commanded servant, not a commander."

"O You in whose hand is the kingdom, and who is over all things powerful, I prostrate to You in gratitude, remember Your name in praise, and glorify You in exaltation and reverence. For I am nothing but a weak servant whom You have honored. Were it not for Your mercy, I would have been like others. Were it not for Your grace, my affair would have been lost. Were it not for Your success, my wisdom would not have spoken, and none of Your creatures would have been submissive to me. So praise be to You until You are pleased, and praise be to You when You are pleased, and praise be to You after Your pleasure, O Great in favor, O Vast in generosity, O Possessor of majesty and honor."

"My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the company of] Your righteous servants." (Quran 27:19). *"For You are the true King, and I am Your poor servant. And even though You have given me what You have not given others, it is only by Your grace and Your generosity. And You are able to do all things. So praise be to You in the first and the last, and in this world and the Hereafter. Glorified are You. There is no deity except You, alone without partner. You are the One, the Subduer."*

Sulayman: The Throne and the Light

O Sulayman, the throne and the light, O you whom God clothed with the crown of the kingdom, O you for whom the winds, the jinn, and the birds were subjected, O you whom He taught the names and the secrets, O you whom He called the mountains and the animals so they glorified with him, O you for whom the earth was made to lie flat, and for whom the universes were subdued, O you whose heart God made a mirror of the unseen, and whose sword was a cutter of injustice and tyranny.

O Sulayman, O master of the races, O gatherer of souls and bodies, how did you recite in the sanctuary of the Throne? How did you address the hidden kingdoms? How did you cast a command to the winds, and they answered? How did you send your word, and it was obeyed?

Sulayman said: "I am the son of Dawud, a servant among the servants of God. I inherited the kingdom with the ink of the sky, and I prostrated to God on the carpet of the Throne. The winds called out to me: 'O our master...' The mountains called out to me: 'O our king...' The birds called out to me: 'O our sultan...' I consumed my soul in an unending glorification, and I made the night a night that is not extinguished. I stretched out my hand to the sky and called out to the One, the Unique: 'O You who subjected to me the kingdom of the heavens and the earth, O You who made my grip firm over the

winds, O You who opened for me the doors of the jinn and the birds, O You who made the ant speak to me, O You who humbled for me the throne of Bilqis, O You who taught me the language of the races, O You who revealed to me the unseen in the glass of truth, make my heart as pure as the mirror of the sky. Make me see nothing but Your face, hear nothing but Your voice, and speak nothing but with Your Greatest Name.'"

When Sulayman Entered the Temple and Closed the Doors

"O firmly locked doors of the Temple, close behind me, for it is time for the king to be alone with the might of the Compeller. It is time for the soul to be stripped from the body of the king, and it is time for the heart to melt in the sea of majesty. O wind of the south, O bird of the north, O jinn of the east, O animals of the earth, listen to me and pay attention: I will recite to you the holiest of holies. I will open for you the door of light, and I will reveal to you the mysteries of the Throne.

O Holy, O Compeller... O Possessor of the Lofty Throne, O You in whose hands the command flows, O You in whose grasp is the kingdom of the heavens and the earth, make me in Your presence like a speck in space. Make me in Your light like scattered dust. Make me in Your majesty like flowing water. And make me in Your command like a drop in the sea of absolute Oneness."

When the Jinn, Humans, and Birds Stood in Ranks before Sulayman

Sulayman stood in the middle of his kingdom, with the jinn in ranks around him like soldiers, and the birds in the form of clouds. The wind moaned between the sky and the earth, and the animals fell prostrate. He raised his right hand, and the earth opened its mouths, tongues fell silent, and necks bowed.

Then Sulayman said: "O Lord of the universes, O Creator of the jinn and man, O You who dressed me from Your kingdom and poured upon me from Your majesty, make me a servant, not a king. Make me a prostrating one, not an arrogant one. Make me a devout one, not a tyrant. Make me a rememberer, not a forgetter. And make me alive with Your remembrance until I perish in Your greatness, and I become to You as I was in eternity."

When Sulayman Was Alone before God

When the door of the Temple was closed upon him, and he sat alone before God, there was no throne, no wind, no kingdom, but tears flowing on his cheeks, a heart pulsating with the moan of annihilation, and a sky opening its doors to the Greatest Light of God. Then Sulayman raised his head, having perished in the Presence of Majesty, and said with words trembling like leaves in the wind: "O my Lord, O You who owned me, O You who elevated me, O You who made the kingdoms prostrate to me, O You who taught me the names of things, O You who brought souls together with me, O You who subjected the birds and the jinn to me, O You who lifted the veils for me, O You who gave me the knowledge of the first and the last, take my heart to You. Cover me with the curtain of Your greatness. Cast me into the sea of Your majesty. And make me a breath among Your lights. Make me a drop in Your sea. And make me for You as I was without kingdom or status. I yearn to perish in Your presence. I long for the Lote Tree of the Greatest Authority. I look to the halls of light. I weep with longing for the meeting of Your face."

Then he raised his hand and stood in the center of the Temple, with white clouds around him and light overflowing like rivers. He then called out with a call that only pure souls could hear: "O angels of majesty, O carriers of the Throne, O souls of the believing jinn, O birds of the soaring celestial spheres, O winds of the passing unseen, O silent mountains of the earth, O seas of the submerging secrets, bear witness that I am a servant of God alone. I have no kingdom but the kingdom of God, no

status but the status of God, no power but the power of God, no knowledge but the knowledge of God, and no secret but the secret of God.

Glorified are You, O You who made me appear as a king, then hid me as a servant. Glorified are You, O You who elevated me to the Throne, then returned me to the dust. Glorified are You, O You who gathered me in the halls, then made me a point in the sea of light. To You alone is the kingdom, to You alone is the majesty, and to You alone is the might. So glorified are You... there is no deity except You." Then Sulayman fell prostrate, threw the ring on the ground, his heart dissolved in the lights, and his body vanished in the majesty. Nothing remained of him but a voice in space: "O You who owned me and made me forget, O You who made me appear and then made me perish, O You who was, is, and will be... God... God... God..."

Prophet Zakariyya (Zacharias) (Peace Be Upon Him)
O God... O You whose proof of power I saw in providing for Maryam, and whose generosity I witnessed when You enriched her from Your bounty, here I am, Your servant, standing before You, alone except for You, weak except for You, in need of Your mercy that encompasses all things.

O You whom nothing can frustrate... I have reached a ripe old age, my hair has turned gray, my bones have weakened, my strength has diminished, and the people around me thought that hope was lost. But You are the One, the Unique, whom human laws do not limit, and whom causes do not govern. When You decree a matter, You only say to it, "Be," and it is!

O Generous in giving... I have called upon You secretly and openly, in my sanctuary and in the desert, in the dark night and in the bright morning. I have prostrated and wept, and I have raised my hands with my weakness to You. And You know that my heart was never hesitant in hoping for You, and my tongue was never anything but a rememberer of Your giving.

O You who granted Maryam her sustenance, grant me from You a pure boy! I have no strength, and no child to carry on my remembrance. I fear for my people after me, but I know that You are over all things powerful, and that nothing can frustrate You. So do not deprive me of Your mercy, and do not turn me away disappointed, O Most Generous of the generous.

O God... I am Your servant Zakariyya. I stood at Your door, and I know it does not close. I hoped for Your grace, and I know it does not run dry. I prostrated before You, and I know that You hear my whispers and answer my prayer. O Hearer of prayer, grant me from You Yahya, a righteous boy who will remember You on earth, and be a light for me after my weakness, a support for me when my strength weakens, and a mercy for me on the day I meet You.

Then the call came to him from above seven heavens: "O Zakariyya, indeed We give you good tidings of a boy whose name will be Yahya. We have not assigned to any before [him] a similar name." (Quran 19:7).

The Beginning of the Story : The story began when Zakariyya wandered aimlessly in the desert, supplicating and communing, saying: "O desert of lost hope, O night of desolate souls, O silence of heavy breaths, O land with no crops and no water, O heart that has dried up from waiting..." Zakariyya was walking alone, worn out by longing and helplessness. Silence had closed in on him, and isolation had surrounded him. He began to repeat in his pained chest: "My God... where is Your light that I used to see? Where is the warmth of Your nearness that I used to find? Where is Your voice that used to fill

me with certainty? Where is the promise You made me?" Then he raised his trembling hands to the sky and called out with a broken voice, as if it were the bleeding of a bewildered heart:

"O You who gives life to the earth after its death, O You who brings out the crop after its dryness, O You who returns the light after its darkness, O You who provides for the barren after her barrenness, O You who gives life to bones when they are dust... Here I am, Your servant, Zakariyya. Here I am, I have come to You with no power or strength. Here I am, a barren desert. Here I am, a bleeding wound. O You to whom is the return, O Hearer of secrets in solitude, O Knower of the secret in darkness... If You have promised me, do not leave me. And if You have forgotten me - far be it from You - here I am, I remind You: My Lord, do not leave me alone, for You are the best of inheritors!" (Quran 21:89).

When Zakariyya Entered the Sanctuary... and Longing Devoured Him

Zakariyya returned to his sanctuary, the sanctuary in which he had so often prayed, bowed, prostrated, and spent long nights, supplicating to his Lord with the pain of silence, and to his heart with the tears of helplessness. He entered the sanctuary, closed the door upon himself, and bowed his forehead to the ground. He whispered to the earth with heavy sighs: "O earth, I have lived on this earth for long years, and here I am today, barren and alone. I have no child and no support. Gray hair has worn me out, and the years have consumed me. And this heart of mine... it beats in the sanctuary of sorrow... alone... empty... regretful..." Then he raised his head, facing the sky with a flowing tear, and said with a voice that was about to break:

"O my Lord... O Hearer of prayer, O Answerer of the call, O You who gave Ibrahim after barrenness, and who gave Ishaq to Yaqub, and who brought Musa from a womb that was closed, here I am, Your servant Zakariyya. O my Lord, I have reached a ripe old age, and my wife is barren, and I have no strength left in me except my hope in You. O You who said, 'Be,' and the universe was, O You who said, 'Be,' and Adam was, O You who says, 'Be,' and Your will is..."

"My God..., I ask You with the tongue of submission, I implore You with the spirit of brokenness, and I beseech You with the tear of weakness. Grant me from You a pure offspring, who will be an extension of my remembrance, a fulfiller of Your covenant, and a preserver of Your law. And make it a mercy for me on the day I meet You. O my Lord... make my name remain on earth, and make my soul content in the heavens. And make Yahya a mercy for me on the day I meet You."

No sooner had Zakariyya finished his prayer than the sanctuary trembled with an eternal light. The corners of the place shook, and the lights surged like waves. He heard a great voice calling out: "O Zakariyya, indeed We give you good tidings of a boy whose name will be Yahya. We have not assigned to any before [him] a similar name."

Zakariyya stood, his eyes shining with the light of joy, and his lips trembling with the quiver of hope. He said: "O my Lord, how can I have a boy when old age has reached me and my wife is barren?!" The heavenly voice said: "Thus said your Lord, 'It is easy for Me, and indeed I did create you before, when you were nothing.'" (Quran 19:9).

Zakariyya prostrated on the ground, pressing his forehead against the dust of the sanctuary, and his tears flowed like a flood: "O my Lord... O You who revived my hope after the death of my hope, O You who made me hear Your voice after the silence of the years, O You who gave me a child after barrenness, O You who saw me when no one else saw me, O You who heard me when no one else heard me... Praise be to You, praise be to You until my heart is pleased. Praise be to You until my

heart flourishes and rejoices. Praise be to You for what You gave. Praise be to You for what You withheld. Praise be to You for what You delayed. Praise be to You for what You brought forward. O my Lord... make me a grateful servant, make me a righteous father, and make me a guardian over Your saint, and make me a leader for Yahya, and make Yahya a sign for all the worlds."

The Spirit of God, Prophet Isa (Jesus) (Peace Be Upon Him)
O Lord of the heavens and the earth... O You who made me with Your hand, supported me with Your spirit, and elevated me with Your might, here I am before You, Your servant and Your messenger. I have submitted my affairs to You, and I have attached my soul to Your pleasure. To You alone is submission, to You alone is praise, and to You alone is prostration.

O Holy... You created me a sign in the world of mortality, for You made me by Your word, and You performed Your miracles through my hands. So by Your permission, I gave life to the dead, healed the blind and the leper, and cast the light of monotheism into people's hearts. By You I was, by You I called, and by You my heart was surrounded by a light that does not go out.

O You who elevated me with Your wisdom... They thought they killed me, and they thought they had harmed me, but You, O Lord, were above their plotting. I knew that Your command is the prevailing one, and Your decree is the truth. So no cross carried me, and no hand touched me. Rather, my soul ascended to You, my heart sought refuge in You, and You are the best of preservers.

O You whom slumber and sleep do not overtake... I am Your servant standing at the door of Your might, hoping for the light of Your face, and yearning for the station of nearness to You. So do not distance me from Your mercy, do not deprive me of the coolness of Your pardon, and do not leave me except that You are pleased with me, as You were pleased with me the day You chose me with Your message, and as You were pleased with me the day You elevated me to Your heavens.

O God... In every land I stepped on, I called by Your name. In every nation I passed through, I conveyed from You. In every heart I knocked on, I planted Your light. So be with me, and make me with You, and write me among Your righteous servants, upon whom there is no fear and they will not grieve.

O You who sent me with the law of truth... How often I walked through the darkness of ignorance with Your light, and how often I met tyrants with Your remembrance, and how often I raised my patience to You, until patience became a wing for me to fly in the sky of certainty. You are my hope when people despair. You are my goal when minds go astray. And You alone are the light when the world extinguishes its lights.

O You who I was a witness over my people as long as I was among them... Here I am, I bear witness that You are God. There is no deity except You. You are exalted above having a son, and You are high above having a partner. To You is the kingdom, and to You is praise, and to You all affairs are returned, their public and their secret. So judge between Your servants with truth, for You are the best of judges.

O God... I am Your servant who has awaited the meeting. My heart is eager for Your presence, and my soul is longing for the station of honor in Your neighborhood. If I have an answered prayer with You, I ask You to be pleased with me, and to place me in Your shade on the day when there is no

shade but Your shade, and to raise me with the righteous in Your high abode. For You alone are the goal, You alone are the sought, and You alone are the peace with which souls are assured.

My God, accept me in Your light, submerge me in Your mercy, and clothe me from the garments of Your nearness what will be an honor for me on the day I return to You!

Isa Son of Maryam on the Mount of Olives

O Mount of Olives, O dew of revelation on the leaves of Jerusalem, O witness of tears that flowed from the eyes of the weeping Prophet, O sanctuary of the evening, O altar of the soul, on you stood Isa, son of Maryam, with the souls of the prophets around him whispering with serenity. The wind was glorifying, and the branches were swaying as the heart sways when remembering when the beloved is present.

O Spirit of God, O Word of God, O you who used to heal the blind and the leper, and say to the dead: "Rise with God's permission," O you who walked on water without a boat, and flew in the souls like a breeze that comforts the orphan, O Prophet of peace, tell us what you said to the wind that night? When you knelt on the ground and wept, and raised your hand, and the sky said: "This is a servant who supplicated his Lord."

O Isa, what was the prayer like? Did your words tremble from longing or from awe? Did you say: "My God, if You want to rain peace on these hearts, then start with me. I am Your servant, I am the son of Maryam, into whom You breathed from Your spirit. And make me peace for those on earth, as You wrote me a light in Your hand."

O Isa, O you whom God breathed from His light, O you upon whom the Trustworthy Spirit descended in the darkness of the night as purity descends, O you whose miracle was bread and peace, O you who made love a healing, humility a crown, and prayer the conversation of a lover between the earth and the sky.

O Isa, did the olive trees hear you when you said: "Your heavenly Father makes the wheat stalks grow in the hearts of the good, and raises the poor to His Paradise, and gives love without account..."? Did the sky weep when you read the psalms of peace on the mountain?

O Spirit of God, O you who will return at the end of time to fill the earth with justice and fairness, our hearts await you as the earth awaits the dew. And our souls have prepared themselves for a prostration with you in Jerusalem. We, who have been burdened by heedlessness, ask you to teach us how to love, how to forgive, how to pray with a broken heart, so that God may mend it.

O Isa, O you whom the enemies did not kill, but whom God raised to Him, send us from your station a breeze of faith, and remind us how God was with you, when fear slept, and certainty awoke. And show us what a prophet is like when he walks on the earth, with the angels serving him, and in his heart is the love of his Lord that never ceases.

The Beloved Prophet Muhammad ﷺ Praise be to Allah, who established the cosmos with His Majesty and illuminated the universe with His splendor. For His awe, spirits glorified Him; for His greatness, hearts submitted to Him; and for the longing for His sublime beauty, the cosmos shone. Peace and blessings be upon our Master Muhammad, the Seal of the Prophets, the light of guidance that pierced the darkness of ignorance, and upon his family, companions, and the close Prophets—

lights that resonate in the sublime heaven of holiness, carrying the breaths of monotheism and the melodies of glorification. My dear brother, I invite you to ascend with me to glorious scenes from the life of the Chosen Prophet ﷺ, where he stands in the cave of Hira, communing with his Lord, addressing the Prophets in Jerusalem, chanting at the Lote Tree of the Utmost Boundary, teaching Fatima monotheism, and bidding farewell to his nation at Arafat. His words are like scattered pearls from the ocean of divine mercy, astonishing minds and delighting souls. So listen and contemplate with your spirit, and lose yourself in this sacred abundance that elevates you to the presence of the Ever-Living, the Self-Sustaining.

O Muhammad… O greatest secret of existence, O light of lights that illuminated the darkness of the universe, O you who were a mercy given before the heavens and the earth were created, O you whose name was inscribed on the tablets of eternal destiny—what was the moment of birth like, when your pure soul dawned, and the Throne of the Most Merciful trembled with joy, and the angels glorified, saying, "Glorious, Most Holy, the Seal of the Prophets has come!"

O Muhammad… O you who were a spark of Allah's light, O you in whom the attributes of supreme beauty were manifested, O you who were named the Chosen One before names were known—how did the heavens feel when they welcomed your coming? How was Mecca when you illuminated its sacred enclosure and the Kaaba welcomed you as if it knew you were the master of the Sacred House and the Seal of the Prophets?

O Muhammad… O you who were an orphan, and Allah gave you refuge; O you who were truthful, and the people believed you even before revelation; O you who were trustworthy, and hearts entrusted their secrets to you—how was your pure heart when the revelation called out in the cave of Hira, "Read"? How did the light tremble within your chest when Gabriel descended, and how were the beats of your heart as you heard the word of Allah echoing in the depths of your soul?

O Muhammad… O you who carried the Quran like a star illuminating the paths of guidance, O you who were a mercy to the worlds—how did you endure the harm of the ignorant as you called them to the truth? How did you bear the piercing of swords and the sting of tongues, and how could you say, "O Allah, guide my people, for they do not know"? How could your heart expand to forgiveness as you saw the blood flowing at Uhud and the stones being thrown at Ta'if?

O Muhammad… O you who prostrated until your feet cracked out of yearning for Allah, O you who used to say, "Should I not be a grateful servant?"—how were your nights as you stood in the darkness, your tears preceding your words, and the stars bearing witness to your prostration? How was the voice of your intimate prayer when you called, "My God, You are my goal, and Your pleasure is my pursuit," and how did the heavens listen to you, and the angels say "Amen" to your supplication?

O Muhammad… O you who ascended to the Lote Tree of the Utmost Boundary, O you who saw the manifestations of the greatest light, O you who stood in a station that no prophet or angel had reached—how did you feel when you saw your Lord with your heart, and when the five prayers were gifted to you as a treasure for your nation? How was the moment of ascension as you journeyed between the heavens, the prophets greeted you, and Allah spoke to you without an intermediary?

O Muhammad… O you who were a role model for the worlds, O you who taught your companions patience, altruism, and truthfulness—how was your heart when you saw your nation suffering, and when you knew that tribulations would surround them? How did you pray for us every night, and supplicate, "O Lord, my nation, my nation," and how did you weep out of compassion for us, knowing

that we would err and go astray after you?

O Muhammad… O you who made life a school of monotheism, O you who taught us that there is no god but Allah—how was your faith as you led the nation from the darkness of ignorance to the light of Islam? How was your voice as you shouted at Badr, “O Allah, if this band perishes, You will not be worshipped on Earth,” and how was your certainty as you saw victory manifesting in the conquest of Mecca, and you declared, “There is no blame upon you today”?

O Muhammad… O you who left us a legacy of light and mercy, O you who bequeathed to us the Quran and Sunnah like two suns that never set, O you who made the **Hawd** (Fountain) a meeting place for us—how will our meeting with you be on the Day of Resurrection? How will your heart feel when you see your nation flocking to you, their eyes filled with tears, and their hearts overcome with longing? How will you call out to us, “O my nation, come to the **Hawd**,” and how will we drink from your noble hands a water after which we will never be thirsty again?

O Muhammad… O beloved of Allah and His chosen one, O you who were the first and the last light, O you who are the key to Paradise and the lamp of creation, raise your hands now and say, “O Lord, forgive my nation, O Lord, have mercy on their weakness, and gather them under my banner until I see them in the gardens of bliss, where rivers flow with the ink of contentment, and hearts lose themselves in the light of eternal monotheism.” O my master, O Messenger of Allah ﷺ, make us among those who follow your light, drink from your **Hawd**, and are shaded by the shade of the Throne of the Most Merciful on a day when there is no shade but His.

The Prophet Muhammad’s ﷺ Intimate Prayer in the Cave of Hira

In the still darkness of the night, where the universe had settled and sounds had quieted, and the clamor of the world had subsided, your servant Muhammad ﷺ stood alone in the cave of Hira. His heart was overflowing with yearning for You, his soul glorifying in the dominion of Your greatness. His eye was anticipating a light unknown to humanity, and his ear was listening for a call never before heard. He raised his head to the sky, looked at the wondrousness of Your creation, and the stars of the night spoke within his chest. The secrets of existence shone in his heart until he spoke:

“My God… O light of lights, O Causer of causes, O You who created this universe with a wisdom seen only by those whose insight You open, O You who raised the heavens without pillars, and spread the earth as a bed for Your servants, and subjected the sun and moon as two signs, O You who are near, whom sights do not perceive, but whom submissive hearts perceive—here I am, Your servant, standing alone, far from the clamor of the people, far from their darkness, far from their idols, far from their misguided paths. I stand in anticipation of the light, I long for the truth, and I beg You to reveal to me from Your secret that which Your mercy can pour upon this heart, which is lost but to You.”

“O Lord… I have lived among people who do not recognize Your greatness. Their eyes are open, yet they do not see; their ears hear, yet they do not understand; their hearts are hard as the stones of the mountains. They worship what their hands have carved, prostrate to what cannot hear or see, and fight over illusion and falsehood. I looked at them and found no one among them who knows You as You should be known, or walks Your straight path. Am I alone in seeking You? Am I alone in asking about the truth? O Lord, with whom sincere intentions are not lost, guide me to You, show me Your path, and cast a light into my chest by which I may be enlightened amidst this darkness that covers the earth.”

“O Allah… I see signs of You in the universe. I see messages of Your mercy in the passing winds, I hear the sound of Your majesty in the roar of the sea, I feel the weight of Your greatness in the

stillness of the mountains, and I glimpse a promise of Your nearness in the dawn. So how is it that they do not know You? How is it that they do not hear Your call? And how do they accept to prostrate to other than You? I see the truth as clear as the sun in the sky, but I am alone, and my only guide is my certainty in You. So make my certainty a light that does not fade, a hope that does not cease, and make me a door that opens to guidance, never to be closed again."

"My God… I have seen Your vision in which You chose me to bear Your trust, and if You have chosen me to lead people out of darkness into light, do not leave me to myself for the blink of an eye. Make me Your servant who does not walk but by Your command, who does not speak but by Your revelation, and who does not act but by Your guidance. And if I have not yet appeared for this great matter, then make me one of those who serve Your religion, even if it is with my heart that beats with love for You, or with my tongue that does not cease to mention You, or with my soul that longs for meeting You."

"O Lord… the night has intensified, and darkness has fallen. The whole universe has slept, but my heart has not, my mind has not settled, my soul has not yet found peace. So where is Your light, O Lord? Where is Your sign? Where is that light that will fill the earth with justice after it has been filled with injustice and tyranny? My soul has become distressed by the injustice of the people, and my state has worsened by what I see in them. So send among them someone who will revive their hearts, awaken their souls, and return them to their first nature, the nature of truth and purity."

"My God… I feel that a great matter is near. I feel that my heart is expanding to something greater than what I see, and that I am not alone in this cave, but Your light is with me, Your power surrounds me, and Your secret fills me. If You have chosen me, then make me firm. If You have decided to send down Your revelation upon me, then make me worthy of carrying this message. And if You have answered my prayer, then I am a servant who is obedient to You, who does not ask 'why' or search for 'how,' but complies with what Your wisdom commands."

"O Lord… how weak I am if Your power is not my support, how ignorant I am if Your knowledge is not my light, and how lost I am if Your guidance is not my path. So be everything for me, fill me with Your light, choose me for what You will, and send me with the truth after a long straying, for You are the Truth, and to You is the return."

Then the whole universe settled, the earth became still, the lights of the unseen surrounded him, and he heard a voice never before heard, a voice that would change the face of history, a voice that carried the greatest message for humanity: **"Read in the name of your Lord who created…"** At that moment, his heart overflowed with light, and the universe shone with a message that will never fade—the message of truth to creation.

The Prophet Muhammad's ﷺ Sermon to the Prophets in Jerusalem

As if I see the noble Prophet ﷺ standing in Jerusalem, the light of his face illuminating the horizon like a full moon. The prophets from Adam to Jesus, peace be upon them, are gathered around him, as if time has joined the moment and the earth has ascended to the heavens. They stand in rows like pillars of majesty, their eyes fixed on him, and their souls chanting His greatness. He begins his sermon with a voice like a breeze from the dominion, yet it carries an awe that shakes the cosmos:

"My brothers the prophets, bearers of Allah's messages, praise be to Allah who sent you as bearers of good tidings and warners, and made me the Seal of the Prophets. Glorious is He who carried me by night from the Sacred Mosque to the Farthest Mosque to gather you upon the word of truth. You invited to Allah, and I completed your invitation with His mercy. Glorious are You, O Lord, the Ever-

Living, the Self-Sustaining, who never dies or vanishes. You created the universe with Your word, and You illuminated existence with Your light. You are the One, the Unique, the Eternal, who has no limits, the Master of the Kingdom who raised the heavens without pillars, surrounded the Throne with His majesty, and ascended the Throne with His might."

"Glorious are You, O Lord, You inspired Noah to be patient, Abraham to build, Moses to liberate, Jesus to give glad tidings, and me to seal. Our call was one: there is no god but Allah. Its way is monotheism, its method is sincerity, and its goal is Your pleasure. I say as you said: Worship Allah alone, with no partner. He is the Most Merciful, the Compassionate, who sent down the Torah, the Gospel, the Psalms, and the Quran—words from His light that guide to His straight path."

"My brothers the prophets, Allah is the one who poured out His light upon you, so you guided; He gave you of His power, so you endured; and He gave me of His mercy, so I sealed your call. Glorious are You, O Lord, the Majestic whose essence of beauty cannot be perceived. You sent me to perfect noble character and to gather people upon Your word. My call is an extension of your call, a light from the same niche, raising the banner of monotheism and reminding creation of the day of meeting You."

"Glorious are You, O Lord, the Ever-Living who does not sleep, the Self-Sustaining who does not need. Your greatness surrounds the universe, and Your mercy encompasses everything. Our call is for them to worship You alone, abandon polytheism, and walk Your path. I bear witness that there is no god but You, and that I am Your servant and Messenger, and I bear witness to you, my brothers, that my call is an extension of your call."

Then he raised his hands to the sky, and the prophets said "Amen" behind him: "O Lord, O Possessor of Majesty and Honor, make my nation the best nation as You honored the nations of my brothers before me. Glorious are You, the True King, there is no god but You." And the prophets echoed behind him as if their voices were waves embracing in the sea of majesty: "Glorious are You, O Lord, You are the one who sent Muhammad as a seal, and gathered him with us in Jerusalem. His call is our call, and his word is our word. There is no god but You." The scene is like a living psalm recited in the sky of Jerusalem, delighting hearts and raising souls to the Ever-Living, the Self-Sustaining. He concludes his sermon: "My brothers, Allahu Akbar, Allahu Akbar, there is no god but Allah. He is the one who gathered us in this station and honored me by making me the seal of your messages. So I bear witness that there is no god but You, and that I am the seal of Your prophets and messengers."

The Prophet Muhammad's ﷺ Glorification at the Lote Tree of the Utmost Boundary

"Glorious are You, O Lord, O Master of the Kingdom! I stood at the Lote Tree of the Utmost Boundary, bewildered as if my heart had split from Your awe, and the heavens trembled beneath my feet. Your light exploded as if it were a sea of glory with no bottom. The Lote Tree sparkled as if it were a crown of splendor reflecting Your beauty. What can I say, O my God, when my tongue trembles and my soul dissolves before Your greatness? Glorious are You, O All-Powerful, You are the one who sits upon Your Throne as if the whole universe has become a mote in the grip of Your majesty. Gabriel said: 'Here is the limit of my station,' and he left me as if I were a bird that had lost its wings. I felt a dread that shook my being and a longing that tore at my depths, as if the entire cosmos had gone silent to see what would happen."

"O Lord, O You who manifests with a splendor that astonishes the cosmos, I pierced the veils as if I were an arrow of Your light flying to You. The darkness parted, and a light flowed as if it were a sword cutting through the curtains of the unseen. I saw Your pure kingdom as if existence had been purified by Your gaze and had become a mirror to Your boundless beauty. Angels like mountains of light

revolved. The Cherubim seemed to have breaths that were flames of Your glory, and the Throne ascended as if it were a heart beating with Your majesty. Glorious are You, O my God, I saw what no eye had seen; it was as if words had dissolved in the sea of Your greatness and voices had been humbled by Your awe."

"O Lord, O Ever-Living, O Self-Sustaining, I felt the awe of Your majesty as if my soul had been shattered by the magnificence. So I said: 'Peace be upon You, O Peace, O Originator of Peace, O Master of Peace.' You are the Peace that astonishes the cosmos with its beauty. My heart was humbled, and my tongue spoke with the utmost politeness. O Lord, You are the Splendid One before whom the cosmos is humbled, You are the Majestic One before whom minds are lost. Glorious are You, O All-Powerful, You are the one who sits upon Your Throne as if Your light is a fire that burns the darkness and Your beauty is a sea that drowns souls. I said, O my God, You are the One, the Unique, whose essence cannot be perceived. Your light blinds the Cherubim, and Your mercy revives the worlds."

"Glorious are You, O Lord, O Most High in Your splendor. My glorification of You is like thunder echoing in the kingdom, O Possessor of the Most Sublime Majesty, You are the Subduer who is not subdued, the Haughty who cannot be reached. You poured Your light upon me so I became like a melody that chants Your name. Words explode from me as if they are breaths of a sacred fire. O Lord, You are the Sultan before whom the mountains are humbled and the heavens chant. Glorious are You, O Master of the Kingdom, You are the Splendor that astonishes existence, so the galaxies prostrate and the stars bow. I said, O my God, You are the Almighty whose command is not disobeyed. I praise You with a heart that has dissolved and glorify You with a soul that has lost itself."

"O Lord, O Possessor of Majesty and Honor, the meeting ended as if time had collapsed in Your grip. I felt a longing that tore at my depths to meet You again, and duties to carry to the people as if they were lights from Your Throne. I said, O Lord, You are the Ever-Living, the Self-Sustaining. You sent me to remind Your servants of Your majesty, to guide them to Your light, and to give them glad tidings of Your mercy. Glorious are You, O my God. You poured out Your splendor upon me so I became a flame that burns to light the way for people. I left Your presence as if my heart were a star glittering with my longing for You and my tongue chanting Your glorification. O Lord, You are the Almighty King, there is no god but You. I carry Your great word to the people and invite them to Your majestic path."

The Prophet Muhammad's ﷺ Address to Fatima on Monotheism and Submission

The Prophet ﷺ sat with his daughter Fatima, may Allah be pleased with her, and her sons Al-Hasan and Al-Husayn, peace be upon them, teaching them the secret of pure servitude. He spoke to them with luminous words as if they were a divine, eternal song:

"O Fatima, daughter of Muhammad, ask me for whatever you wish from my wealth, but I will not avail you anything from Allah. O Fatima, O Hasan, O Husayn, know that Allah is One, with no partner. He has not begotten, nor has He been begotten, nor is there any equal to Him. Allah is closer to you than your jugular vein. He hears your secret talks, sees your deeds, and knows what you conceal and what you reveal."

"Glorify Him in ease and in hardship, and remember Him by night and day, for He loves those who remember Him and boasts of you to the angels. Allah protects whoever seeks refuge in Him, guides whoever asks Him for guidance, and shelters whoever is in need of Him. So whoever's heart settles on Allah has succeeded, whoever relies on Him has been sufficed, and whoever prostrates to Him with humility has drawn near."

“Shall I not show you a treasure from the treasures of Paradise? Say: ‘There is no might or power except with Allah, the Most High, the Most Great,’ for it is a door to relief, the supplication of the people of monotheism, and the word of those who have submitted to Allah’s will. Make your hearts for Allah alone, and trust that He is the Wise Disposer, for He disposes of the affairs from the heavens to the earth. He knows the treachery of the eyes and what the hearts conceal.”

Then he raised his hand to the sky and said: “O Allah, make them among the people of monotheism, among those who love You, those who turn to You in repentance, and those who, when You remember them, remember You, and when You call them, respond to You.” Al-Hasan and Al-Husayn asked: “O our grandfather, how can we be among the people of monotheism?” He replied: “By knowing that Allah cannot be perceived by sight, nor can minds encompass Him, and He is the Near, the Distant, the Apparent, the Hidden, the First and the Last. There is nothing like Him, and He is the All-Hearing, the All-Seeing. When you wake up, say: ‘In the name of Allah, with whose name nothing can harm, and no one who seeks refuge in Him can be wronged. I have relied upon the Ever-Living who does not die, and I entrust my affair to Him,’ for these are words that will protect you from all harm.”

When Fatima heard these words, her eyes filled with tears, and she said: “O my father, will anyone who says them sincerely be deprived of Allah’s mercy?” The Prophet ﷺ replied: “O Fatima, whoever fills his heart with ‘There is no god but Allah,’ and makes his intention sincere for Allah, and walks the straight path, has entered into Allah’s vast mercy and will be among the people of the highest Paradise.”

Then he placed his noble hand on the heads of Al-Hasan and Al-Husayn and said: “Be among the truthful, for Allah loves the truthful, and be among those who rely on Him, for Allah suffices those who rely on Him, and be among the people of remembrance, for Allah loves those who remember Him.” And he chanted: “Glorious is Allah as many as was, and as many as will be, and as many as the movements and stillness. Glorious is Allah to the full of the heavens and the full of the earth and the full of what is between them and the full of whatever Allah wills after that. There is no god but Allah alone, with no partner. To Him belongs the dominion, and to Him belongs praise, and He is over all things capable. O Allah, to You is praise as befits the majesty of Your face and the greatness of Your authority.”

The Farewell Sermon at Arafat

On the plain of Arafat, on a momentous day that made the heavens tremble, the Prophet Muhammad ﷺ, the last of the messengers and the Seal of the Prophets, stood amidst one hundred thousand or more. He was crowned with the dignity of prophethood, and the light of the message shone from his forehead. He raised his hands to the sky and delivered an eternal sermon, as if it were the last illumination before revelation concluded and the pure soul returned to the Highest Companion.

He began his speech with the humility of one who has reached the goal, praising and glorifying Allah. Then he spoke, his voice like thunder shaking hearts: “O people, listen to my words, for I do not know, perhaps I will not meet you again after this year in this station of mine ever again!” All breaths were held, hearts were aligned, and ears were attentive.

He continued his words, which descended like musk upon souls, as if the Torah were descending upon Mount Sinai, or the Gospel shining from the summit of the Mount of Olives: “O people, your Lord is one, and your father is one. All of you are from Adam, and Adam is from dust. The most noble

among you in the sight of Allah is the most pious among you. An Arab has no superiority over a non-Arab except by piety!”

Then his words descended like rain upon a parched earth, and the angels bore witness to every utterance: “Verily, all matters of the pre-Islamic era are under my feet. The blood of the pre-Islamic era is abolished, and the usury of the pre-Islamic era is abolished. And the first blood I abolish is the blood of Ibn Rabi’ah ibn Al-Harith, and the first usury I abolish is the usury of Al-Abbas ibn Abd Al-Muttalib, for it is all abolished!”

Then he was silent for a moment, as if revelation was waiting for him to complete his last words. Then he spoke, his voice as if the mountains were chanting the greatness of the One, the Unique: “O people, fear Allah concerning women, for they are your dependents. They have rights upon you, and you have rights upon them, so be good to them!”

Then he was silent for a moment, as if his voice had shaken the entire universe. Then he spoke with a tone that carried the sadness of farewell and the majesty of a prophet who had completed his mission: “O people, I have left among you that which, if you hold fast to it, you will never go astray after me: the Book of Allah and my Sunnah!”

Then his voice rose, as if it were the last call to prayer on earth from the mouth of prophethood: “O Allah, have I conveyed?” The assembly trembled and all said as if they were one river echoing the voice of truth: “Yes, you have conveyed, O Messenger of Allah!” He raised his hands to the sky and said, his eyes looking at a horizon we do not see: “O Allah, bear witness! O Allah, bear witness! O Allah, bear witness!”

Then the revelation descended, the last revelation, the last words from the heavens to the earth, words that sealed the message, perfected the blessing, and testified that Islam had been completed: **“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.”** (Quran 5:3). Tears flowed from the companions, and they knew that this was the last meeting and that the light that had illuminated the earth would return to its Lord. The Prophet ﷺ returned to Medina, and a few months later, while on his deathbed, he said: “Rather, the Highest Companion, the Highest Companion!” And the light was extinguished, but the message remained, the guidance continued, and the words remained as a testimony until the Day of Judgment that Muhammad ﷺ had conveyed the trust, delivered the message, advised the nation, and striven for the sake of Allah as He should be striven for, until he left us on a clear path, its night is like its day, from which none strays except those who are doomed.

2-An Expansive Spiritual Dialogue with the Prophets of God

This is a deep dive into a spiritual journey through the ages of divine light and the breaths of revelation. We gather with the great prophets of Allah: our masters **Ibrahim (Abraham)**, the intimate friend of the Most Merciful; **Musa (Moses)**, the one spoken to by Allah; **Isa (Jesus)**, the Spirit of Allah; and **Muhammad**, the Seal of the Prophets. These noble messengers carried the torches of guidance, illuminating humanity's paths with the gifts, miracles, and signs that Allah bestowed upon them, confirming the truth of their message and the greatness of the Creator.

In this spiritual dialogue, we draw inspiration from Allah's manifestations in them and contemplate His gifts that shaped the landmarks of faith and established the foundations of monotheism. Let us draw near with open hearts, listen to the echoes of revelation, and drink from the springs of wisdom that burst forth from the blessing of their call, in a conversation inspired by their lives and teachings.

Part 1: Spiritual Dialogue with Prophet Ibrahim (Abraham) ﷺ

"**Peace be upon you**, O intimate friend of Allah, O Prophet of the greatest monotheism, O you who raised the foundations of the Sacred House and were shown the Kingdom of Allah with a pure heart. I have come to you asking: How can I see Allah's kingdom and its wonders? How can I open the eye of my heart to witness the light of truth and live in the presence of majesty?"

Prophet Ibrahim: "And upon you be peace, O you who seek the light of truth! Your question is great, and your request is noble. The sight of Allah's kingdom is not with the eyes of the head, but with the eyes of a faithful, humbled heart. Listen, my son, and I will guide you to the path as my Lord guided me, there is no god but Him, the Most Merciful, the Compassionate."

"My master Ibrahim, Allah said about you in His Noble Book: 'And thus did We show Ibrahim the kingdom of the heavens and the earth that he would be of those who have certainty.' (Quran 6:75). How was that? And how can I prepare my heart for such a manifestation?"

Prophet Ibrahim: "My son, when I asked my Lord to show me how He revives the dead, I was not doubting, but I was seeking an increase in certainty, for the heart of a believer is never satisfied with Allah's light. My Lord answered me with His kindness and showed me His kingdom through His great signs: the stars, the sun, and the moon. Then He revived the dead by His permission, and I witnessed the greatness of His power, and my heart was assured by the manifestation of His wisdom. To see Allah's kingdom, start with monotheism, for it is the key to hearts. Say with your tongue and your heart: 'There is no god but Allah,' and make it the motto of your life. Monotheism purifies the heart from the impurities of polytheism and opens the doors of the unseen. Then contemplate Allah's creation. Look at how the sky was raised, the earth flattened, the mountains erected, and the seas created. All of these are signs that point to the greatness of the Creator, so contemplate them with the eye of insight."
"O intimate friend of Allah, my heart is yearning, but I find weakness and distraction within myself. How can I purify my heart to be among those who have certainty and see the wonders of the kingdom?"

Prophet Ibrahim: "My son, the purification of the heart comes from being alone with Allah and being truthful in your request. Do as I did:

- **First: Renounce the world**, for a heart attached to worldly desires does not see the light. Give up the love of wealth and status, and make your sole concern Allah.
- **Second: Supplicate and humble yourself**, for I used to pray to my Lord, saying: 'My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.' (Quran 14:40). So supplicate to your Lord with a humbled heart: 'O Allah, show me Your kingdom and enlighten my heart with the light of Your knowledge.'
- **Third: Be patient in tribulation**, for I was tested by the fire and was patient, and was commanded to sacrifice my son and obeyed, and Allah revealed to me from His kingdom what increased my certainty. So if you are afflicted, say: 'Indeed, I have turned my face toward Him who created the heavens and the earth, inclining toward truth.'"

"O Prophet of Allah, can I see the wonders of the kingdom as you saw? And can a weak servant like me attain this grace?"

Prophet Ibrahim: "My son, Allah's mercy is vast, and His kingdom is open to everyone who is sincere in intention and strives toward Him. You do not need a miracle like the one I was shown, for Allah shows His kingdom to His servants according to their hearts. Contemplate Allah's Book, for in it 'are signs for those who believe.' (Quran 45:3). Read the Quran with reflection, for every verse is a window to the kingdom. And pray the night prayer, for it is the time of meeting the Truth. And remember Allah often, for remembrance illuminates the heart and brings you closer to witnessing the wonders."

"O intimate friend of Allah, give me a supplication with which I can pray to my Lord to show me His kingdom and open for me the doors of its wonders!"
Prophet Ibrahim: "My son, raise your hands and say: 'O Allah, O Creator of the heavens and the earth, O Knower of the unseen and the witnessed, O You who own the kingdom and the might, I ask You by the light of Your Noble Face to open the eye of my insight to see the wonders of Your creation, and to enlighten my heart with Your knowledge, and to make me of those who have certainty and witness Your kingdom in this world and the Hereafter. O Allah, I beseech You by the right of Your intimate friend Ibrahim, and by the right of Your beloved Muhammad ﷺ, to guide me to Your straight path and to show me of Your signs what increases my certainty and love. Indeed, You are the All-Hearing, the All-Knowing, the Most Merciful, the Compassionate.' Repeat this supplication in your prostration, in your solitude, and at the times of response, with a truthful heart and a sincere intention. And know that the sight of the kingdom is not just in the eye, but in the heart that lives for Allah and in Allah."

"May Allah reward you, O intimate friend of Allah! I will follow your guidance and ask my Lord to make me among the people of certainty and knowledge."

Prophet Ibrahim: "And upon you be peace and Allah's mercy. Go, my son, and be upright, and turn to your Lord with a sound heart, for Allah is near to His sincere servants. And seek help in prayer, patience, and remembrance, for they are the keys to the kingdom. And Allah is with you."

Part 2: Spiritual Dialogue with Prophet Musa (Moses) ﷺ

"Peace be upon you, O one spoken to by Allah, O great Prophet of monotheism, O Musa ibn Imran whom Allah chose to speak to and honored with His miracles! I have come to you asking: How did miracles happen through your hands? And how did you reach this noble rank of being spoken to by Allah, glorified be He? Guide me, O my master, to the path of nearness to the Truth!"
Prophet Musa: "And upon you be peace, O servant of Allah, O you who seek the light of truth with a yearning heart! Your question comes from a sincere soul, and I will answer you with what my Lord inspired me, there is no god but Him, the Almighty, the Compeller. Listen, my son, for everything that happened through my hands of miracles, and every rank I attained, was by the grace and permission of Allah. He is the Holy King."

"My master Musa, Allah said about you in His Noble Book: 'And We had certainly given Moses nine evident signs.' (Quran 17:101), and He said: 'And We called him from the right side of the mount and brought him near in private conversation.' (Quran 19:52). What were these miracles like? And what made you worthy of this divine honor?"

Prophet Musa: "My son, my miracles were signs from Allah, sent to guide the Children of Israel and confront the tyrannical Pharaoh. When I threw my staff and it turned into a clear serpent, that was not by my magic, but by the power of Allah who performed the miracle through my hand. I used to supplicate to my Lord, saying: 'My Lord, expand for me my breast and ease for me my task.' (Quran 20:25-26), and my Lord would respond and manifest His sign to the people. And when I struck the sea with my staff and it parted, I was not the doer, but I was a servant commanded to act. I would raise my hand to Allah, and His command would descend: 'Strike for them a dry path through the sea.' (Quran 20:77). And likewise, the nine signs—of the locusts, lice, frogs, and blood—were by Allah's permission to be a lesson for the unjust and a light for the believers. Every miracle was a supplication from me to my Lord and a response from Him with His great power."

"O one spoken to by Allah, how did you reach the rank of private conversation? How did Allah honor you to be spoken to by Him, to have a private conversation with Him on Mount Sinai, and to hear His words without an intermediary?"

Prophet Musa: "My son, the station of speaking with Allah is a grace from my Lord. I do not claim it by my strength, but by His grace and choice. I was a humble servant, striving for His pleasure, and fleeing from injustice to His light. When I saw the fire on the mountain, I thought it was a fire, but it was the light of Allah calling me: 'O Moses, indeed, I am Allah, the Exalted in Might, the Wise.' (Quran 27:9). I was humble, stripped of every distraction, and Allah honored me with the private conversation. The secret of this station lies in three things:

- **Sincerity:** I made my heart for Allah alone. I sought nothing but His Face, and I feared nothing but being far from Him.
- **Obedience:** I obeyed Allah's command even in the most difficult moments, like confronting Pharaoh and saving the Children of Israel.
- **Humility:** I was always supplicating to my Lord, seeking His mercy, as I said: 'My Lord, indeed I am, for whatever good You would send down to me, in need.' (Quran 28:24).

If you want nearness to Allah, make your heart free from hidden polytheism, your deeds sincere for His Face, and your tongue moist with His supplication."

"My master, can a weak servant like me attain some of this light? How can I supplicate to my Lord to bring me near to Him and make me of His sincere servants?"

Prophet Musa: "My son, Allah's mercy does not exclude any sincere servant. You do not need miracles like the ones I was given, for the greatest miracle is the guidance of the heart to Allah. If you want to be among those brought near, do the following:

- **Love Allah above all else:** Make Allah your goal and stay away from the love of the world.
- **Oppose injustice:** Be with the truth, even if you are alone, for Allah is with the truthful.
- **Supplicate with persistence:** Pray to your Lord in secret and in public, and repeat your supplication with a tranquil soul.
- **Follow the Seal of the Prophets:** Indeed, Muhammad ﷺ is the Imam of the Prophets, and his guidance is the path to salvation."

"O one spoken to by Allah, give me a supplication with which I can pray to my Lord to open for me the doors of nearness and make me one of His honored servants!"

Prophet Musa: "Raise your hands, my son, and say: 'O Allah, O Lord of Moses and Aaron, O You who had a private conversation with Your intimate friend on the mountain and manifested Your

miracles through his hands, I ask You by Your light that does not extinguish, and by Your majesty that is not limited, to open my heart to my private conversation with You and bring me near to Your presence. O Allah, purify me from sins, and make me among Your sincere servants who hear Your words in their hearts and witness Your light in Your signs. O Allah, I beseech You by the right of Your one spoken to, Musa, and by the right of Your Seal of the Prophets, Muhammad ﷺ, to guide me to Your straight path and honor me with nearness to You. Indeed, You are the Almighty, the Wise.' Repeat this supplication in your solitude, in your prostration, and at the times of response with a humble heart and complete certainty. And know that a private conversation with Allah is the greatest station, so strive toward it with all your effort."

"May Allah reward you, O one spoken to by Allah! I will keep your advice and pray to my Lord to make me among the people of nearness and sincerity."

Prophet Musa: "Go, my son, and be with the truth and rely on Allah, for He does not disappoint those who pray to Him. And Allah is with you."

Part 3: Spiritual Dialogue with Prophet Isa (Jesus) ﷺ

"Peace be upon you, O Spirit of Allah, O word of truth which He cast upon the Virgin Mary, O noble Prophet of Allah, Isa ibn Maryam. May Allah's peace and salutations be upon you! I have come to you asking: How did you revive the dead, cure the blind and the mute, and how did miracles occur through your hands? Guide me, O my master, to the secret of this divine light with which Allah honored you!"

Prophet Isa: "And upon you be peace, O you who seek the light of truth with a sincere soul! Your question comes from a heart yearning to know Allah, and I will answer you with what my Lord inspired me, there is no god but Him, the Almighty, the Wise. Listen, my son, for everything that happened through my hands was not from me, but from Allah, the Master of the kingdom and the dominion."

"My master Isa, Allah said about you in His Noble Book: 'And [make him] a messenger to the Children of Israel, [who will say], 'Indeed, I have come to you with a sign from your Lord in that I design for you from clay the shape of a bird, and then I breathe into it, and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead by permission of Allah." (Quran 3:49). How was that? And what is the secret that made your hands a channel for miracles?"

Prophet Isa: "My son, every miracle that happened through my hands was by Allah's permission. He is the true doer, and I am His obedient servant. I owned nothing of the matter, but I would raise my heart to my Lord, humbling myself before Him, seeking His mercy, and He would respond to me with His great power. When I gave life to the dead, it was not by my power, but by the light of Allah that He made to flow through my hand. I would supplicate to my Lord, saying: 'O Ever-Living, O Self-Sustaining, give life to this deceased by Your permission!' Then the divine light would descend, and the soul would return to the body by Allah's command.

And when I cured the leper and the blind, I would place my hand on the sick person and pray to my Lord: 'O Healer, heal Your servant with the light of Your mercy!' and Allah would remove the illness and replace it with health by His permission. As for creating a bird from clay, I would shape the clay with my hand, then breathe into it with a pure spirit with which Allah honored me, and the form would turn into a living bird by Allah's permission, as a proof of His boundless power.

"O Spirit of Allah, what made you worthy of these graces? And how did you prepare to be a channel for these great miracles?"

Prophet Isa: "My son, the secret of graces is in sincerity and obedience to Allah. I was a humble servant, seeking nothing but Allah's Face, and acting only by His command. I would spend my night in prayer, have a private conversation with my Lord in solitude, fast for Allah, and purify my heart from every impurity. My Lord said in His Book: 'He was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.' (Quran 43:59). If you want nearness to Allah, make your heart sound, your tongue remembering, and your soul ascetic in this world.
I always prayed for mercy for His servants, for mercy is the key to miracles. I loved the poor, sat with the needy, and prayed for the sick, and Allah honored me by making my hand a cure and my heart a light. If you want to be a source of grace, love Allah's servants, pray for them, and be a helper to them.

"My master, can a weak servant like me attain some of this light? And how can I pray to my Lord to make me a channel for His mercy?"

Prophet Isa: "My son, Allah's mercy is vast, and His graces are not exclusive to the prophets, but are granted to the righteous according to their sincerity. Do not seek miracles for their own sake, but seek nearness to Allah, for nearness is the greatest of graces. If you want to be a channel for Allah's mercy, do the following:

- **Purify your heart:** Seek Allah's forgiveness often, and stay away from envy and backbiting.
- **Increase in supplication:** Pray to your Lord at dawn, saying: 'O Allah, make me a light for Your servants and make my hand a mercy for the needy.'
- **Follow mercy:** Be merciful to creation, for Allah loves the merciful. Feed the hungry, clothe the naked, and pray for the sick.
- **Emulate the Messenger of Allah, Muhammad ﷺ, for he is the Seal of the Prophets, and his guidance is the most perfect guidance. Pray for him often and follow his Sunnah, for it is the path of light."

"O Prophet of Allah, give me a supplication with which I can pray to my Lord to open my heart to His mercy and make me one of His righteous servants!"

Prophet Isa: "Raise your hands, my son, and say: 'O Allah, O Lord of Isa and Maryam, O You who sent down the table from the heaven and gave life to the dead by Your permission, I ask You by Your light which You gave to Your righteous servants, to open my heart to Your mercy and make me a channel for Your blessings. O Allah, purify me from sins, make me merciful to Your servants, and honor me with nearness to You. O Allah, I beseech You by the right of Your word Isa, and by the right of Your Seal of the Prophets Muhammad ﷺ, to guide me to Your straight path and make me among Your servants with whom You are pleased. Indeed, You are the All-Hearing, the Most Merciful.' Repeat this supplication in your prostration and at the times of response, with a humble heart and sincere intention. And know that the greatest miracle is the guidance of the heart to Allah, so strive for it with all your might."

"May Allah reward you, O Spirit of Allah! I will keep your advice and pray to my Lord to make me among the people of mercy and light."

Prophet Isa: "And upon you be peace and Allah's mercy. Go, my son, and be merciful as my Lord commanded me, and rely on Allah, for He is near to His doers of good. And Allah is with you."

Part 4: Spiritual Dialogue with Our Master Muhammad ﷺ

"Peace be upon you, O my master and my lord, O my beloved one, O Messenger of Allah Muhammad ibn Abdullah, O beloved of Allah and the Seal of His Prophets. Upon you be the best of Allah's prayers and the purest of salutations. I have come to you asking: How did Allah choose you to be the master of the prophets, and make you the beloved and the seal? And how is it that you, who could neither read nor write, came with this eternal miracle, the great Quran? Guide me, O my master, to the secret of this light with which Allah honored you!"

Prophet Muhammad ﷺ: "And upon you be peace and Allah's mercy and blessings, my son, O you who love me for the sake of Allah and ask about the light of truth! Your question comes from a faithful heart, and I will answer you with what my Lord inspired me, there is no god but Him, the Most Merciful, the Compassionate. Listen, my son, for every station I attained and every miracle I was given was by the grace and generosity of Allah. He is the Almighty, the Praiseworthy."

"My master, O Messenger of Allah, Allah said about you in His Noble Book: 'And indeed, you are of a great moral character.' (Quran 68:4), and He said: 'And We have not sent you except as a mercy to the worlds.' (Quran 21:107). How did Allah choose you to be the master of the prophets, His beloved, and their seal? And what made you worthy of this divine honor?"

Prophet Muhammad ﷺ: "My son, Allah's choice was not by my actions, but by His grace and will. I was a servant in need of my Lord. I possessed nothing but my sincerity to Him and my love for His servants. Before the prophethood, I used to seclude myself in the cave of Hira, contemplating Allah's greatness, asking Him to guide me to the truth. My Lord honored me and chose me with His message, not for my strength, but for my weakness which made me completely devoted to His Face.
As for being the master of the prophets, it is an honor from Allah, as I said: 'I am the master of the children of Adam, and I say this without pride.' (Narrated by Al-Tirmidhi). That is because Allah made me a mercy to the worlds and sealed the prophethood with me, so my message was for all people. As for being the beloved of Allah, that is a grace from my Lord, for He honored me with nearness to Him and made me a caller to His love and obedience. But know, my son, that I remained a servant, saying: 'Glorious is my Lord, the Most High,' in my prostration, seeking nothing but His pleasure."

"O my beloved one, how is it that you, who were unlettered, came with this great Quran, an eternal miracle that challenged humans and jinn? What is the secret of this light that descended upon you, and how did you receive it?"

Prophet Muhammad ﷺ: "My son, the Quran is a light from Allah, and it is His enduring miracle until the Day of Judgment. My being unlettered was a proof of the truth of my message, for I did not learn from a human, nor did I read a book. My Lord said: 'And you did not recite before it any book, nor did you inscribe one with your right hand. Otherwise, the falsifiers would have had [cause for] doubt.' (Quran 29:48). When Gabriel, peace be upon him, came to me in the cave of Hira and said: 'Read,' I said: 'I am not a reader.' Then Allah honored me with the light of the Quran, and it descended upon my heart: 'Read in the name of your Lord who created.' (Quran 96:1). I received the revelation with a humble heart and a tranquil soul, and the Quran would descend as a light filling my chest and as words that revive hearts. I memorized it by Allah's permission and conveyed it to the people as I was commanded. It was my miracle that challenged the eloquence of the Arabs and made the truth clear to the worlds. The secret of the Quran is that it is the word of Allah; falsehood does not come to it, and no human word can rival it."

"My master, how can I attain some of your light? How can I pray to my Lord to make me among the people of the Quran, and among those brought near to Him through my love for you?"

Prophet Muhammad ﷺ: "My son, my light is the light of the Quran and faith, and it is available to everyone who strives for it. If you want nearness to Allah through my love, do the following:

- **Follow the Quran:** Read it with reflection and live with its meanings, for it is 'a clear light.' (Quran 4:174).
- **Increase in prayers upon me:** For praying upon me is a light in the heart, the grave, and the gathering. Say: 'O Allah, bless and grant peace upon our master Muhammad' every day.
- **Love my family and companions:** For their love is a path to the love of Allah.
- **Be merciful:** For I was sent as a mercy, so be merciful to creation, and you will be happy in this world and the Hereafter."

"O beloved of Allah, give me a supplication with which I can pray to my Lord to make me among the people of the Quran, among your lovers, and among those brought near to Allah!"

Prophet Muhammad ﷺ: "Raise your hands, my son, and say: 'O Allah, O Lord of Muhammad and his family, O You who sent the Quran as a light upon the heart of Your beloved, I ask You by Your light which You gave to the Seal of Your Prophets, to make the Quran the spring of my heart, the light of my chest, and the relief of my sorrow. O Allah, make me among the people of the Quran, who are Your people and Your special ones, and grant me the love of Your Prophet Muhammad ﷺ, and make me among his followers who are brought near. O Allah, I beseech You by the right of Your beloved Muhammad, to guide me to Your straight path and honor me with nearness to You in the gardens of bliss. Indeed, You are the Forgiving, the Merciful.' Repeat this supplication after every prayer and in your solitude, with a truthful heart and a sincere intention. And know that the love of Allah and His Messenger is the greatest station, so strive toward it with all your might."

"May Allah reward you, O my master, O Messenger of Allah! I will keep your advice and pray to my Lord to make me among the people of the Quran and your followers."

Prophet Muhammad ﷺ: "And upon you be peace and Allah's mercy. Go, my son, and be with the Quran, for it is guidance, and be with the truth, for Allah is with the truthful. And may Allah protect you."

Part 5: The Meaning of Annihilation (Fana') and Asceticism (Zuhd) According to the Prophets

Here we have knocked on the doors of the prophets' presence and asked them about the secret of **annihilation in Allah**. And they have come with their pure souls, each prophet bringing what he tasted, what he witnessed, what he was annihilated and asceticized in, so that no doubt or distance remains for you. So listen with your heart... for words are not heard with the ear, but are drunk with the loving heart.

Our Master Ibrahim ﷺ, the intimate friend of Allah, said: "Annihilation began when I was thrown into the fire and said: **'Sufficient for me is Allah.'** At that moment, my fire was extinguished, not by myself, but by His manifestation. I knew that I had no existence with His existence. For one who is not burned by a created fire, no trace of a created self remains within him."
"I left my father, my homeland, and my hopes for the sake of **'my Lord who gives life and death.'** And nothing remained of me but the shadow of my shadow. And at the sacrifice, when I placed the knife on my son's neck, I dissolved in His command until I became entirely His... so I was ransomed

with a great sacrifice."

Our Master Musa ﷺ, the one spoken to by Allah, said: "I asked You, O Lord, **'Show me, that I may look at You,'** and You said to me: **'You will not see Me.'** Then You manifested to the mountain, and it was leveled. And when it was leveled, my heart was leveled, so I was absent from myself and fell down in a swoon."

"That is annihilation: that awe makes you absent, that it makes you forget your self, that you do not see yourself worthy of looking, but only of prostrating under the light of His greatness."

Our Master Isa ﷺ, the Spirit of Allah, said: "I did not marry, nor did I own a house, because my heart was a dwelling for Allah alone. I walked on the earth and was a phantom of light. I did not weep for loss, nor rejoice for gain."

"The secret of annihilation is to become a mirror, reflecting His light without selfishness, to say as I said: **'I do nothing of myself, but as my Lord teaches me, I do.'** And thus, I dissolved in the beauty of His greatness and no longer saw anything in me but His Face." When I wandered in the desert, I found no one but Him to pray to and cry before, and I said: "My God... You are in my heart before I know You, and You are in my being before I pronounce You. What water can quench the fire of longing for You? And what shade can make me independent of the light of Your Face? O my Lord, I am Your servant in the sand. I have no shelter but Your chest, no food but Your remembrance, and no beloved but You. You are the one who created me with a word, so make me a word in the book of Your love, and do not leave me a lost letter in the pages of the heedless."

When hunger intensified, he would say: "O Allah, grant me bread from Your kindness and milk from Your mercy, for You do not forget the bird in its nest or the wave in its sea." And when he saw the sun set, he would weep and say: "Thus, everything vanishes except Your Face, so grant me a light that does not vanish and a nearness that does not end." He had whispers with Allah when people slept: "O Allah... I have secluded myself to You in the desert of the world, so fill my solitude with Your breaths, teach me from Your knowledge, and place me among a people who love You as I love You."

Our Master Muhammad ﷺ, the Perfect Beloved, and the Comprehensive Secret, said: "When I ascended, I passed through the heavens, and every heaven had a station, a light, and the prophets before me, but my heart did not attach itself to anything until I reached **'two bow-lengths or nearer.'**

There... at the Lote Tree of the Utmost Boundary, nothing remained of Muhammad, neither name nor form, only an absolute servant, only a light dissolved in light, **'so He revealed to His servant what He revealed.'"** Annihilation is to become a pure servant, so that when you speak, Allah speaks through your tongue, when you look, you look with His light, and when you love, you love with Him, so you are Him... without being Him, because **'there is nothing like unto Him.'**

Annihilation is not the death of the body, but the absence of selfishness, the melting of desires, the vanishing of the ego, to say in every state: **"O Lord, I have nothing of myself."** So you are returned to the Truth, light and pure. The world does not trouble you, nor do destinies confuse you, so you become a pure servant, a sincere beloved, and a constant ecstatic.

Part 6: The Reality of the Prophets

From here, we deduce the reality of the prophets, peace be upon them. The prophets are not ordinary humans, even if they appear to be of flesh and blood. They are **chosen lights**, **prior spirits**, **polished divine mirrors** that reflect nothing but the Face of Allah and speak only what is revealed to them.

If you ask: Are they human? Yes, they are human. But if you ask: Are they like the rest of humanity? No, by Allah... rather, they are the **elite of Allah's creation**, the **essence of divine light**, manifested in gentle bodies for the wisdom of conveying and clarifying the path. Allah the Exalted said: **"Allah is most knowing of where He places His message."** (Quran 6:124). He chose them... before clay was created and before the scriptures were written.

They said: **"We were prophets when you were in the loins of your fathers."**

As for their secret: The prophets are the **perfect manifestation of divine attributes** in a human form:

- In them is **mercy**, like the Most Merciful.
- In them is **justice**, like the Judge.
- In them is **knowledge**, like the All-Knowing.
- In them is **patience**, like the Most Forbearing.
- In them is **strength**, like the Strong.

But they claim nothing... rather, they always say: **"I am but a servant to whom a revelation is sent."** **Our Master Muhammad ﷺ, the Comprehensive Beloved, and the All-Encompassing Secret, is the secret of perfection, the comprehensive light, the seal of the stations.** The prophets were moons in the night of existence, but Muhammad ﷺ is a sun that never sets. His light preceded all other lights. Allah said: **"And We have not sent you except as a mercy to the worlds."** (Quran 21:107).

So what is their reality? They are the **merciful intermediaries** between Allah and His servants. They are the **clear tablet** in which the verses of guidance are detailed. They are the **luminous minds** through which the doors of the heavens were opened. They are the **knowing spirits** that do not speak from [their own] desire. The prophets are not gods, nor are they worshipped. And they are not merely humans who walk in the markets. They are **divine secrets** walking on earth, and the doors of heaven are opened by them. Whoever loves them knows Allah, and whoever shuns them has strayed from the path.

Ibrahim ﷺ - The Heart of Monotheism and the Fire of Love

"Indeed, I have turned my face toward Him who created the heavens and the earth, inclining toward truth, and I am not of the polytheists." (Quran 6:79)

His reality: Ibrahim is the **heart of monotheism**, the upright one who turned away from every idol to Allah alone. He burned the idols on the outside... then he burned himself in the fire of divine love, so the fire became cool and peaceful upon him. He was named the **"intimate friend of Allah"** because he melted everything in his heart except Allah. His message: To **break the idols** and to **build the Kaaba**—the House of Monotheism—in the hearts of the knowers before the stones.

Musa ﷺ - The Spirit of Manifestation and the Voice of Revelation

"And when he came to it, he was called from the right side of the valley... 'O Musa, indeed, I am Allah, Lord of the worlds.'" (Quran 28:30)

His reality: Musa is the **power of divine justice**, and the **fiery heart of the law**. Allah spoke to him without an intermediary, so he is the one spoken to by Allah. He asked for the vision and was almost torn apart by his longing for the light of Allah. His message: To **shatter arrogance** (Pharaoh), to **establish a strong law**, and to **guide the Children of Israel to the truth**, even with a staff that shakes mountains.
Isa ﷺ - The Spirit of Allah and the Breath of Love

"The Messiah, Isa, the son of Maryam, was only a messenger of Allah and His word which He directed to Maryam and a soul from Him." (Quran 4:171)

His reality: He is the **divine breath** in the womb of purity, the **son of the miracle and grace**. He spoke in the cradle, exposing falsehood with his silence. No wealth, no sword... only the **word of Allah** and the **spirit of Allah**. He lived among hearts, roamed through souls, and healed with the eye of mercy, not with a weapon. His message: To **awaken the spirit**, **soften hearts**, and **connect people with divine love and kindness**, not with force and might.
Muhammad ﷺ - The Comprehensive Light, the Perfect Completion

"And We have not sent you except as a mercy to the worlds." (Quran 21:107).

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you; and to the believers, he is kind and merciful." (Quran 9:128)

His reality: He is the **first light** that was created before creation. He is the **perfect mirror of Allah's attributes**; whoever saw Muhammad saw Allah by the light of Allah. He is the ** جامع** (integrator/collector) of all the stations of the prophets; all of them are in him, and he is in all of them. He is the **master of the children of Adam**, the **Seal of the Prophets**, and the **most perfect manifestation of mercy**. His message: Not just a law, but a **conduct, a reality, a taste, and a union.** He brought people out of darkness into light and led them into the Divine Presence through the door of mercy.

Part 7: Scenes of the Prophets' Narratives and the Ascension of Their Noble Stations

Prophet Ibrahim's ﷺ Narrative: The intimate friend of the Most Merciful said: "I saw the kingdom as the full moon is seen, not with the senses, but with the insight my Lord granted me. There is not a single atom in the heavens or on the earth whose secret I did not know and whose glorification I did not hear. I stood alone at night looking at the stars, and they spoke to me with the language of their state: 'We are not your Lord, O Ibrahim.' So I said: 'My face is for the One who created me.' Seclusion in the deserts taught me that the Truth is not seen unless everything else vanishes, and the kingdom is not revealed except to one who has cast his heart off the earth."
Prophet Musa's ﷺ Narrative: The one spoken to by Allah said: "Forty nights on the mountain I did not sleep, but I dissolved in the light. I did not eat, nor drink, but I was nourished by the lights, until my Lord asked me: 'What made you hasten from your people?' I said: 'And I hastened to You, my Lord, that You might be pleased.'"

"I heard a sound without a sound, and I spoke to one who cannot be encompassed. I saw a fire in the bush, but it was not a fire; it was a light speaking to me and commanding me." "Solitude was my door, manifestation was my answer, and the return was with revelation and assignment."

Prophet Isa's ﷺ Narrative: The Spirit of Allah said: "I was born without a father and resided in the heart of my pure mother. So I grew up without a house, without shelter. My bed was the earth, my

cover was the sky, my food was from the hand of Allah, and my knowledge was from the abundance of Allah. And I walked on water, not because I possessed it, but because I had annihilated my self in His pleasure. I did not see anything without seeing it glorifying, and I did not pass by anything without feeling the breath of the Holy One within it. Silence taught me, and seclusion strengthened me, so I spoke in the cradle and revived the dead, not to impress, but to prove that Allah is over all things capable, and He is in the heart of every truthful, loving, repentant person."

Prophet Muhammad's ﷺ Narrative: The crown of light and their seal, the Chosen One ﷺ said: "I loved solitude, so I entered the cave of Hira, and I did not know that the light I saw in the darkness of the cave was the light of revelation that would illuminate the worlds." "Gabriel came to me while I was unlettered, but my heart read: 'Read in the name of your Lord.' And the light burst forth from my chest. From that day, I did not sleep on the ground, but I slept on the wings of mercy."

"I prostrated for long nights until my feet swelled, not because of a sin, but to be a grateful servant. And I ascended to the heavens, and I did not find a single place in them without hearing the glorification of Allah until I reached 'two bow-lengths.' And there I heard the secret of 'Be!'"

Part 8: Manifestations of Allah from the Scenes of the Greatest Manifestation on Mount Sinai
When Allah manifested to Mount Sinai and spoke to Musa, in the deep stillness of the night, and in the heart of a barren land inhabited only by the secret, Musa ascended the mountain alone, carrying in his heart a call that no one had heard... an eternal call, not from the earth, but from the heart of the heavens... The mountain was towering, silent, as if it were waiting for the eternal moment... Then a great light called out from the valley: **"Indeed, I am Allah. There is no god besides Me, so worship Me and establish prayer for My remembrance."** (Quran 20:14)

The mountain gasped, the rock prostrated, the sands turned green, and the heaven stretched out with a melody heard only by the heart: **"O Musa, I have chosen you, so listen to what is revealed..."** And Musa stood, his heart trembling, his hand on his chest, and his soul inflamed with longing, and he said: "My Lord, show me, that I may look at You."

Oh, what a question...! How can a servant ask for the Face of his Creator? But it was love... a love that wanted to touch the light with light...

Musa's words were not an objection, but the longing of the knower, the yearning of the lover, and the call of a soul that had dissolved in the lights of companionship.

So the wondrous answer came: **"You will not see Me, but look at the mountain; if it remains in its place, then you will see Me..."**
And it was as if the mountain at that moment turned with its entire being toward the kingdom, wearing the cloak of readiness, preparing for the gaze of one who cannot be perceived by sight...

All the angels lowered their heads, and the prophets in the spirit realm were silent. And that was the moment... the moment of the greatest manifestation...

So his Lord manifested to the mountain... what happened? The mountain was shaken as if it were splitting, it was cracked and torn, and then it crumbled like sand... like love when it manifests in a heart that was not prepared for it... And here the mountain spoke in the language of light: "Glorious are You... how great is Your light!" "O Creator of the cosmos, I am but a stone, but Your light has penetrated my depths." "I cannot bear the beauty, nor can I endure the splendor. Indeed, You are

Allah; You are seen only with the heart!" So the mountain was leveled, and its rocks burst like tears, and it became dust from the greatness of the manifestation...

Musa fell in a swoon... he was absent from existence, he entered the station of annihilation, and he saw what cannot be told... and he heard what cannot be written...

Then he returned... and said: **"Glorious are You, I have repented to You, and I am the first of the believers."** Musa returned, but he was not as he was... his face was shining with light, and his eyes saw nothing but what was beyond the world... as if the manifestation had left an indelible mark on him... Musa had tasted the flavor of annihilation and seen that light is not perceived by the eye, but is embraced by the soul. Allah was nearer than any nearness, but He is not seen as we see creation. Rather, He is witnessed as love is witnessed and tasted as purity is tasted.

The manifestation was not an appearance of Allah, but a pouring of His light onto an inanimate object, to show the prophets that Allah has a greatness that cannot be measured, a light that cannot be endured, and a beauty that cannot be encompassed. And so... in this scene, we learn how Allah manifests... not as we imagine, not as we liken Him... but a manifestation that annihilates the mountain and revives the heart.

It is a manifestation that is not seen with the eye, but is seen with a purified heart, a cleansed mind, and a soul that has dissolved in **"Be!"** So if you want to see... ascend your mountain, take off your sandals, and listen with your heart to what is revealed...

Chapter 4: The Pages of the Believers' Solitudes and the Asceticism of The knowing ones

In the name of Allah, described as Ancient, far removed from createdness, unique in Greatness and Majesty, whom illusions cannot encompass, whom minds cannot define, and whom eyes cannot perceive, while He perceives all eyes. He is the Subtle, the All-Aware. His secret cannot be grasped, the essence of His majesty cannot be comprehended, and those who describe Him cannot reach the reality of His names. So glory be to You, O You whose majesty has dazzled hearts, in whose light spirits have drowned, and in whose love the universes have melted. When light shines in hearts, there is no difference between one human and another, except by sincerity and piety, as Allah, glorified be He, said: "Indeed, those who have believed and those who were Jews and the Sabeans and the Christians - whoever believed in Allah and the Last Day and did righteousness - there will be no fear concerning them, nor will they grieve." (Quran 5:69).

Everyone who is sincere, knows the truth, prostrates to Allah with pure faith, and performs righteous deeds for His sake is from the people of Mercy. They are the ones whose insights Allah has illuminated with the light of monotheism and whom He has raised from the darkness. These priests, these monks, these The knowing ones, all of them implore Him in moments of humility with words overflowing with love, submission, and certainty.

"O Lord of the worlds, O God of the first and the last, O You who are exalted above all likenesses and counterparts, and who have illuminated creation with the light of Your monotheism!

Glory be to You, O You who have written mercy upon Your own Self and have revealed the religion of truth to Your prophets. To You are raised the voices of the people of the heavenly religions from the synagogues of the Torah, the minarets of the Gospel, the pulpits of the Quran, and the banks of the

Sabeans' rivers, with humble hearts that glorify Your Holy name and spirits that wander in the seas of Your majesty.
O Ever-Living, All-Holy, O You who commanded Ibrahim to build the Kaaba, spoke to Musa in Sinai, and sent Isa with a spirit from You, and revealed the Quran to Muhammad, peace be upon them all. O You who taught the Sabeans glorification with pure water!
How did Your light gather the prophets in the presence of Your monotheism? How did the breaths of the worshippers soar to You from every land and sky?
To You, O our Lord, we call, as Jews and Christians, Muslims and Sabeans, with the language of a single faith, to unite our hearts in Your love and to illuminate our paths with the light of Your guidance.

O God of mercy and forgiveness, O You who made the Torah a guidance, the Gospel a light, and the Quran a judgment and a pure, divine treasure!
O You who heard the groaning of the Children of Israel, the prayer of Mary, the sighs of the Sabeans, and the supplication of the Muslims!
To You, these supplications are raised, like the songs of the angels around Your throne, like lights that illuminate the darkness of the soul. Make our prayers torches that guide to You and our glorifications wings that ascend with us to Your kingdom. Glory be to You, O You with whom there is no god but You. To You is all praise in the beginning and the end, and to You is all thanks until You are pleased.

O Allah, O secret of the secret in the unseen of the unseen, O source of light without beginning, O origin of existence without end, grant us from Your presence a secret by which the doors of nearness are opened for us, and a light by which we witness the manifestations of eternity, and a purity that cleanses our hearts from the heedlessness of others, so that we witness nothing but Your presence, hear nothing but Your address, and wander in nothing but the splendor of Your intimacy.

O Allah, O You who have poured the secret of life upon the universe and made every atom of existence a sign from Your signs, make us among those whom Your care has reached, so that Your light is manifested to them, their insights are illuminated by the lights of Your holiness, and they drown in the sea of Your monotheism until they forget everything but You. O Allah, make us among those who remember You with humbled hearts, and among those who are ascetic toward You with pure souls, and among those who are drowned in the love of Your essence until our hearts are purified by the light of Your knowledge, and our spirits ascend to the station of witnessing, so they wander in Your intimacy, are annihilated in Your majesty, and see nothing but You.

O You whose mercy encompasses all things, O You who are veiled from creation by the light of Your essence, O You who are unique in Singularity, so there is none like unto You, make us among the people of Your witnessing, the people of Your annihilation, the people of Your nearness, and the people of Your station, so that we speak with Your praise, walk in Your light, live by You, remain for Your sake, and be illuminated by the secrets of Your beauty. Glory be to You, how great You are and how majestic, and how splendid is Your kingdom and how sublime is Your kindness. To You is all praise until You are pleased, and to You is all praise when You are pleased, and to You is all praise after Your pleasure.

O You whom no slumber overtakes nor sleep, O You whom no concern distracts from another, O Sustainer of the heavens and the earth, O Giver of abundance, O Sea of light, O Source of secrets. Annihilation in Your lights, and permanence in Your remembrance, and absence from everything other than You."

Part 1: The Prayers of the Sabean knowing ones The Prayer of the People of Pure Nature
When they raise their hands to the sky and pray to Allah, "O people of pure water, O children of the sacred river, O guardians of purity and glorification, O lineage of the first prophets, O you who have inherited the secret of prayer, O you who have established bridges of light between earth and sky, raise your hands towards the High, open your hearts to the Absolute, and glorify with the Greatest Name that descended with the first light."

At the water's edge... when they wash and purify their souls: "O water of life, O river of light, O flow of purity, O spring of secrets, wash away the impurities of the body from us, remove the veil of heedlessness from us, and fill our hearts with purified light. O God of water and light... O You who brought light from darkness and brightness from gloom, make us a drop in the river of Your mercy, and make us a ray from the glow of Your knowledge, and pour upon us Your eternal light, until our spirits overflow like the overflow of rivers, and our hearts are purified like the clarity of crystal."
At the prayer niche... when they chant the hymns of the ancestors: "O God of Adam... O Lord of Seth... O You who taught Idris the secrets of light, O You who sent down the first tablets, O You who wrote the first names on our hearts, here we stand before You, our hands raised, our eyes closed, and our spirits glorifying in the space of the kingdom. 'O Allah, the Light, O Allah, the Most High, O Allah, the Eternal, O You who manifested creation with 'Be!', O You who breathed souls into bodies, O You who poured light into water and made spirits reside in clay, make us as pure as water, and guide us with Your light as those who travel at night are guided by the guiding star.'"

In the nights... when they gather under the luminous dome: "O night of the patient, O sky of the travelers, O tranquility of the worshippers, O home of the sincere, O Lord of light and fire, O You who entrusted Your secret to the universe, O You who wrote our names on the tablet of eternity, O You whose primordial hand wrote the first supplications, here we call upon You by Your greatest names, and we call out to You with the calls of The knowing ones, and we sing to You with the hymns of the first ones: 'O One, the Unique, O Light of light, O Secret of the secret, O Lord of the seven heavens, and O King of the soaring souls, and O Giver of life to every living soul, make our spirits soaring birds in the space of Your majesty, make our hearts lamps lit by Your remembrance, make our souls like valleys in which the water of pardon and forgiveness overflows. O You who have filled the universe with Your light, pour upon us from Your spirit, and write in the page of eternity that we are of the repentant.'"

The angelic hymns... when they descend upon the souls of the righteous Sabeans: "O angels of mercy, O wings of light, O bearers of the Throne, O guardians of the secrets, O you who know the secrets of water and light, intercede for us with the One, the Unique. Remember us by our ancient names, blow into our souls from the breeze of the High, and wash our hearts with the ink of light, and open for us the doors of the seven heavens, so that we may hear the chanting of the souls, see the scenes of the kingdom, and dissolve in the sea of eternal singularity."

Hymns of solitude... when they are alone by the river and whisper in prayer: "O water of purity, O sea of eternity, O light of the first dawn, O secret of creation... wash away our impurities, and wash away our sins, and make us like flowers that are not tainted by blemish, and make our souls white as snow, and make our bodies pure as crystal, and do not place a veil between us and You. Make us hear Your voice in the stillness, and see You in every drop of water, and in every ray of sun, and in every beat of a heart. O Allah... O You to whom souls ascend, O You for whom the doors of mercy are opened, O You to whom creatures prostrate, O You to whom the rivers and mountains glorify, O You whose praise everything speaks, make us of those who are blessed with seeing You. Make us of those who have purified their souls from malice, and make us of those who have crossed the seas of darkness to

the shores of light. O Lord of the seven heavens, O You who opened the doors of the kingdom for us, O You who made the river a path for our purification, O You who made prayer a key to acceptance for us, here we are in Your presence, like children before You. We have no refuge but You, no hope but You, and no intercession but from You. O You who brought us into being with 'Be!', make us as pure as water, and write for us a life in the light, and on the day of annihilation, grant us a return to the presence of majesty, so we are before You like drops that have dissolved in the sea of singularity. We witness nothing but Your face, hear nothing but the whisper of Your name, and know nothing but the secret that cannot be spoken. Glory be to You... there is no god but You."

The Luminous Supplications... "O Ever-Living, the Great, O Lord of the eternal light, O You who illuminated the worlds of existence with the word of Your power, O You who are exalted above all likenesses and counterparts, glory be to You, O You who created Adam, the first of humans, and taught him glorification with the tongue of the pure Gabriel. O God of the luminous worlds, O You who made the flowing water a mercy and a purification, to You we raise our voices from the banks of the rivers, with hearts that glorify Your holy name, and spirits that wander in the seas of Your light."
"O Lord, O You who wrote the scriptures of Adam, Seth, and Sam, O You who revealed to John the Baptist the wisdom of monotheism, how did Your light illuminate the hearts of Your prophets as they washed themselves with the water of baptism? How did the voice of glorification rise in the worlds of light, with the angels surrounding the souls of the believers? To You, O Ever-Living, the Great, we call from the depths of the flowing water, to purify our bodies with the light of Your purity and to illuminate our hearts with the ink of Your wisdom."

"O God of the first creation, O You who commanded Gabriel to teach Adam wisdom and prostration, O You who made water a niche for Your glorification, how were the breaths of the Sabeans as they chanted in baptism, and the water washed away the impurities of the soul? How was the heart of John as he baptized people in the Jordan, glorifying Your greatest name? To You, O our Lord, we raise our hands in supplication, to revive our spirits with the light of Your baptism and make us of those who are honored in the company of the worlds of light."

"O Ever-Living, All-Holy, O You who established the gates of light on the feast of Panja, O You whose lights descend upon the pure souls, how was the longing of the believers as they glorified You in the five days of creation? How did the voices of the hymns soar like lights to the heaven of Your holiness? To You, O Lord of the worlds, we pray with the tongue of monotheism, to open for us the doors of light, to write our names in the pages of the righteous, and to make our breaths a continuous glorification of Your majesty."

"O Lord of water and light, O You who made baptism a purification for the soul and the *Masbuta* a path to nearness, how was the heart of those being baptized as they immersed their bodies in the rivers? How did the tears of the repentant mix with the water of mercy? To You, O our God, we call from the banks of the Tigris and the Euphrates, to succor our weakness, to unite our hearts in Your love, and to make us of those who live by Your eternal covenant."

"O Ever-Living, the Great, O You who wrote the secrets of creation in the *Ginza Rabba*, O You who made the soul ascend to the worlds of light after purification, write for us, O our Lord, a mercy in Your pages, a light in Your destinies, and certainty in our hearts. Make our hymns torches that guide to You, and our supplications wings that soar with us to Your presence. Glory be to You, O You with whom there is no god but You. To You is all praise in the worlds of light, and to You is all thanks in the ages of existence."

"O Lord of the Sabeans, O Ever-Living, All-Holy, raise the voice of Your servants now and say: 'O children of Adam, wash your souls with the water of purification, and glorify My name in your standing and sitting, and remember My eternal covenant in the *Ginza Rabba*. Rely on My mercy, and raise your voices with glorification, until your souls ascend to the gates of light, where the angels sing the hymns of monotheism.' O Ever-Living, the Great, make us of those who purify themselves with Your light, who are honored with Your nearness, and who are shaded by the shade of Your Throne on the day of meeting."

"O You whom nothing veils, O You whom minds see before eyes see, O You whom the heart senses before the tongue speaks, O You who are One in all languages, O You whom souls knew before bodies!" "Our God who has no partner, O Creator of the sun and the moon, O orchestrator of the earth and the sky, O You whom nothing resembles, we ask You to make us know You more, to fill our hearts with Your light, to quench us from the spring of Your knowledge!" "O Allah, do not let us incline toward error, do not let us follow darkness. Make us of those who seek Your face alone, who are not deceived by the adornment of the world, nor deluded by the glitter of the fleeting. Rather, make our souls soar in Your kingdom, as is befitting for one who knows the greatness of his Lord!"

"O Allah, O Eternal without a beginning, O Everlasting without an end, O You whom eyes do not perceive while He perceives all eyes, whom minds do not encompass while He encompasses all things in knowledge. O You whom nothing resembles in His kingdom, whom nothing can thwart in His command, whom directions do not confine, whom places do not contain, and whom ages do not change. To You, souls have turned in humility, and to You, hearts have clung in purity, and from Your light, lights have derived their brilliance, so You are the First and the Last, the Manifest and the Hidden. There is no god but You alone, without a partner."

"O Allah, O Originator of the universe without a model, O You by whose command existence flowed, O You whose light manifested on His great Throne, O You to whom prostrating souls ascended with the lights of glorification, I ask You for a light from Your light to fill our insight, a secret from Your secret to awaken our hearts, and a purity from Your purity to raise our spirits, until we are in Your presence as You love and are pleased, seeing none but You, wandering in nothing but Your remembrance, and seeking nothing but Your Noble Face."

"O Giver of life, O Reviver of souls, O Provider for spirits, O You whom no slumber overtakes nor sleep. By You, creation speaks in glorification, by You, seekers are guided to the manifest truth, and by Your light, the veil is lifted from sincere hearts.

O Allah, grant us a station with You from which there is no descent, a light from You that has no extinguishment, a secret from You after which there is no disclosure, and a union in which there is no separation forever. O You who neither begets nor is begotten, and there is none co-equal to Him, O You who are unique in permanence and eternity, glory be to You, glory be to You, how great You are and how generous. To You is all praise until You are pleased, and to You is all praise when You are pleased, and to You is all praise after Your pleasure.

O Possessor of Majesty and Honor, O One, the Unique, O Light of the heavens and the earth. By You we live, and to You is the return, so there is no refuge but to You, and no hope but from You. Make us of the people of Your knowledge, the people of Your nearness, and the people of Your intimacy, O Light of light, O Cause of causes, O Originator of everything without a prior example."

Part 2: The Prayers of the Jewish Monks
The Call of the Righteous from the People of the Torah

"In the name of Allah, the Ever-Living, the Self-Sustaining, Lord of the heavens, my God and the God of my fathers, O You who existed before everything came into being and will remain after everything perishes, O Light of light, O God of truth, O God of Ibrahim, Isaac, and Jacob. You are the One who has no partner, You are the Eternal who has no beginning, the Everlasting who has no end. You are the Most High, the Exalted, the Ever-Living, the Self-Sustaining, whom no slumber overtakes nor sleep."

"O All-Holy, O King of the heavens, O You who showed me the truth in Your Torah and wrote Your light in my heart and granted me faith in You!" "O God of Moses and Aaron, O You who parted the sea and drowned the tyrants, O You who revealed to Mount Sinai and made Your one spoken to hear Your voice, we ask You to write mercy for us, to guide us to the path of truth, to make our feet firm on Your straight path!"

"Our Lord, do not make us of those who altered, nor of those who went astray, nor of those who concealed the truth while they knew it. Rather, make us of Your righteous servants, who raise their heads to You with sincere hearts and pure hands, and fear nothing but Your Face!"
"My God, by You hearts are guided, and from Your light the heavens shone, and in Your greatness, souls prostrated in humility.

You are the one who said to Moses, peace be upon him: 'I Am Who I Am,' so by You existence comes to be, by You life is sustained, and by You hearts seeking light are guided. My God, O God of truth, O You who wrote in Your Holy Torah: 'Hear, O Israel, the Lord our God, the Lord is one,' there is no god but You, and no one worshipped but You. To You is the turning, and from You is the help, and in You is the hope. There is no partner to You in Your greatness, no equal to You in Your majesty, and no limit to Your light that illuminates the darkness of minds.

O my God, O Ruler of the earth and the sky, O Sender of the law, and O Writer of the tablets for Moses on Mount Sinai, O Guardian of the covenant and the promise, O You who brought the Children of Israel from distress to ease, and from slavery to freedom, make me of those who truly know You and walk in the path of Your prophets in piety, obedience, and submission to Your majesty, being sincere in faith to You. I worship none but Your Face, and I seek none but Your pleasure."

"O Most Merciful, O Most Compassionate, O All-Powerful, O You who send light upon Your special ones, O You who purify hearts with Your remembrance, pour upon us from Your light, fill our souls with Your fear, and plant in us the love of truth, so that we see nothing but Your greatness, strive for nothing but Your path, and are guided by nothing but the lights of Your wisdom. Your blessing, O Allah, be upon us, and Your light in our hearts, and Your peace in our souls. So we seek nothing but Your Face, and we find no peace but in Your presence. You are Peace, and from You is Peace, and to You Peace returns. So bless us with Your light and guide us to Your straight path. **'Blessed be the name of the glory of His kingdom forever and ever.'"**

"O God of Israel, O Lord of the Great Throne, O You who are exalted above all likenesses and counterparts, O You who illuminated existence with the light of Your monotheism and established the heavens with the word of Your power, glory be to You, O You who created Adam from dust and breathed into him from Your spirit. Glory be to You, O You who chose Ibrahim as an intimate friend and spoke to Moses with a direct speech and guided David with the psalms of wisdom. O our Lord, O God of the fathers, O You who heard the groaning of the Children of Israel in the darkness of slavery

and brought them out of the land of Egypt with a mighty hand and an outstretched arm, to You we raise our hands in supplication, and by You we seek help in the darkness of the soul and the confusion of the world."

"O Lord of the eternal covenant, O You who made the covenant with Ibrahim and his descendants, O You who made the Torah a light and guidance and sent down the Ten Commandments on Mount Sinai, how did Your light illuminate the hearts of the prophets as they glorified You? How did Your voice shake the pillars of the mountain while Moses was having a private conversation with You in the solitude of the mountain? How did the tears of Jacob flow out of longing for You as he awaited the meeting with Joseph by the command of Your mercy? To You, O our Lord, we call with humbled hearts and yearning spirits, to illuminate our paths with the light of Your guidance and to revive our hearts with the ink of Your mercy."

"O God of Majesty and Glory, O You who established the Temple of Solomon as a niche for Your glorification, O You who resided in the hearts of the prophets before the temples were built, how was the heart of David as he sang Your psalms under the shades of the night? How were the breaths of Isaiah as he announced the promise of Your mercy? To You, O our Lord, we raise our voices from the depths of confusion, from the darkness of the soul, from the chains of the world, to bring us out into the light of Your face and to free our souls with the word of Your forgiveness."

"O Lord of the heavens and the earth, O You who guided Jonah from the darkness of the sea and rescued Daniel from the lion's den, O You with whom there is no god but You, the One, the Unique, the Eternally Besought, who has no partner. How was the longing of Your prophets as they prayed to You in the solitude of the night? How did the tears of the repentant among the Children of Israel soar to You like clouds? To You, O our Lord, we pray with the tongue of monotheism and the heart of submission, to purify our hearts from the impurities of heedlessness and to write us in the record of the sincere, and to make us of those who stand before You with tranquil hearts."

"O God of Mercy and Forgiveness, O You who heard the voice of Hajar in the desert of loneliness and made the spring of Zamzam sprout for her, O You who answered the prayer of Hannah and granted her Samuel, to You we raise our hands in supplication, to succor our weakness, to strengthen our dispersion, and to unite our hearts in Your love. Grant us, O our Lord, a share in the light of Your Torah, a guidance in Your commandments, and a mercy in Your covenant. Write our names in the record of Your righteous servants and make our souls soar in the presence of Your holiness, and our breaths glorify Your greatest name."

"O Lord of the prophets and the truthful, O You who revealed to Zechariah with mercy and rescued Your people by the hand of Ezra, how did the voice of glorification fill Your temple? How did the lights of Your mercy overwhelm the hearts of the believers? To You, O our God, we call from the depths of history, from the shadows of exile, from the groaning of hearts: have mercy on us with Your mercy, guide us to Your straight path, and make us of those who revive Your covenant, who believe in Your Oneness, and who are honored in Your presence. O God of existence, O You with whom there is no god but You, O You who wrote destinies in Your Preserved Tablet and commanded the pen to run with Your wisdom, write for us a light that illuminates our paths, a mercy that revives our hearts, and a certainty that makes our feet firm. Make this prayer a torch that guides to You, and our glorification a shield that protects us from the evils of the soul. Glory be to You, O our Lord, there is no god but You. To You is all praise in the first and the last, and to You is all thanks until You are pleased, and to You is all thanks after Your pleasure."

"O God of Israel, O Lord of the covenant and the promise, raise the voice of Your servants now and say: 'O children of Adam, remember My eternal covenant, and glorify My holy name, and rely on My mercy that has encompassed everything. Wash your hearts with the light of faith, and raise your hands with prayer, until your souls ascend to the presence of My holiness, where the lights sing the hymns of monotheism, and hearts wander in the gardens of pleasure.' O our Lord, You are our One God, so make us of those who revive Your promise, who are honored by the light of Your face, and who are shaded by the shade of Your Throne on the day when there is no shade but Your shade."

Part 3: The Prayers of the Christian Monotheist Believers
Hymns of Submission and Humility

"In the name of Allah, the Almighty, O God of the heavens and the earth, O Lord of the eternal light, O You who are exalted above all likenesses and counterparts, O You who illuminated creation with the word of Your power, glory be to You, O You who created man in the image of Your wisdom and breathed into him from Your Holy Spirit. O our Lord, O God of mercy and forgiveness, O You who sent Isa son of Mary as a messenger with the Gospel, a light and guidance, to You we raise our voices from the pulpits of hearts, with breaths that glorify Your greatest name and souls that wander in the presence of Your majesty."

"O Lord of the divine covenant, O You who revealed to Moses in Sinai and spoke to Isa with the word of truth, how did Your light illuminate the heart of Mary as she carried the word of Your mercy? How did the voice of Isa rise in Galilee, announcing Your kingdom and calling to Your love? To You, O our God, we call from the shadows of the cross, from the lights of the resurrection, to purify our hearts with the light of Your guidance and to revive our souls with the ink of Your mercy. O God of salvation and forgiveness, O You who made the Gospel a niche for monotheism, O You who commanded Your servants to love one another as You have loved them, how was the heart of John as he chanted Your psalms of love? How were the tears of the believers as they prayed in the upper room, awaiting the breath of Your Holy Spirit? To You, O our Lord, we raise our hands in supplication, to illuminate our paths with the light of Your Gospel and to make us of those who live by Your commandments and are honored in the presence of Your kingdom."

"O Lord of light and life, O You who saved Noah from the flood and guided Jonah from the darkness of the sea, O You with whom there is no god but You, how was the longing of Isa's disciples as they followed him in the paths of Galilee? How were the breaths of Peter as he declared his faith in You? To You, O our God, we pray with the tongue of monotheism and the heart of submission, to forgive our sins, to unite our hearts in Your love, and to write us in the record of the righteous. O God of the greatest mercy, O You who heard the prayer of Hannah in her silence and answered Zechariah in his old age, O You who sent Isa with a spirit from You, how did the voice of glorification fill the churches of the believers? How did the lights of Your mercy overwhelm the hearts of the repentant? To You, O our Lord, we raise our voices from the pulpits of prayers, to free our souls from the chains of the world and to make us of those who stand before You with tranquil hearts."

"O Lord of the greatest kingdom, O You who wrote destinies with Your wisdom and commanded Your servants to pray in Your name, write for us, O our God, a mercy in Your pages, a light in Your destinies, and a certainty in our hearts. Make our prayers torches that guide to You and our glorifications wings that soar with us to Your presence. Glory be to You, O You with whom there is no god but You. To You is all praise in the beginning and the end, and to You is all thanks until You are pleased, and to You is all thanks after Your pleasure. O God of the monotheist Christians, O Lord of love and peace, raise the voice of Your servants now and say: 'O children of Adam, remember My holy

name and glorify My eternal light, and rely on My mercy that has encompassed everything. Wash your hearts with the light of faith and raise your voices with prayer until your souls ascend to the kingdom of light, where the lights sing the hymns of monotheism.' O our Lord, You are our One God, so make us of those who live by Your love, who are honored by the light of Your face, and who are shaded by the shade of Your Throne on the day when there is no shade but Your shade."

"My God, O Light of light, O origin of truth, O You whom I knew in my Gospel and found in the lines of Your book, O You to whom my soul prostrated and found no comfort except in Your remembrance!" "O God of Ibrahim, Isaac, and Jacob, O You who sent the Messiah as a word from You, a light and guidance for the worlds, help me to be truthful with You and to prostrate purely to You, and do not let my heart follow desires!" "O Allah, You are the First and the Last, the Manifest and the Hidden, the Most Merciful and the Compassionate. You have no partner and no son. You alone are the True God, so grant me complete faith, and let me die upon monotheism, and gather me in the company of the righteous!"
"In the name of the Eternal Father, and the One God, the Light of the heavens and the earth, who is like unto nothing, the First and the Last, the Manifest and the Hidden, whom eyes do not perceive while He perceives all eyes, the Ever-Living who does not die, the Possessor of Majesty and Honor. O Allah, O Light of light, O You who are unique in perfection and whom the heavens glorify and the earth shines with the light of Your face, O You who sent Your prophets with truth and guided Your servants to Your straight path, we ask You by Your great light to guide us, and by Your vast mercy to include us, and by Your ultimate wisdom to teach us, until we are among Your monotheist worshippers, sincere in Your love, walking in the light of Your guidance."

"O our One God, O Creator of souls, O Reviver of life, O You who revealed to Your prophets and sent Your word as guidance and mercy, we ask You for a heart filled with Your remembrance, a soul tranquil with Your forgiveness, and a mind enlightened with Your wisdom. Illuminate our paths with Your light, make us firm on Your covenant, and make us of those who love You and fear You and hope for a meeting with You in Your eternal kingdom. O Allah, O God of Ibrahim, Isaac, and Jacob, O You who blessed the pure Mary and protected Your servant the Messiah from the plot of the unjust, O You who made Your prophets a light in the paths of humanity, we beseech You and humble ourselves before You, so guide us to the way of truth, make us firm in Your worship, and fill our hearts with pure faith that is not mixed with doubt, and make us of the truthful repentant who seek nothing but Your face and submit to nothing but Your majesty."

"O Allah, grant us a share of Your mercy, a peace from Your light, and a security from Your majesty, and make us of Your monotheist servants who worship none but You, hope for none but Your guidance, and strive for none but Your kingdom. To You is all praise, glory, and might, from eternity to eternity. Glory be to You, O Allah, the One, the Unique, who neither begets nor is begotten, and there is none co-equal to Him. Amen, O Light of eternal singularity, O You who filled the heavens and the earth with glory and majesty, O You who sent Isa with a word of light, O You who made him a sign for the worlds, O You whom the pure and chaste Mary carried, O You who breathed into her womb from Your spirit, O You who made a word from You a life for the dead and a guidance for the lost and a kingdom for The knowing ones. Here we stand before You, raising our beseeching hands and melting our souls in the sea of Your eternal love."

When they gather in nighttime tranquility: "O children of light, O lineage of The knowing ones, O you in whom the truth has spoken, O you whose hearts have shone with the love of Allah, O you who have stripped yourselves of the world to be clothed in light, O you who have believed in the word of Allah and His light, O you who have sailed in the seas of Singularity, cast your hearts on the rug of

annihilation and repeat with the tongues of monotheism: 'O God of souls and spirits, O You who sent the word of truth as a light to the worlds, O You who manifested in Isa a sign from Your signs, O You who raised Your beloved to the heaven, O You who breathed into Mary from Your spirit, make us of those who hear the hidden call, look into the mirror of the unseen, drink from the spring of eternity, and shine in the darkness of the earth.'"

In the church of the penitents: when they light the candles and chant the hymns: "O pedestal of the altar, O flame of light, O altar of soaring prayers, O you above whom the voice of Isa was raised in prayer, O you who wept from the blood of salvation, O you upon whom the divine light shone... here we light the candles, and we ignite the flame of divine love in our hearts, and we raise our voices with the sweetest melodies: 'O God of heaven and earth, O You by whose word of light the universe was created, O You who sent the word of truth to revive the dead, O You who made hearts homes for the Spirit, O You who breathed life into clay, O You who wiped away our sins with the blood of salvation, pour upon us from Your spirit, and fill our hearts with Your light, and break the chains of darkness within us, and make us in Your presence soaring spirits, witnessing nothing but Your face, speaking nothing but Your name, and yearning for nothing but Your countenance.'"

And when they seclude themselves from the world in the caves of annihilation: "O mountain of light, O home of tranquility, O valley of annihilation, O cave of The knowing ones, here we have secluded ourselves from the world and negated everything other than Allah from our hearts. We have left family and children and sat in the darkness of the rock, calling upon You, O Allah... 'O You in whom souls reside, O You whose light hearts have seen, O You whose call souls have heard, O You in whose name the winds have spoken, O You from whose greatness the mountains have split, O You from whose generosity the rivers have overflowed, O You whose holiness the heaven has called out, make us, O Lord, of Your close friends, and make our spirits mirrors for Your light, and make our hearts gardens for Your monotheism, and make us drops in the sea of Your singularity.'"

And when eyes overflow with tears of repentance: "O Isa, the Spirit, O son of purity, O You who walked on water by the light of Allah, O You who healed the sick with a touch of the Holy Spirit, O You who called the dead with the word of Allah, O You who revived dead hearts with the secret of monotheism, O You who wept at night before Allah, O You who were alone in the mountain and whose groaning shook the cosmos, how can we reach your station? How can we dissolve as you dissolved in the love of Allah? 'My God, if You have breathed into Isa from Your spirit, then breathe into us from his secret. And if You have made his word a light, then make our hearts lamps for this light. And if You have raised his spirit to Your heaven, then raise our spirits to the station of nearness to You, until we become like drops that dissolve in the sea of light, until we become like the candle that burns to illuminate the path of the lovers.'"

And when they fall to the earth in humility: "O earth of obedience, O prayer rug of the rememberers, O resting place of loving feet, here we prostrate to the One God, and we melt our faces in the dust, and we cover our foreheads in the ashes of annihilation, and we pray to Allah with the secret of the first monotheism: 'O Allah... O Everlasting of the everlasting, O Secret of the secret, O First of letters, O Last of words, O You by whose command light flowed, O You by whose word the spirit was breathed, O You who established the balance with justice, make us of those who prostrate in Your presence, and make us of those who bow in Your holiness, and make us of those who see nothing but Your light in the universes, hear nothing but Your name in existence, and speak nothing but the testimony in the graves. Glory be to You, O You who sent light in Isa. Glory be to You, O You who made the body a word. Glory be to You, O You who raised the spirit to heaven. Glory be to You, O You who called The knowing ones in solitude. Glory be to You... Glory be to You... Glory be to You...

there is no god but You.'"

The ascension to the seventh heaven: "O children of light, O people of the knowing silence, O you who have drunk from the river of the promise, O you who have closed your eyes to the world and opened the doors of your hearts to the heaven, O you who have washed your hands in the water of purity and whose souls have been purified by the light of the One, the Unique, raise your heads towards the Throne, look upon the sea of light, and merge with the eternal lights, and cry out with one voice: 'O Allah... O One, the Unique, O Light of light, O Secret of the secret, make us alive in Your presence and dead to all besides You, and grant us an ascension to Your kingdom, until we become soaring spirits, with no body, no desires, no shadow, but light in light, and a soul that has dissolved in the sea of singularity... until nothing remains but You... You... You...'"

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4. The Call of the Worshippers from the Monotheistic Believers in God

"Our God, O You who have promised Your righteous servants that they will have no fear nor will they grieve, make us among them!"

"Make us among those for whom You have preordained all that is good, those with whom You are pleased, those whose foreheads have prostrated to Your face, and whose souls have bowed to Your majesty, who have worshipped You with sincerity and have followed the path of the prophets and messengers!"

"O God, do not place a veil between us and You, do not place a barrier between our hearts and Your light, do not make us of those who have incurred wrath or those who have gone astray, but rather of those upon whom You have bestowed favor, of the truthful and the righteous!" O God, to You alone we prostrate, to You alone we seek refuge, and in You alone we believe, so grant us a good end and make us among the people of the abode of bliss!

In the name of the Living, the Great, the Primordial, the Eternal, the light that is never extinguished, the glory that never fades, the power that never ceases, and the Existing without beginning or end.

O God, the Living, O source of light, O origin of existence, O You who created the worlds with Your power, made the stars travel in their orbits with Your wisdom, and established a precise balance for everything with Your justice, the Apparent by Your light, and the Hidden by the secret of Your wisdom.

O King of the Most High Light, O Lord of greatness and majesty, O You who send Your lights upon pure souls and bestow Your mercy upon upright hearts, we ask You by the light of Your face that never fades, and by the greatness of Your authority that is never wronged, and by Your wisdom that encompasses all things, to fill our souls with Your light, to pour upon our hearts from Your wisdom, and to raise us to the world of purity, where there is no darkness or veil.

O my God, O Living, O Ancient, O You who are unique in permanence, O You whom eyes do not perceive and whom guesses do not encompass, O Light above all light, and O Secret above all secrets, make us among those who know Your wisdom, who walk on the path of Your obedience, who are purified by the light of Your worship, who come to You with humble hearts, and with souls that are at peace in Your remembrance.

O Creator of pure water, O Raiser of souls, O Sender of prophets and messengers, make us of the people of purity; we walk on the path of truth, we follow the way of light, and we stay away from darkness, so we see none but Your light, hear none but Your command, and are guided by nothing but Your guidance.

By Your primordial name, and by Your eternal light, and by Your most high wisdom, and by Your holy book, we ask You for peace for our souls, purity for our hearts, and light for our souls, so we seek nothing but Your face, hope for nothing but Your pleasure, and desire nothing but the light of Your Holy Presence.

Glory be to You, O Living, O Great, O You who do not die, O Light of lights, and O Cause of causes. To You be all praise, glory, and greatness from eternity to eternity.

Chapter Two: The Prayers of the Mothers of the Believers, the Wives of the Noble Prophet ﷺ

The Prayer of Lady Khadijah bint Khuwaylid - The First Mother of the Believers

When the revelation descended upon the Prophet Muhammad ﷺ in the Cave of Hira, and he returned to Khadijah, may God be pleased with her, in a state of confusion and fear, saying to her, “Cover me, cover me,” Khadijah, may God be pleased with her, was the first to stand by him. She began to soothe and comfort him with reassuring words and hastened to fulfill his request. In those difficult moments, Khadijah, may God be pleased with her, raised her hands to the sky and prayed a prayer full of trust in God and a deep vision of her faith in her husband’s message. She said, “O God, I believe in what Your servant and messenger has brought, and I know it is the truth from You. O God, make us among his supporters and those who strive in Your cause, and protect him from all evil. O God, I hope You will help him, strengthen him, and make his heart firm on this religion he has carried.”

She also said to him, “Rejoice, my beloved, for by God, God will never disgrace you. You maintain kinship ties, speak the truth, bear the burdens of others, give to the needy, honor guests, and help people in times of rightful need. God is with you and will never abandon you.” Her prayer was an expression of deep faith and heartfelt reassurance, from which the Prophet ﷺ found solace and comfort, and his confidence in the message he was entrusted with was restored.

Listen to what the Lady who believed, affirmed, and spent in the cause of God used to say: "O God, O Lord of mercy and generosity, I am Khadijah, the first Mother of the Believers, whom Your Prophet chose to be his support at the beginning of the message. I raise my voice to You from the sanctuary of longing. I commune with You with a heart that has dissolved in the love of Your Messenger. My Lord, O You who granted me the honor of closeness to Your beloved Muhammad ﷺ, glory be to You. You are the one who made me the first to believe in him, so I affirmed his call and spent my wealth in Your cause. So, make me in Your Gardens close to him, glorifying You with every breath I have taken in his service. Glory be to You, O God. Glory be to You, O Most Merciful. I am the one whom the hand of Your Prophet honored when the people rejected me, and You illuminated my path of certainty. Glory be to You as many times as I have spent, glory be to You as much as I have affirmed, and glory be to You to the weight of my love. O Lord of Glory, O You who honored me with children from the light of Your Messenger, grant me glorification like the glorification of the angels and make me in the hereafter a mother to the believers, just as I used to repeat in this world: ‘There is no god but God, Muhammad is the Messenger of God.’”

The Prayer of Lady Sawdah bint Zam'a - The Devout Ascetic

The one who chose God and His Messenger over the world: O God, O Lord of asceticism and contentment, I am Sawdah, who chose Your Prophet’s house over the pleasures of this world. I raise my whisper to You from a heart content with Your decree: "My Lord, O You who honored me by marriage to Your beloved Muhammad ﷺ, glory be to You. You are the one who made me an ascetic regarding the adornments of the world, content with the closeness of Your Messenger, so make me in Your Gardens a follower of his, glorifying You with every step I have walked in his obedience. Glory be

to You, O God. Glory be to You, O All-Sufficient. I am the one who gave up my day to Aisha out of love and contentment, and You illuminated for me the path of altruism. Glory be to You as many times as I have been content, glory be to You as much as I have practiced asceticism, and glory be to You to the weight of my love. O Lord of Generosity, O You who granted me the honor of his companionship, make me in my glorification like a pleasant breeze, repeating: ‘Glory be to God and with His praise,’ and by it, may I attain Your pleasure and the pleasure of Your Prophet.”

The Prayer of Lady Aisha bint Abi Bakr - The Beloved and Truthful One

The one whom the Prophet loved and who lived in his heart: O God, O Lord of love and affection, I am Aisha, the daughter of the Truthful One, whom Your Messenger loved with great love. I raise my voice to You from the sanctuary of prophethood: "My Lord, O You who honored me with the love of Your beloved Muhammad ﷺ, glory be to You. You are the one who made me his beloved, living in his heart and in his house, so make me in Your Gardens close to him, glorifying You with every glance he gave me. Glory be to You, O God. Glory be to You, O Most Merciful. I am the one who memorized the words of Your Prophet and narrated his hadith, and You illuminated for me the path of knowledge. Glory be to You as many times as I have narrated, glory be to You as much as I have taught, and glory be to You to the weight of my love. O Lord of Light, O You who revealed my innocence from above seven heavens, make me in my glorification like the shining stars, repeating: ‘God is the Greatest, the Great,’ and by it, may I attain the honor of closeness to Your beloved.”

The Prayer of Lady Hafsa bint Umar - The Guardian of the Quran

The one who guarded the Book of God and carried its trust: O God, O Lord of the Great Quran, I am Hafsa, the daughter of Al-Faruq, who carried Your Book in her heart. I raise my prayer to You from the sanctuary of humility: "My Lord, O You who honored me by marriage to Your Prophet Muhammad ﷺ, glory be to You. You are the one who made me a guardian of Your Book, carrying Your verses within my ribs, so make me in Your Gardens a reciter of Your words, glorifying You with every verse I have memorized. Glory be to You, O God. Glory be to You, O All-Knowing. I am the one to whom You entrusted the trust of the Quran, and You illuminated for me the path of guidance. Glory be to You as many times as I have recited, glory be to You as much as I have memorized, and glory be to You to the weight of my love. O Lord of Wisdom, O You who granted me the honor of closeness to Your Messenger, make me in my glorification like the deep sea, repeating: ‘Glory be to God, the Great,’ and by it, may I attain the light of Your Book and the pleasure of Your Prophet.”

The Prayer of Lady Zainab bint Khuzayma - The Mother of the Poor

The one who was a mercy to the poor and the needy: O God, O Lord of vast mercy, I am Zainab, the Mother of the Poor, who loved Your Messenger and lived for giving. I raise my voice to You from the sanctuary of benevolence: "My Lord, O You who honored me by marriage to Your beloved Muhammad ﷺ, glory be to You. You are the one who made me a mercy to the poor, feeding them with Your love, so make me in Your Gardens compassionate towards them, glorifying You with every morsel I have given. Glory be to You, O God. Glory be to You, O Provider. I am the one who spent in Your cause, and You illuminated for me the path of generosity. Glory be to You as many times as I have given, glory be to You as much as I have shown mercy, and glory be to You to the weight of my love. O Lord of Generosity, O You who granted me the honor of closeness to Your Prophet, make me in my glorification like a beneficial rain, repeating: ‘Praise be to God, Lord of the worlds,’ and by it, may I attain Your pleasure and the pleasure of Your beloved.”

The Prayer of Lady Umm Salama - The Wise and Sensible One

The one who advised the Prophet at Hudaybiyyah: O God, O Lord of wisdom and reason, I am Umm Salama, whom Your Prophet honored with closeness. I raise my prayer to You from the sanctuary of contemplation: "My Lord, O You who honored me by marriage to Your beloved Muhammad ﷺ, glory be to You. You are the one who granted me wisdom, with which I advised Your Messenger at Hudaybiyyah, so make me in Your Gardens an adviser for good, glorifying You with every word I have spoken. Glory be to You, O God. Glory be to You, O Wise. I am the one whom You guided to see the truth, and You illuminated for me the path of insight. Glory be to You as many times as I have advised, glory be to You as much as I have understood, and glory be to You to the weight of my love. O Lord of Knowledge, O You who granted me the honor of companionship, make me in my glorification like a radiant light, repeating: ‘There is no god but God,’ and by it, may I attain the light of Your wisdom and the pleasure of Your Prophet.”

The Prayer of Lady Zainab bint Jahsh - The Generous and Noble One

The one who used to feed the poor and honor guests: O God, O Lord of generosity and giving, I am Zainab, who loved Your Messenger and lived for generosity. I raise my voice to You from the sanctuary of honoring guests: "My Lord, O You who honored me by marriage to Your beloved Muhammad ﷺ, glory be to You. You are the one who made me generous to the poor, feeding them with Your love, so make me in Your Gardens noble in Your closeness, glorifying You with every hand I have fed. Glory be to You, O God. Glory be to You, O Most Generous. I am the one who loved guests as Your Messenger loved them, and You illuminated for me the path of generosity. Glory be to You as many times as I have honored guests, glory be to You as much as I have fed, and glory be to You to the weight of my love."

O Lord of Benevolence, O You who granted me the honor of closeness to Your Prophet, make me in my glorification like a flowing river, repeating: ‘Glory be to God, the Great,’ and by it, may I attain Your pleasure and the pleasure of Your beloved.

The Prayer of Lady Juwayriyah bint Al-Harith - The Patient Glorifier

The one who glorified, and God freed her people because of it: O God, O Lord of glorification and emancipation, I am Juwayriyah, through whom You freed her people. I raise my voice to You from the sanctuary of remembrance: "My Lord, O You who honored me by marriage to Your beloved Muhammad ﷺ, glory be to You. You are the one who made me a glorifier, and by it You freed my people, so make me in Your Gardens a rememberer of Your name, glorifying You with every glorification I have uttered. Glory be to You, O God. Glory be to You, O Bestower. I am the one who glorified, and You illuminated for me the path of emancipation. Glory be to You as many times as I have glorified, glory be to You as much as I have remembered, and glory be to You to the weight of my love. O Lord of Pardon, O You who granted me the honor of closeness to Your Messenger, make me in my glorification like a chirping bird, repeating: ‘Glory be to God and with His praise,’ and by it, may I attain the emancipation of my neck and the pleasure of Your Prophet.”

The Prayer of Lady Umm Habiba bint Abi Sufyan - The Patient Believer

The one who migrated and was patient in separation: O God, O Lord of patience and faith, I am Umm Habiba, who migrated for Your sake. I raise my prayer to You from the sanctuary of patience: "My

Lord, O You who honored me by marriage to Your beloved ﷺ, glory be to You. You are the one who made me patient in the separation from my family, a believer in the call of Your Messenger, so make me in Your Gardens a migrator to You, glorifying You with every tear I have shed. Glory be to You, O God. Glory be to You, O Self-Sufficient. I am the one who left my people for the love of Your Messenger, and You illuminated for me the path of migration. Glory be to You as many times as I have been patient, glory be to You as much as I have believed, and glory be to You to the weight of my love. O Lord of Victory, O You who granted me the honor of closeness to Your Prophet, make me in my glorification like a firm mountain, repeating: ‘There is no god but God,’ and by it, may I attain Your pleasure and the pleasure of Your beloved.”

The Prayer of Lady Maymunah bint Al-Harith - The Devout Worshipper

The one who loved God and His Messenger and was devoted to them: O God, O Lord of worship and devotion, I am Maymunah, who loved Your Messenger and lived for him. I raise my voice to You from the sanctuary of humility: "My Lord, O You who honored me by marriage to Your beloved Muhammad ﷺ, glory be to You. You are the one who made me devoted to You, a worshipper in the house of Your Prophet, so make me in Your Gardens a prostrator to You, glorifying You with every prostration I have made. Glory be to You, O God. Glory be to You, O Holy. I am the one who loved Your Messenger with a pure love, and You illuminated for me the path of devotion. Glory be to You as many times as I have worshipped, glory be to You as much as I have devoted myself, and glory be to You to the weight of my love. O Lord of Majesty, O You who granted me the honor of closeness to Your Prophet, make me in my glorification like a pure breeze, repeating: ‘God is the Greatest, the Great,’ and by it, may I attain Your pleasure and the pleasure of Your beloved."

Chapter Three: Prayers of the Noble Companions

The great companions, may God be pleased with them, that chosen elite of God's servants, used to raise their hands in supplication to the heavens, devoutly turning to their Lord with hearts full of faith and humility. They were led by the Prophet Muhammad ﷺ, the mercy sent to all, the intercessor for the nation before God, Majestic is He. Each of them, overflowing with the qualities God honored him with, would commune with his Creator with a truthful tongue and a spirit of submission, seeking help from the Most Merciful with what he possessed of love and obedience.

The Prayer of Abu Bakr Al-Siddiq - The Truthful Companion of the Prophet

The one who believed in him and was his companion in the cave: "O God, O Lord of truthfulness and loyalty, I am Abu Bakr, the Truthful One, the first of men to believe in You, whom Your Prophet chose to be his companion in the cave. I raise my voice to You from the sanctuary of faith. My Lord, O You who honored me with the companionship of Your beloved Muhammad ﷺ, glory be to You. You are the one who made me the first to affirm his call, so I was with him in the cave, protecting him with my own self. So, make me in Your Gardens close to him, glorifying You with every breath I have taken in his love. Glory be to You, O God. Glory be to You, O Most Merciful. I am the one who said, 'You have spoken the truth, O Messenger of God,' and You illuminated for me the path of certainty. Glory be to You as many times as I have affirmed, glory be to You as much as I have believed, and glory be to You to the weight of my love. O Lord of Glory, O You who saved me and Your Prophet from the plot of the disbelievers, make me in my glorification like a firm mountain, repeating: ‘There is no god but God,’ and by it, may I attain the honor of the first companionship.”

The Prayer of Umar ibn Al-Khattab - The One Known for Justice

The one by whom God honored Islam: "O God, O Lord of justice and strength, I am Umar, Al-Faruq, by whom You honored Islam. I raise my prayer to You from the sanctuary of glory. My Lord, O You who honored me with the companionship of Your beloved Muhammad ﷺ, glory be to You. You are the one who guided me, so I honored Your religion and made me a sword against Your enemies, so make me in Your Gardens a supporter of the truth, glorifying You with every step I have walked in Your obedience. Glory be to You, O God. Glory be to You, O Almighty. I am the one whose heart You opened to faith, and You illuminated for me the path of guidance. Glory be to You as many times as I have supported, glory be to You as much as I have judged with justice, and glory be to You to the weight of my love. O Lord of Strength, O You who honored me with Your Messenger, make me in my glorification like a strong wind, repeating: 'God is the Greatest, the Great,' and by it, may I attain Your pleasure and the pleasure of Your Prophet."

The Prayer of Uthman ibn Affan - The Possessor of Two Lights

The one who bought Paradise twice: "O God, O Lord of generosity and light, I am Uthman, the Possessor of Two Lights, who spent in Your cause. I raise my voice to You from the sanctuary of generosity. My Lord, O You who honored me with the companionship of Your beloved Muhammad ﷺ, glory be to You. You are the one who made me spend my wealth to support Your religion, so I bought Paradise twice, so make me in Your Gardens shining with Your light, glorifying You with every dirham I have spent. Glory be to You, O God. Glory be to You, O Self-Sufficient. I am the one whom You joined with two of the daughters of Your Prophet, and You illuminated for me the path of generosity. Glory be to You as many times as I have spent, glory be to You as much as I have given, and glory be to You to the weight of my love. O Lord of Mercy, O You who honored me with Your Book, make me in my glorification like the deep sea, repeating: 'Praise be to God, Lord of the worlds,' and by it, may I attain two lights in Your Paradise."

The Prayer of Talha ibn Ubayd Allah - The Living Martyr

The one who protected the Prophet with his body at Uhud: "O God, O Lord of the martyrs and the living, I am Talha, who protected Your Prophet with his body. I raise my voice to You from the sanctuary of sacrifice. My Lord, O You who honored me with the companionship of Your beloved ﷺ, glory be to You. You are the one who made me a shield for him at Uhud, so I took the arrows for him, so make me in Your Gardens a living martyr with You, glorifying You with every arrow I endured. Glory be to You, O God. Glory be to You, O Sustainer. I am the one whom Your Messenger called out: 'Talha from Paradise,' and You illuminated for me the path of good tidings. Glory be to You as many times as I have sacrificed, glory be to You as much as I have loved, and glory be to You to the weight of what I have attained. O Lord of Mercy, O You who honored me with the good tidings of Your Prophet, make me in my glorification like a soaring bird, repeating: 'Glory be to God and with His praise,' and by it, may I attain the honor of martyrdom with Your beloved."

The Prayer of Al-Zubayr ibn Al-Awwam - The Disciple of the Messenger

The one who was a sword for the Prophet in battles: "O God, O Lord of victory and courage, I am Al-Zubayr, the disciple of Your Messenger. I raise my prayer to You from the sanctuary of victory. My Lord, O You who honored me with the companionship of Your beloved Muhammad ﷺ, glory be to You. You are the one who made me his disciple, fighting in Your cause, so make me in Your Gardens a supporter of Your truth, glorifying You with every sword I have unsheathed. Glory be to You, O God.

Glory be to You, O Helper. I am the one whom Your Messenger called: ‘My disciple,’ and You illuminated for me the path of sacrifice. Glory be to You as many times as I have fought, glory be to You as much as I have supported, and glory be to You to the weight of my love. O Lord of Strength, O You who honored me with the companionship of Your Prophet, make me in my glorification like a preying falcon, repeating: ‘God is the Greatest, the Great,’ and by it, may I attain the honor of being a disciple with Your beloved.”

The Prayer of Saad ibn Abi Waqqas - The Conqueror of Iraq

The one who was the first to shoot an arrow in the cause of God: "O God, O Lord of conquest and victory, I am Saad, the conqueror of Iraq. I raise my voice to You from the sanctuary of Jihad. My Lord, O You who honored me with the companionship of Your beloved ﷺ, glory be to You. You are the one who made me the first to shoot an arrow in Your cause, and by it, You conquered Iraq, so make me in Your Gardens a struggler in Your cause, glorifying You with every arrow I have shot. Glory be to You, O God. Glory be to You, O Opener. I am the one whom Your Messenger called: ‘Shoot, Saad,’ and You illuminated for me the path of victory. Glory be to You as many times as I have shot, glory be to You as much as I have conquered, and glory be to You to the weight of my love. O Lord of Glory, O You who honored me with the companionship of Your Prophet, make me in my glorification like a sent wind, repeating: ‘There is no god but God,’ and by it, may I attain the honor of conquest with Your beloved.”

The Prayer of Abu Ubaydah ibn Al-Jarrah - The Trustee of the Nation

The one who was a trustee and a leader of the Muslim army: "O God, O Lord of trustworthiness and strength, I am Abu Ubaydah, the trustee of this nation. I raise my prayer to You from the sanctuary of trust. My Lord, O You who honored me with the companionship of Your beloved ﷺ, glory be to You. You are the one who made me a trustee over his nation and a leader of his army, so make me in Your Gardens a bearer of Your trust, glorifying You with every banner I have raised. Glory be to You, O God. Glory be to You, O Trustee. I am the one whom Your Messenger called: ‘The trustee of the nation,’ and You illuminated for me the path of truthfulness. Glory be to You as many times as I have carried, glory be to You as much as I have led, and glory be to You to the weight of my love. O Lord of Protection, O You who honored me with the companionship of Your Prophet, make me in my glorification like a guiding light, repeating: ‘Glory be to God, the Great,’ and by it, may I attain the honor of trustworthiness with Your beloved.”

The Prayer of Abdur-Rahman ibn Awf - The Believing Merchant

The one who spent his wealth in the cause of God and supported Islam: "O God, O Lord of provision and generosity, I am Abdur-Rahman ibn Awf, the believing merchant, who spent in Your cause. I raise my voice to You from the sanctuary of giving. My Lord, O You who honored me with the companionship of Your beloved Muhammad ﷺ, glory be to You. You are the one who made me spend my wealth to support Your religion, so I was a merchant on earth and a buyer of Paradise, so make me in Your Gardens a spender in Your cause, glorifying You with every dirham I have given. Glory be to You, O God. Glory be to You, O Provider. I am the one who migrated and spent, and You illuminated for me the path of giving. Glory be to You as many times as I have given, glory be to You as much as I have supported, and glory be to You to the weight of my love. O Lord of Generosity, O You who honored me with the good tidings of Your Messenger, make me in my glorification like a flowing river,

repeating: ‘Praise be to God, Lord of the worlds,’ and by it, may I attain the honor of spending with Your beloved.”

The Prayer of Abu Dharr Al-Ghifari - The Truthful Ascetic

The one who loved asceticism and rejected the world: "O God, O Lord of asceticism and truthfulness, I am Abu Dharr, the truthful ascetic, who preferred Your Messenger over the world. I raise my prayer to You from the sanctuary of piety. My Lord, O You who honored me with the companionship of Your beloved Muhammad ﷺ, glory be to You. You are the one who made me an ascetic regarding the pleasures of the world, living for the love of Your Messenger, so make me in Your Gardens a devout worshipper to You, glorifying You with every adornment I have rejected. Glory be to You, O God. Glory be to You, O Self-Sufficient. I am the one to whom Your Messenger said: ‘O Abu Dharr, you have loved solitude in the cause of God,’ and You illuminated for me the path of asceticism. Glory be to You as many times as I have left, glory be to You as much as I have been truthful, and glory be to You to the weight of my love. O Lord of Contentment, O You who honored me with the companionship of Your Prophet, make me in my glorification like a pure breeze, repeating: ‘There is no god but God,’ and by it, may I attain the honor of asceticism with Your beloved.”

The Prayer of Bilal ibn Rabah - The Muezzin of the Messenger

The one who was patient in torture and called out for monotheism: "O God, O Lord of patience and the call, I am Bilal, the muezzin of Your Messenger, who was patient in Your cause. I raise my voice to You from the sanctuary of the call to prayer. My Lord, O You who honored me with the companionship of Your beloved Muhammad ﷺ, glory be to You. You are the one who made me be tortured in Your cause, so I called out: ‘One, One,’ so make me in Your Gardens a muezzin for Your name, glorifying You with every cry I have uttered. Glory be to You, O God. Glory be to You, O Strong. I am the one whom You raised from slavery to the honor of the call to prayer, and You illuminated for me the path of freedom. Glory be to You as many times as I have called, glory be to You as much as I have been patient, and glory be to You to the weight of my love. O Lord of Glory, O You who honored me with my voice in the house of Your Prophet, make me in my glorification like a resounding bell, repeating: ‘God is the Greatest, the Great,’ and by it, may I attain the honor of the call to prayer with Your beloved.”

The Prayer of Abdullah ibn Masud - The Guardian of the Quran

The one who was the first to recite the Quran audibly before the disbelievers: "O God, O Lord of the Quran and remembrance, I am Abdullah ibn Masud, the guardian of Your Book. I raise my voice to You from the sanctuary of recitation. My Lord, O You who honored me with the companionship of Your beloved Muhammad ﷺ, glory be to You. You are the one who made me the first to recite the Quran audibly before the disbelievers, so make me in Your Gardens a reciter of Your words, glorifying You with every verse I have spoken. Glory be to You, O God. Glory be to You, O All-Knowing. I am the one whom Your Messenger taught Your Book, and You illuminated for me the path of memorization. Glory be to You as many times as I have recited, glory be to You as much as I have memorized, and glory be to You to the weight of my love. O Lord of Guidance, O You who honored me with the companionship of Your Prophet, make me in my glorification like a flowing river, repeating: ‘Glory be to God and with His praise,’ and by it, may I attain the honor of recitation with Your beloved.”

The Prayer of Zayd ibn Haritha - The Beloved of the Prophet

The one who preferred the Prophet over his family and became his adopted son: "O God, O Lord of love and closeness, I am Zayd ibn Haritha, the beloved of Your Messenger, whom I preferred over my family. I raise my voice to You from the sanctuary of love. My Lord, O You who honored me with the companionship of Your beloved Muhammad ﷺ, glory be to You. You are the one who made me love him with a great love, so I preferred him over my father and my uncle, and I was a son to him in this world, so make me in Your Gardens close to him, glorifying You with every tear I have shed in longing for him. Glory be to You, O God. Glory be to You, O Most Merciful. I am the one whom Your Messenger called: ‘Zayd is our beloved,’ and You illuminated for me the path of love. Glory be to You as many times as I have loved, glory be to You as much as I have preferred, and glory be to You to the weight of what I have attained. O Lord of Affection, O You who honored me with the kinship of Your Prophet, make me in my glorification like a radiant light, repeating: ‘There is no god but God,’ and by it, may I attain the honor of love with Your beloved.”

The Prayer of Salman the Persian - The Seeker of Truth

The one who left his religion and land in search of the Messenger of God: "O God, O Lord of truth and guidance, I am Salman the Persian, the seeker of the light of Your Messenger. I raise my prayer to You from the sanctuary of seeking. My Lord, O You who honored me with the companionship of Your beloved Muhammad ﷺ, glory be to You. You are the one who guided me from the land of Persia, so I left my religion and my family in search of the truth, and I found it in Your Messenger, so make me in Your Gardens a follower of his light, glorifying You with every step I have walked toward him. Glory be to You, O God. Glory be to You, O Guide. I am the one whom Your Messenger called: ‘Salman is one of us, the People of the House,’ and You illuminated for me the path of acceptance. Glory be to You as many times as I have sought, glory be to You as much as I have found, and glory be to You to the weight of my love. O Lord of Grace, O You who honored me with the companionship of Your Prophet, make me in my glorification like a guiding star, repeating: ‘Praise be to God, Lord of the worlds,’ and by it, may I attain the honor of belonging to Your beloved.”

The Prayer of Hudhayfah ibn Al-Yaman - The Keeper of the Prophet's Secret

The one who knew the hypocrites and kept the secret of the Messenger of God: "O God, O Lord of knowledge and secrets, I am Hudhayfah ibn Al-Yaman, the keeper of the secret of Your Messenger. I raise my voice to You from the sanctuary of trust. My Lord, O You who honored me with the companionship of Your beloved Muhammad ﷺ, glory be to You. You are the one who made me a keeper of his secret, so I knew the hypocrites by his command, so make me in Your Gardens a bearer of Your trust, glorifying You with every word I have kept from him. Glory be to You, O God. Glory be to You, O All-Knowing. I am the one to whom Your Messenger entrusted the secret of the temptations, and You illuminated for me the path of insight. Glory be to You as many times as I have known, glory be to You as much as I have kept, and glory be to You to the weight of my love. O Lord of Wisdom, O You who honored me with the trust of Your Prophet, make me in my glorification like a shining lamp, repeating: ‘Glory be to God, the Great,’ and by it, may I attain the honor of secrets with Your beloved.”

Chapter Five
The Book of the Psalms of the Ahl al-Bayt
(The Luminous Hymns)

In the name of God, the Most Gracious, the Most Merciful. ﴿Say, "I ask of you no reward for it except the affection for my kin." And whoever earns a good deed, We will increase for him therein a good thing. Indeed, God is Forgiving and Appreciative. ﴾Praise be to God who placed in the family of His Prophet lanterns of guidance and showered upon their hearts the lights of His love. So they became like shining stars in the sky of piety, and sweet rivers on the earth of worship, illuminating for the seekers the paths of certainty and quenching the thirst of lovers with springs of wisdom and purification.

And prayers and peace be upon the Master of the Messengers, the Seal of the Prophets, Muhammad ﷺ, who was like the radiant sun, and upon his purified kin, the moons of righteousness and the lanterns of faith. They were like rain on barren land, reviving hearts, and like a lamp in the night of misguidance, enlightening minds.

In the sanctuary of the Prophet's noble family, where souls bloom like flowers to the tunes of glorification and spirits dance in the breezes of divine closeness, the Ahl al-Bayt stand out as luminous springs overflowing with knowledge and piety, and as sanctuaries of love that embrace the heavens with breaths of supplication and remembrance. They are the People of the House whom God has purified from all defilement and singled out with an affection that He commanded in His Glorious Book. Thus, they were like the ship that those who embarked on it were saved, and the stars by which the lost were guided in the dark night of ignorance, as the Prophet ﷺ said, "The likeness of my household among you is that of Noah's ark; whoever boards it is saved, and whoever stays behind is drowned."

The Ahl al-Bayt are the Prophet's sons, daughters, and grandchildren, from the blessed lineage of Fatimah al-Zahra and Ali ibn Abi Talib, may peace be upon them both. Their noble lineage extended through the generations, so they were like fruitful branches from the pure tree of prophecy, carrying in their hearts an unceasing divine love and in their souls a piety that purifies and sanctifies the self. They were not merely a noble lineage but a living methodology of worship and asceticism, a high school of knowledge and morals, teaching the Ummah how to melt the heart in the love of God, how the soul can embrace the sky of piety, and how to abandon the world with asceticism to attain the pleasure of the hereafter.

Their methodology was the Prophet's ﷺ methodology, in word and deed. As he said about them, "My household are a source of security for my Ummah." They guided the Ummah to monotheism with knowledge, to piety with deeds, and to asceticism with example. They would stand in their sanctuaries like rooted trees, raising their hands to the sky as if embracing the divine light, and communing with their Lord with voices that were like hymns delighting the angels and melting the hardness of hearts. They lived in the world as strangers, seeking from it only that which would bring them closer to God, and they were like stars in the sky of faith, illuminating for lovers the path of worship and purification.

Their piety was not mere words to be said but a way of life. They would spend their nights in prayer until their humble breaths could be heard, and they would spend their wealth in the cause of God until they became like a stranger who owns nothing but a heart melted in the love of his Lord. They would say, as was narrated in their great heritage, "The world is a meager provision, and the hereafter is better and more enduring." And they taught the Ummah that worship is not just movements, but it is a heart that beats with longing, a soul that melts in humility, and a self that abstains from the world to attain the pleasure of God.

Among them was one who was a sea of wisdom, another who was an ascetic embracing poverty willingly, another who was a rebel for the sake of truth and would not accept humiliation, and another who was a worshiper reviving the nights with groans of supplication. They were like lights that never go out, illuminating for the Ummah the path to salvation and guiding it to God with their words, deeds, and excellent example. The Prophet ﷺ said about them, “My household are like the stars; by whichever of them you are guided, you will be guided.” So they were the highest example in worship, asceticism, and piety.

Indeed, the Ahl al-Bayt were not merely individuals in a bygone history but a living methodology that teaches us how to worship God with humble hearts, how to be ascetic in the world with yearning souls, and how to fear Him with conscious minds and righteous deeds. They would commune with their Lord as if they saw Him and lived in the world as if they owned nothing of it except that which brought them closer to Him. Thus, they were as God Almighty said: ﴿Men whom neither commerce nor sale distracts from the remembrance of God.﴾ Let's delve into their fragrant biographies and listen to their spiritual invocations and devotions, to see how they were lanterns of guidance, springs of love, and lights that illuminate for us the path to the hereafter!

Divine love is the essence of religion, the secret of existence, and the key to closeness to God. The Prophet ﷺ said, “Whoever loves to meet God, God loves to meet him.” And in the sacred hadith, God said, “If I love a servant, I am his hearing with which he hears, and his sight with which he sees.” The family of Muhammad are a model of divine love. They lived for God, were devoted to Him, and made the world a bridge to the hereafter. Lady Fatimah al-Zahra, may God be pleased with her, prostrated until her feet swelled up like her father’s, and she used to say, “How sweet is the remembrance of God!” And Ali ibn Abi Talib, may God be pleased with him, said, “O my God, it is enough honor for me to be Your servant.” And Hussein, may God be pleased with him, sacrificed himself in the cause of God, saying, “If this pleases You, then take until You are pleased!”

This chapter is an introduction to understanding how divine love was embodied in their lives, to be a beacon for us on our journey to God. They are the ones about whom the Prophet ﷺ said, “The likeness of my household among you is that of Noah's ark; whoever boards it is saved.”

O family of the pure Prophethood, O beacons of flowing mercy, O pure lineage that extends through generations, O necklace of glittering jewels in the sky of creation, O you who inherited the light of the Chosen One ﷺ, so you became suns blazing in the darkness of time.

O Fatimah al-Zahra… O soul of prophethood implanted in the gardens of purity, O pearl descended from the sky of eternity, O mother of her father, O blooming flower of Paradise, O mother of Hasan and Hussein, O lady of women in the abode of transience and permanence, how your heart writhed with grief when you saw the Chosen One dying, and how you endured the impact of calamities after the departure of your father, your husband, and the light?

O Fatimah… O lady of light when the earth darkened, O one with the raised head in the abode of eternity, O one for whom the angels wept and the souls mourned in eternity, how you used to whisper in your prostration: “O Lord… forgive the people who oppressed us, O Lord… forgive them, for they do not know.”

O Ali… O victorious lion of God, O sword of truth that does not relent, O gate of the city of knowledge and wisdom, O one who was sent to uphold the word of truth, how your heart was shaken when the

Ummah closed your door and shut its eyes to your light, while you were the one designated as the guardian?

O Ali… O divider of Paradise and Hell, O bearer of the banner in the abode of permanence, O one who tore the veils of oppression with your sword, O one who saw the secrets between the sky and the earth, how you used to melt in prostration until they thought you were a lifeless body, and you would whisper with the tongue of devotion: "My God… it is enough glory for me to be Your servant, and it is enough honor for me that You are my Lord."

O Hasan… O generous one of the noble family and the great peacemaker, O one who ascended the station of patience and sacrifice, O one whose blood was kneaded with gentleness and tolerance, how your heart bled in pain when you saw discord blaze like fire in the Ummah? How you extinguished the fire of sedition with the water of forgiveness and pardon, while you knew what lay behind the hill?

O Hasan… O light of truce in the night of sedition, O one who carried the legacy of prophethood and carried the wound of the caliphate, O one who was left alone on the battlefield of patience, how you used to repeat in your solitude: "O God, make me one of those who recites Your verses to You and does not seek exaltation or corruption on earth."

O Hussein… O master of the martyrs, O light of Karbala, O torch of truth in the darkness of injustice, O one who ascended to the field of sacrifice with your family, O one who stretched out your hands to the sky as you watered the earth with your blood, how your heart blazed with love for God as you called out: "If the religion of Muhammad cannot be straightened except by my killing, then O swords, take me."

O Hussein, O flowing tear of Zahra, O chest of the Chosen One laid on the sand, O one who raised his head to the sky and said: O God, I have left creation behind me, and I have chosen You alone as my Guardian and Beloved.

O Zaynab… O lady of the Talibids, O eloquent tongue of Karbala, O beating heart of Hussein after his departure, O one who stood in the council of tyrants delivering a speech of dignity and pride, how your tears pierced the veils of the heavens as you called out: "I saw nothing but beauty, I saw nothing but light. My Lord, preserve for us this sacred legacy."

O Zayn al-Abidin… O descendant of sorrow and light, O Ali ibn Hussein… O prostrator of the night in the sanctuary of lament, O weeping of patience before the hands of the Most Merciful, O one whom the nights folded like a prayer rug soaked with tears, O one whose sighs ascended like melodies to the Lote-Tree of the Utmost Boundary, how you used to pillow your head on the earth and place your hand on your chest, saying: "My God… this night has passed, and this heart has burned, and this soul has perished in Your remembrance, so be gentle with me, O Most Generous, and have mercy on my weakness, O Most Merciful."

O Zayn al-Abidin… O one who carried the sorrow of Hussein in your chest, O one who witnessed Karbala with your own eyes, O one who saw Zainab weeping and the children moaning, how you used to suppress your anguish and drape yourself with the cloak of patience and steadfastness? How you used to wrap yourself in the cloak of the night and weep under the dome of the sky, and the stars would whisper to you: "Be patient, O son of Hussein, for your Lord has reserved for you a station that no one else will reach."

O Muhammad al-Baqir… O splitter of knowledge and revealer of secrets, O splitter of knowledge from the depths of wisdom, O one who split with the creaking of your pen the dams of ignorance and the

valleys of heedlessness, O one who unearthed the treasures of knowledge from the dust of ancient remembrance, how you taught people the language of the soul while they were asleep in the well of heedlessness?

O splitter of knowledge… O one who extracted from letters their secrets and from words their light, O one who unearthed the buried treasures of wisdom from the depths of books, O one who raised the status of The knowing ones, how you used to teach souls the secrets of eternity, as if you were reciting to them from a book inscribed in the Lote-Tree of the Hidden Secret?

O Jaafar al-Sadiq… O heart of wisdom and bridge of Knowledge, O truthful of promise and covenant, O one who planted the seeds of divine sciences in the souls of your students, O one who opened the doors of truths wide open, O one who taught chemistry, medicine, and the science of secrets, while you sat in the council of the poor, how your heart wandered between the sky of truth and the earth of transience?

O Jaafar al-Sadiq… O one who combined the science of the cosmos and the secret of the kingdom, O one who spoke the secrets of numbers and letters, how you saw the cosmos as a mirror breaking in your eyes? How you saw the inner in the outer and the outer in the inner, and you read the book of God without letters or pages?

O Musa al-Kazim… O prisoner of patience and self-restraint, O Musa… O one shackled in the chains of tyranny, O soul in prison that shines like the moon, O one who carried in your hands the sword of patience and the spear of self-restraint, O one who saw the world as a cage and the soul as a wing fluttering in the highest horizon, how you used to recite the remembrances in the darkness of the cell?

O Kazim… O flowing river of mercy, O one whose tears melted the iron locks, O one whose jailer used to cry when he heard your prayers: "My God, all doors have been closed except Your door, all paths have become narrow for me except Your path, the world has become black except with the light of Your face."

O Ali al-Rida… O stranger of strangers, O Rida of God on His earth, O one who was banished from your home and told: "We have appointed you as the successor," but you saw in the kingdom nothing but a mirage and in the palace nothing but a golden cage, how you saw the world as trivial and the hereafter as everything?

O stranger of Tus… O one who lived in a land that did not know you, O one who called out: "My Lord… this heart of mine has been exhausted by separation, and it has been worn out by injustice, so take me to You. If relief is in death, then honor me with Your meeting, O Most Generous."

O Muhammad al-Jawad… O one who immortalized glory at a young age, O young man of glory in the prime of life, O one who plucked the fruits of wisdom while you were a branch that had not yet fully ripened, O one who drank the cup of authority from the springs of esoteric knowledge, how you endured the sedition of the hypocrites and the small-hearted?

O Jawad of generosity… O one whose face was a light in the darkness of hearts, how you used to distribute generosity while your hand was tied by the chains of treachery?

O family of Muhammad… O suns of light in the night of darkness, O procession of purity extending through time, O you who taught us how to be patient, O you who taught us how battles are fought with swords and hearts, O you who were and still are lights whose glow never fades, O you who taught the world that blood writes what pens cannot, and that truth is not buried even if bodies are buried.

Teach us how to ascend to the stations of contentment, how to wear the cloak of patience and majesty, how to extinguish the fire of sedition with the light of certainty, and how to live with our hearts attached to the Throne of the Most Gracious, just as your hearts were.

O Imams of the pure family… O light of God on His earth, O bearers of the secret of prophethood, O generation after generation of light upon light, O you who walked in the footsteps of your grandfather Muhammad ﷺ, O you who opened for us the doors of wisdom and knowledge, O you who taught us that truth remains no matter how much tyranny increases, and that light remains no matter how intense the darkness becomes.

O Imams of light… O you whose hearts were inhabited by the secret of majesty, O you who carried the secret of authority in your chests, how did you feel when you stood before God, your hearts wrapped in light, and your souls fluttering in the divine presence, and you would whisper: "My God… make us among those who prostrate in the sanctuary of love, and make us among those who stand at Your door, and forgive us and our followers on a day when neither wealth nor sons will benefit, except for one who comes to God with a sound heart."

O family of the House… O blessed plant of prophethood, O you in whom the secrets of God were deposited, O you who carried the trust of guidance and authority, teach us how to pray as you prayed, how to weep as you wept, how to resist tyranny with the forehead of contentment, how to raise our heads before the tyrants and say: My Lord, if this pleases You, then take until You are pleased.

Chapter One: Prayers and Devotions of the People of the House

In a still, eternal night, and at a pre-dawn full of the breaths of the worshippers, where souls commune with their Lord and glorifications drift between the heavens and the Throne, I stood listening to the echoes of the pure Imams. Each one of them communed with God, melted in His hands, and called out in the sanctuary of divine love. Some prostrated until their foreheads merged with the earth, some wept until their tears washed their hearts, and some communed until their glorification was heard between the celestial spheres!

Come with me, let us draw with our souls the moment of their standing in the presence of Majesty, and let us hear their private supplications that have become a light for anyone who wishes to walk the path of The knowing ones.

The Beginning

In the house of prophethood, where divine lights twinkled in every corner, the atmosphere was filled with the sanctity of revelation and the transparency of the soul. The Prophet ﷺ sat on his prayer rug, his eyes shining with the meanings of celestial wisdom, while Khadijah, the pure and faithful, sat close to him, watching with her heart's eye the light of revelation that was flowing. Zaynab, Umm Kulthum, Ruqayyah, and Fatimah were all sitting around the Prophet ﷺ, each one of them watching with contemplation and attention how the revelation descended upon their father's heart.

The Prophet raised his pure hands to the sky, as if they were signs from God Himself, and began to mention God's Most Beautiful Names, one after another, with all love and reverence. Meanwhile, Khadijah watched tenderly, smiling and whispering to some of the girls: "These are His names. They are what introduce us to God. He is the One, the Unique, who has no partner. He is the Most Gracious, the Most Merciful, by whom we have been shown mercy. And He is the King in whose hand is the dominion of everything."

At that moment, the Prophet ﷺ began to explain to his children, with the eye of a compassionate father and the sent Messenger, the meaning of monotheism: "O my daughters, my beloved ones, God is one and has no partner. He is the Creator of the heavens and the earth, and He is the one who provides for us everything. Do not ask except from Him, and do not seek help except from Him. He is the Provider, the Most Gracious, and He is the one whose blessings do not end and whose bounties do not run out. He is the one who said in His book: 'Allah - there is no god but He, the Ever-Living, the Sustainer of all existence.' So, God is the First, who has no beginning, and He is the Last, who has no end. And He is the Apparent whom we cannot see with our eyes, but we feel His love and mercy in every moment of our lives."

Zaynab looked with eyes full of humility and asked: "O father, how can we love Him with this great love?" The Prophet ﷺ replied gently and with affection: "Love Him with your hearts, love Him by your monotheism for Him, love Him by your belief that there is no god but Him, and that in every action, every word, every prayer, you return to Him alone."

Then the Prophet ﷺ moved on to talk about His Most Beautiful Names, each one individually, and he explained how these names embodied different aspects of God's glory. Fatimah sat next to him, her head lowered in modesty, and repeated in a quiet voice, "O God, O Most Gracious, O Most Merciful, O King, O Most Holy, O Giver of Peace." Then he said: "This is your path, my daughters, the path of monotheism and faith. Do not be impatient in the face of tribulations, and do not distance yourselves from God in times of ease and hardship, for He is the best Guardian and the best Helper."

At that moment, each of them felt a flood of comfort. This divine knowledge in their chests was establishing something great that could only be endured in the house of prophethood, where the lights of monotheism are manifested and the seeds of faith are rooted in the hearts of children, which would grow with them throughout their lives. It was a unique scene, where pure souls gathered around the Prophet ﷺ for him to teach them and provide them with the meanings of monotheism, so they could be the bearers of this knowledge and the messengers of this message to the entire world, and he guided them to the path of truth and light.

On that day, Khadijah, may God be pleased with her, was sitting close to the Prophet ﷺ, her gaze filled with love and interest. The atmosphere was calm, and the Prophet ﷺ smiled gently at her, and her heart felt that question she had always wanted to know. So she gently turned to him and said: "O Prophet of God, how do you feel when the revelation descends upon you? We see you as you are in our daily lives, but when you begin to receive the revelation, you seem different from how we see you on ordinary days. Tell me, what happens to you in those moments?"

The Prophet ﷺ replied in a tender tone, his voice overflowing with the wisdom of the revelation that overwhelmed his heart whenever the revelation descended upon him: "O Khadijah, the revelation does not descend upon me in the way people see it in its apparent form, rather it is a feeling that fills my heart and my being. Sometimes, the angel Gabriel comes in a human form, and he comes with me in our gathering, and my eyes see him only in the form of a man, but he is not like the rest of humanity, for he would come at times when my heart would be covered with a great light, and my body would tremble from the intensity of those moments. And sometimes, the revelation descends into my chest without me seeing him, so the words of God Almighty come to me without me seeing a person, but I hear the voice clearly as if a heart from the heart of the sky was descending upon me."

Then the Prophet ﷺ continued, closing his eyes for a moment, as if recalling those great moments: "Sometimes it happens that the revelation descends upon me in the form of a bright lightning flash, so

my sight is veiled and I see nothing, and that trembling occurs in my body to the point that it becomes difficult for me to move, as if my body has become filled with a heavy burden. Then after that, this revelation descends upon my heart with something that the tongue is unable to describe, and I carry the message of the Lord of the worlds and emerge from it with a knowledge that humans cannot comprehend." Khadijah looked at him thoughtfully, and her heart felt a great moment of understanding and transparency. She understood that the revelation was not an ordinary matter, but a great secret that only God and His Messenger knew about. Then she said, and her heart felt at ease: "O Muhammad, I see something strange in your face, and a deep peace in your heart, even if you are in those moments suffering or feeling the burden of the revelation, but I know that this is from God's great favor upon you."

The Prophet ﷺ replied, gently patting her pure hand: "It is as you said, O Khadijah, it is a great burden, but God Almighty lightens it for me, and He guides my heart to complete my message, and the more that revelation increases, the more God's love increases in my heart, and the more my commitment to His message increases." Then the Prophet ﷺ sighed in relief, adding: "The revelation, O Khadijah, is not just words that descend upon my tongue, but it is a life full of responsibility, with the realization that God has chosen me and sent me with His message, so I can only be under this great burden with all the hardship and challenges that come with it, but it is also a great honor that cannot be measured."

Khadijah took the hand of the Prophet ﷺ and her heart was filled with peace. She was certain of the greatness of this mission he was carrying and the greatness of the message God had entrusted him with, and she said with affection: "O Messenger of God, I am with you, I will remain with you in every moment, and I will be patient and seek reward, and I will not abandon you no matter what." This conversation between the Prophet ﷺ and Khadijah, may God be pleased with her, was filled with wisdom and love, as Khadijah was the first to understand the depth of the suffering the Prophet ﷺ was going through because of the revelation, but she always comforted and supported him, and made him steadfast in a great mission that had begun to change the face of the earth forever.

And now, let's draw from the hymns of devotion and prayer from the house of prophethood.

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1. Zaynab, Daughter of the Messenger of God ﷺ

The daughter of the Chosen One, the heart of her father, and the lady of patience and certainty, Zaynab the pure and chaste, who carried the light of prophethood in her soul, and her father ﷺ bequeathed to her the station of prayer and humility. So when she stood before her Lord, her communion was illuminated by the tears of sincerity, and her words shone with the lights of piety.

- When the night fell, and the sounds subsided, and the lights dimmed, Zaynab would retreat into her sanctuary, raising her hands to the sky, and whispering with a humility beyond all humility: "My God… You are my Lord and the Lord of everything, my Master and my Protector. I have no refuge except in You, and no helper except You. You are sufficient for me, and how excellent a Trustee. You are the one who, if I call upon You, You answer; if I seek Your help, You help; and if I rely on You, You suffice me. O God, I am Your weak servant, the daughter of Your servant and Prophet. I ask You by Your Face, by which the heavens and the earth were illuminated, to fill my heart with Your light, wash away my worries with Your mercy, and make me firm on Your straight path."
- And when tribulation befell her and distress intensified, she would turn to her Lord, saying: "O Lord of the downtrodden, and O refuge of the desperate, You are my sufficiency when the earth becomes narrow for me, and You are my support when people fail me. O God, You know my

weakness, and You know what is in my heart, so be a help and a support for me, strengthen me with Your light, support me with Your mercy, and make me firm in Your love and the love of Your Prophet ﷺ."

- She would pray in moments of loss, on the day she bid farewell to her mother Khadijah, whispering with a tearful eye and a peaceful heart: "O God, to You I complain of my grief and sorrow, and You are the Most Merciful of the merciful. O You who have gathered hearts in the love of Your Prophet, gather my heart upon patience and contentment, and grant me the resolve of the people of certainty, so I do not become impatient or lost, but rather I am as You want me to be: patient, seeking reward, and trusting in Your generosity, O Most Generous."
- And when she would pray in the late hours of the night, she would pray with humility, saying: "My God… If You are pleased with me, I do not care what I have missed, and if You have written for me Your closeness, I do not fear anything from this world. O Most Generous of the generous, grant me a heart that is preoccupied with none but You, a tongue that does not utter except Your remembrance, and a soul that is at peace with Your pleasure, so I am not tempted or oppressed, and I am not harmed by those who wronged me, nor pained by those who overpowered me, for You are my Protector in this world and the hereafter."

When she was comforting her father after he lost her mother Khadijah: "O father, O Messenger of God, O you who carried our worries in your heart and stayed awake for our comfort, O you who were a hope and a safety for us in a time when safety was lost, O light of my heart, and O possessor of gentleness and mercy, O my master and my guardian, I envy your heart that does not sleep and your eye that does not shed tears for my mother's and my grief, and I ask you to intercede for them in this world and the hereafter. O God, make me an instrument of blessing for you, and let me walk on your path without deviating from your obedience, despite the pain of loss and suffering I carry. O You who know my condition and my heart in those difficult moments, just as I left my husband in obedience to You and Your Messenger, and I sought patience, there is nothing more precious than Your pleasure, and nothing more noble than being in Your company, O Most Merciful of the merciful.

O God, O Reliever of worries, O Bestower of mercy, O Easer of distress, I was with you, O father, when our pure mother departed, and my tragedy in your heart was greater than my tragedy in my own heart, for the pain was screaming in my heart while you were comforting and soothing me with your pure hand, so tranquility settled in my heart and patience was planted within me. O God, make me anticipate Your face in every moment, I ask You for mercy for my mother Khadijah, the Truthful One, and I ask You to forgive her and us, and to mend the brokenness of our hearts with her loss, and to build for us from her in Paradise a palace. O God, make me in the companionship of my father and mother in the hereafter as I was with them in this world, and make me one of those who walk on Your path without slackening, and do not weaken our resolve in the face of life's changes.

O God, You are Capable of all things, O You who returned the sun for my father on the Day of the Confederates, return my strength and my inner peace, and inspire me with patience as You inspired my parents and my nation with patience in the battles of truth. O God, make me a part of a nation that is not humiliated on earth, and does not yield to Your enemies, and forgive me and those with me from the family of the Prophet, Amen."

And she was on her deathbed in those difficult moments, on her deathbed, Lady Zaynab was in the presence of her Lord, contemplating her destiny and her future, raising her hands to the sky and repeating a prayer that combined deep sorrow with deep certainty in God. Her prayer was characterized by humility and supplication. Although she was bidding farewell to a world in which she

had always witnessed suffering and pain, her heart was at peace knowing that God was the one who held all things in His hand.

"O God, O Most Merciful of the merciful, O You in whose hand are the keys of the heavens and the earth, O You who do not neglect and do not sleep, O Answerer of prayers, O You who hears the whispers of hearts in the depths of the night, O God, I surrender my soul to You, and You are the Most Merciful of the merciful. I entrust my soul to You, and I entrust my body to You, and I entrust my blood to You, and I entrust my heart which spoke of Your love and servitude to You. O You who sent down patience upon my heart in the most difficult moments, make these moments easy for me, and make them moments of meeting with You, and make me among the people of Paradise in its highest ranks, O Most Merciful of those who show mercy to their servants. O God, make my grave a garden from the gardens of Paradise, and make me one of the people of eternal happiness, and gather me with my mother Khadijah in the abode of bliss, and gather us together in the shade of the Throne of the Most Gracious. O God, do not deprive us of seeing You, and make us among those who meet Your noble face in the highest Paradise. O God, do not make our separation a great separation, but rather make it a journey to meeting You, and make it a good end for all of us. O God, make us among those with whom You are pleased in this world and the hereafter."

Then she would place her hand on her heart, breathe deeply, and send her words to the sky, contemplating what she had done and what reward she was waiting for, praying to God with gentleness and affection to accept from her. And her soul remained in a state of tranquility and surrender to God. As soon as she finished her prayer, her face radiated with light, as if she was bidding farewell to life with complete contentment, and her heart was filled with complete certainty of meeting God and His magnificent promise. Thus was Zaynab, the daughter of the Messenger of God ﷺ, devoted and praying to God with a heart full of light, a tongue that spoke of nothing but His remembrance, and a soul attached to His pleasure. So she was an example of steadfastness, patience, and certainty, may God be pleased with her and please her.

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2. Lady Ruqayyah, Daughter of the Messenger of God ﷺ

In the moments when the heart of Lady Ruqayyah, the daughter of the Messenger of God ﷺ, supplicated to God, the echoes of devotion and hope would scatter from her lips. Those were the moments when the Prophet ﷺ saw her weeping and praying, in a great longing and abundant tears falling on her pure cheek, as she raised her hands to the sky, anticipating God's mercy, and praying with an eagerness that plucked the light from the sky and awaited God's kindness.

"O God, O Most Merciful of the merciful, O You who mends broken hearts, O You who knows the whispers that no one but You hears, O You who makes springs gush forth in hearts, O You who is gentle with His creatures in their worst hours, O God, O my Master and my Guardian, O You who has illuminated the earth with my father's message, O You who commanded the sky to shade us with Your love and generosity, You are the one whom nothing can defeat, and nothing is hidden from You. O God, O You who honored us by my birth in the house of prophethood, and made me the daughter of the noblest of creation, I ask You by the right of Muhammad ﷺ to forgive my sins and to lighten for me the hardship and distress I am in, to remove the tribulation from me and to relieve my worry. O God, I am in Your hope, help me, and by You I seek help, to You I raise my hands and I call on You at this blessed hour.

O Most Gracious, O Most Merciful, O Answerer of prayers, O You who opens the doors of the sky with every prayer, O You who are more merciful than Your weak servant, I ask You with Your vast generosity and the mercy of Your heart, to relieve me, to wash away my worries, and to heal me from what I am in, and You are the most merciful of those in whose hand are all things. O God, O You who raised me in the sanctuary of prophethood, and made me live under the care of the revelation, I call on You with my sinful heart to cover me in my life and forgive me in my hereafter. O God, You are the Hearer of prayers, the Mender of the broken, and the refuge of the distressed, so do not turn me away disappointed." Then she would raise her hands and ask God Almighty to accept her prayer at this blessed moment in which she felt her closeness to her father ﷺ, remembering the moments that brought them together in her childhood, and praying to God to protect her and protect her father and cover him with His mercy.

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3. Lady Umm Kulthum, Daughter of the Messenger of God ﷺ

Like the rest of the Prophet's noble daughters, she embodied a great example in worship, remembrance, and prayer. In the middle of the night, where souls settle and hearts find peace, Umm Kulthum would empty her heart to God and imitate her father in his glorification and prayer, imbued with the spirituality of the revelation that descended upon her father, and she would be immersed in the divine lights that still flowed in her pure body. In those moments, she would wake up from her sleep, her eyes shining with certainty, and she would raise her pure hands to the sky, repeating a prayer that was unparalleled, mimicking the prayer of her father ﷺ and praying in a low, submissive voice, filled with humility and love:

"O God, O You who created the heavens and the earth, O You in whose hand is the dominion of everything, O You whose command is between the 'K' and the 'N', O You whom nothing on earth or in the sky can defeat, O You who made the hearts of the prophets and the saints the treasuries of Your knowledge, O You whose lights have illuminated their hearts, I ask You by Your mercy that has encompassed everything, to forgive me and my father and my mother and my siblings, and to write us among the people of Paradise who walk in Your light, O You who answer prayers and forgive sins, O You who commanded the angels to raise our prayers to us in the sky, accept my prayer from me and forgive my sins. O God, O Most Merciful of the merciful, make my heart enjoy Your remembrance, and make my soul at peace with You. O Reliever of worries, O Remover of grief, make me one of those who seek Your noble face in every moment of their lives, and make me one of those who walk in the footsteps of prophethood in worship and prayer."

Then she would repeat the remembrance of God Almighty with all love and longing, remembering what her noble father the Prophet ﷺ had taught her of glorifications: "Glory be to God and with His praise, glory be to God, the Great," and she would drown in the remembrance of God, until the doors of divine contentment opened before her, and her soul overflowed in the love of God Almighty, contemplating the verses of the revelation that she had witnessed in the house of prophethood, and she would say in a whispering voice:

"O God, make me one of Your sincere servants with whom You are pleased, O You who forgave those who sought forgiveness and to whom the heavens and the earth glorified, place me in Your chosen ones and in Your contentment." The nights of Umm Kulthum were nights of prayer, glorification, and hope. It was an endless worship and an infinite prostration to God, and she would repeat the words of the prophets in her seclusion, asking God for the blessing of tranquility in her heart.

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4. Fatimah al-Zahra, Daughter of the Messenger of God ﷺ

"O Lord, O You who made me a part of Your Prophet, and who entrusted me with the secret of purity, and who adorned me with the lights of chastity, O You who were my best helper when I was wronged, and my best supporter when I was downtrodden, O You who will compensate me for every wound in this world with the meeting of Your face on the Day of Judgment, I ask You, O Most Generous, to protect my descendants, to support those who befriend them, to remove injustice from every oppressed person, and to make me and my family intercessors for Your weak servants, for I have known the meaning of pain, and I have realized the meaning of loss, and You are the Most Generous who mends broken hearts, so mend the heart of everyone who loved and befriended us with the abundance of Your light and Your generosity."

"O God… O Light of the heavens and the earth, O Helper of the downtrodden, and O Refuge of the worshippers, here I am before You, scattering my heart in submission, pouring out my soul in longing, and prostrating to You the prostration of The Knowing One, lost in Your love, and annihilated in Your light. O You in whose Prophet's house I grew up… I drank from the spring of prophethood, and I was raised on Your words that descended from above seven heavens. I lived as a child seeing his pure face shining with light, and prostrating to You until his feet would swell, and calling people to Your mercy until his heart would bleed. So how can I not love You, when You were with me in every breath, in every step, in every moment I felt that I was from a household whom God had chosen with His love? O Helper of the grieving… I did not leave my father except with a longing in my heart that the world cannot contain, and I did not lose him except with my eyes filling with tears. How could I not, when he is Your Prophet and Your beloved and Your close friend? How could I not, when I used to look at him and see in his face all the mercy, all the giving, all the light? How could I not, when I was 'the mother of her father,' carrying from him what burdened him, and weeping for him while he carried the burdens of the message?

O God… I did not find comfort in this world after him, except in my prostration to You, and I did not find peace after his departure, except in prayer before You, and I did not find companionship after my loneliness, except in Your love that filled my heart since I was a child hearing my father say: 'O Fatimah, God loves you, and He has written for you a station with Him that no other station can match!'"

"O Lord of the worlds… You are the one who made me the wife of the best of men, Haydar al-Karrar, the Lion of God, the gate of the city of knowledge, the Imam Ali, who did not worship You except with a true worship, and did not prostrate to You except the prostration of The knowing ones, and did not struggle except in Your cause, and did not speak except the truth, and did not walk except on Your straight path.

O God… You are the one who gave me Hasan and Hussein, the two basil flowers of my father, the two grandsons of prophethood, and his descendants who do not cease. So bless me in them, and make them the coolness of my eyes in this world, and my solace on the day I meet You, and make their descendants a light on earth until God inherits the earth and those on it. O You to whom is the return… If I have bid farewell to my father, then make my meeting with him in a station of closeness to You, and if I have seen the world darken after him, then make for me a light from You that never goes out, and if I have carried pain in my heart, then make me one of those who meets You with a sound heart, content, at peace with Your meeting. 'O God, place me in Your care, and grant me closeness to You, and make me one of Your servants upon whom there is no fear nor do they grieve.' My God, to You is the prostration, and to You is the love, and to You is the servitude, and to You alone is the complaint,

and from You alone is the hope, and to You is the return!" **5. The Supplication of the Commander of the Faithful, Ali ibn Abi Talib**
"My God, O You who taught me that strength is not in the sword, but in the truth, and that victory is not in numbers, but in certainty. O You who honored me by making me the gate to the city of Your Prophet's knowledge, and O You who chose me to be the balance of truth, so make me the balance of Your justice on the Day of Judgment. O You who were with me in the darkest nights, and walked with me in the darkest fields, and did not leave me when people failed me, and did not distance Yourself from me when I fought alone, I ask You, O Lord of the Throne, to make me a sword for the victory of truth in this world, and a light that illuminates the paths of the pious in the hereafter, and do not deprive our lovers of our intercession on the day we are presented before You."

The Commander of the Faithful, Ali ibn Abi Talib – The Radiance of Monotheism and the Majesty of Servitude
In the sanctuary of Imam Ali, hearts wander in the kingdom of wisdom, and souls overflow with the light of Knowledge. He is the Imam in whose heart the secret of God was manifested, so he was the gate to the city of knowledge, and he was the Greatest Truthful One and the Greatest Distinguisher. He did not worship God out of fear of His fire, nor out of desire for His Paradise, but he was a worshiper because He is worthy of worship, a lover because it is only befitting for a lover to be devoted to his beloved, and a The knowing ones because whoever saw him saw the trace of God on the face of The knowing ones.

Listen to his words that ripple with the majesty of monotheism and flow in the horizon of meanings like the rays of the sun in the heart of existence. See how he described God, how he described the world, and how he tasted the sweetness of worship, until he became a beacon by which one is guided in the darkness of ignorance, and a bridge by which the seekers cross to the kingdom of closeness.

The Description of God in *Nahj al-Balagha* - The Radiance of Pure Monotheism
"Praise be to God whom the witnesses cannot comprehend, whom the feelings cannot contain, whom people cannot measure, whom the senses cannot perceive, and whom the eyes cannot see with clear vision, but whom the hearts comprehend with the realities of faith!"

When Imam Ali spoke of God, hearts would tremble and minds would be illuminated with the light of knowledge. He was the one who did not worship his Lord out of imitation, but he knew Him with a true knowing. He said: "The first of religion is His knowledge, and the perfection of His knowledge is to believe in Him, and the perfection of believing in Him is to affirm His Oneness, and the perfection of affirming His Oneness is to be sincere to Him, and the perfection of sincerity to Him is to deny attributes from Him, for every attribute testifies that it is other than the one described, and every one described testifies that he is other than the attribute!"

"He is the First, there is nothing before Him, and He is the Last, there is no end to Him, and He is the Manifest, there is nothing above Him, and He is the Hidden, there is nothing below Him!"

His words were light, and his monotheism was purity. He did not know God with a superficial knowledge, but he saw in every atom a trace of God, and in every movement a wisdom from Him, until he said one day: "I did not see anything except that I saw God before it, after it, and with it!"

The Description of the World – The Abode of Deception and Transition
Imam Ali was an ascetic in the world, not because he did not possess it, but because it did not possess his heart. He saw that it was a fleeting provision and that it only deceives the heedless. He

said: "The world is a house of passage, not a house of permanence, and people in it are two types: a man who sold himself and ruined it, and a man who bought himself and freed it!"

"Indeed, the world has turned away, departing, and the hereafter has turned towards us, approaching. And each of them has children, so be children of the hereafter, and do not be children of the world, for today is action without account, and tomorrow is account without action!"

And when he wanted to awaken the heedless hearts, he would say: "Verily, the world has departed, turning away, and the hereafter has departed, approaching. So be children of the hereafter, and do not be children of the world, for every child will be attached to its mother!" One of his companions once saw him eating dry barley bread and mending his shoe. He asked him: "O Commander of the Faithful, how can you be content with this life?" He replied to him: "By God, I have nothing of your world but a donkey's saddle, or a drink of water, or a piece of bread! The world to me is less than a goat's sneeze!"

The Description of Worship – The Delight of Closeness and Divine Love

When Imam Ali stood in his prayer, it was as if he were a firm tree, moving only with the remembrance of God. And when he prostrated, it was as if his heart melted in the hands of God, until they said: "When the time of prayer came, Ali was as if he did not know anyone from the people." He had melted in His love, and was intoxicated by the drink of divine love. "My God, I did not worship You out of fear of Your fire, nor out of desire for Your Paradise, but I found You worthy of worship, so I worshiped You!"

And when he wanted to describe the sincere worshipers, he said: "He has revived his mind and killed his desires, until he became devoted in the worship of his Lord. He is like a candle that illuminates for people, and burns itself!"

"When the night darkens, they plant their feet on the ground, and lay their foreheads down, and they begin to commune with God with humble hearts. In the darkness of the night, their eyes are sleepless, their eyes weeping until they wet the ground!"

He would stand in the middle of the night, communing with God, calling on Him, and weeping, until one of them heard him say: "My God! I think about Your forgiveness, and my calamity becomes easy for me. Then I think about my grave, and my soul melts with sadness. Then I think about Hell, and I say: I wish my mother had not given birth to me!"

Imam Ali and the Ascensions of Remembrance and Spiritual Love

Imam Ali was a sea of knowledge, but he did not seek knowledge just for the sake of knowing. His goal was the love of God. He saw that the greatest remembrance is for the heart to melt in the love of God. He would say: "The remembrance of God is the light of minds, the spirit of hearts, and the flame of souls!" "Verily, God Almighty has made remembrance a polish for hearts. They hear with it after deafness, and they see with it after dimness, and they are led by it after resistance!"

And when he spoke about those who long for God, he would say words that shake souls: "He has revived his mind, and killed his ego, and extended his humility, and shortened his hope. And certainty has been presented to him, so what was difficult for the affluent has become easy for him, and he has found companionship in what the ignorant have felt estranged from, and he has accompanied the world with a body whose soul is attached to the Highest Abode!"

Who is it that hears his words and does not melt with longing for God?! And who is it that reads his words and his heart does not fly to the kingdom of closeness?!

6. Imam Hasan al-Mujtaba

"O Most Gracious of this world and the hereafter, O You who planted patience in my heart, and taught me that patience upon truth is victory. O You who showed me the betrayal of the close one and the treachery of sick hearts, and You increased my closeness to You and my love for You. I ask You to make me a door of repentance for Your servants, and to honor me by making me a key to mercy in Your nation, and to grant me a praiseworthy station on the Day of the Greatest Fear, where there is no refuge except in You, and no escape except to Your mercy. By the right of my patience upon harm, protect me and those who love me from Your punishment, and admit us into the shade of Your pardon and pleasure."

My God, my Master, my Refuge, and the ultimate of my desire. You are the Generous One on whom no seeker is disappointed, from whom no one who hopes is cut off, and from whose bounty and generosity no one is deprived. O You who illuminates my heart with the light of Your Knowledge, O You who soothes my soul with the remembrance of Your Oneness, here I am, Your servant Hasan, approaching You with my face, and I have removed every veil between me and You except the veil of incapacity and shortcomings. O You, when the mighty are silent out of awe of You, tongues speak with prayer and supplication to You. I complain to You of my loneliness in this strange abode and my need for Your mercy and Your generosity, and I have needs that no one but You can fulfill. O Answerer of the prayer of the distressed, O Remover of harm from the afflicted, I ask You by the right of my grandfather Muhammad (peace and blessings be upon him and his family) and by the right of my father Ali and by the right of my mother Fatimah and by the right of my brother Hussein (peace be upon them all), not to turn me back in disappointment and not to fail me in what I hoped for from Your generosity. Make me one of those who have cut themselves off for You and have turned to You completely, and who find comfort in the loneliness of seclusion before You, and who have tasted the sweetness of communion in the dead of night. O You who is glorified on His Throne and sanctified in the horizon of His holiness, grant me a heart at peace with Your remembrance, a soul content with Your decree, and an eye whose tears flow at the sight of what You love.

My God, just as You are pleased with me, be pleased with my friends and my lovers, and remove from them every grief and worry, and send down upon them tranquility from You, and shade them in the shade of Your Throne on a day when there is no shade except Your shade. And may God bless Muhammad and his family altogether, and all praise is due to God, the Lord of the worlds.

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7. Imam Hussein the Martyr

"O Lord, O You whom I saw in every step I took towards Karbala, O You who were with me in thirst, and in loneliness, and in the darkness of the swords, O You who showed me Your face in drops of blood, and in the cries of the oppressed, and in the eyes of the weeping children, O You who witnessed me raising my head to the sky and saying: My God, if this pleases You, then take until You are pleased. I ask You by the right of this sincerity to make my blood a curse upon the oppressors until the Day of Judgment, and to make my remembrance a life for dead hearts, and to make my path a path for everyone who wants to support the truth, and to gather me with my loved ones at the pond of my grandfather, and do not deprive my visitors of my intercession, for they sought me out of love, and they walked to me out of faithfulness, so do not turn them back disappointed on the day their faces meet You, white with the light of faith."

My God… O You to whom is my return and my refuge, and O You who does not fail the one who holds on to Him, and does not lose the one who perishes in His love, here I am, Your servant Hussein, the son of Your Prophet, the son of the pure Virgin, the son of the Contented One, the martyr of the

sanctuary, I stand here alone, between the earth and the sky, between swords that shine in the darkness of ignorance, and between hearts that have extinguished the light of innate disposition. I stand here, and I know that victory is not in survival, but in annihilation and returning to You, and that honor is not in a large number of followers, but in being steadfast on the covenant. So here I am before You, my soul calls out Your name, and my heart is at peace with Your promise, and my body is given in Your cause!

My God… I have presented to You my sons and my loved ones as sacrifices, and every time one of them ascended as a martyr, it increased my certainty that You have chosen them for Your kingdom, and that You willed for them a station higher than this world. Is there anything greater than for souls to be taken while they are calling out Your name? And is there anything more honorable than for lives to be perished in Your cause? My God… the people are thirsty for water, and I am thirsty for meeting You! They sought after the world, and I sought after Your face! … They sought after injustice, and I walked towards Your justice. So, O You who sees my blood flowing in Karbala, make of it a lamp that never goes out, a light that never fades, and a voice that is eternal until the Day of Judgment!

My God… if this pleases You, then take until You are pleased, for I have given You everything, nothing remains for me except my soul, and it is ascending to You, nothing remains for me except my blood, and it is flowing in Your plain, nothing remains for me except a tongue that speaks of You, and it will not be silenced from Your remembrance!

"My God, patience upon Your decree, and submission to Your command, and contentment with Your judgment. There is no one worshiped but You, and no hope except in You, and no banner is raised above Your banner!"

O my Master, O Lord of Hussein! If it is Your decree that I be trampled under the hooves of horses, and that my head be raised on spears, and that my body be stripped of its clothes, and that my women be taken captive among the enemies, then I am content with Your judgment, steadfast in my certainty in You, for You are Justice, and You are Truth, and You are the one whom no one who seeks refuge in You is oppressed!

"My God, if my body has been torn apart, then make my soul an undivided unity, and if the world has betrayed me, then do not make my heart incline to it, and if the enemies have surrounded me, then make me surrounded by Your lights, so I do not see except Your noble face!"

My God… the fighting has intensified, the siege has become tight, and the swords have multiplied against me, and nothing remains for me but my sword and my remembrance of You. Here is my sword in my right hand, and here is Your remembrance in my heart, and Your remembrance will not fall until my soul falls into Your hands, so take me to You, O Most Generous of the generous! "O God, accept this sacrifice from me!"

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8. Lady Zaynab, Daughter of Imam Ali

In the name of God, the Wise, the All-Knowing. My God, O Ever-Living, O Sustainer of existence, O You who placed the secret of patience in my heart, and made a flame of the light of certainty in my soul, O You who raised me up before You when the world became narrow for me, and when calamities surrounded me, and when I was tested by the bitterness of the decree, I was in every moment seeing You, and in every affliction I found You, and in every whisper of my soul I heard Your call.

My God, I stood before You on the day of Karbala, and the sun was scorching faces, and blood was watering the sands, and the loved ones became martyrs in Your hands, so I said: "My God, if this pleases You, then take until You are pleased." So, what an excellent pleasure is Your pleasure, what an excellent closeness is Your closeness, and what an excellent surrender is the surrender to Your will. So pour patience upon me abundantly, and scatter light upon my heart from Your tranquility, and pour upon me from Your certainty a coolness and peace, so that I may be standing in Your kingdom, kneeling in Your awe, prostrating in Your majesty, and wandering in Your presence. I see nothing but Your face, I speak nothing but Your name, I breathe nothing but Your remembrance, and I find peace in nothing but Your beauty.

My God, what tragedy is greater than losing loved ones in the field of sacrifice? And what heart is more burnt than a heart that saw the family of prophethood falling like shining stars in the sea of martyrdom? And what eye is more tearful than an eye that witnessed Imam Hussein alone among the swords, calling out with no one to answer, and seeking help with no one to help, so the earth trembled from the horror of the calamity, and the sky shook from the awe of the sacrifice, and the angels wept blood with our tears. But I stood firm, I was steadfast, and I carried the message, for I was the voice of Karbala, the tongue of the family of the House, the light of truth in the darkness of injustice, and the beauty of patience in the face of tribulations.

My God, life has taught me that power is fleeting, that strength is a mirage, and that status is a passing shadow. And that weakness in Your presence is strength, poverty with You is richness, brokenness before You is elevation, and weeping in Your presence is a meeting. O You who said, and Your word is the truth: ﴿For indeed, with hardship [will be] ease. ﴾So praise be to You for what You have given, and praise be to You for what You have taken, and praise be to You for everything You have decreed. For the heart fears no one but You, the eye weeps only out of longing for You, the soul wanders only in Your lights, and the self finds comfort only in Your secret. So grant me, O my God, a closeness to You that does not move away, a contentment that does not fade, a patience that does not break, a surrender that is not followed by anxiety, and a heart that is not veiled by the cosmos, and is not distracted by events, but is always prostrating in Your kingdom, always kneeling on Your Throne, and always wandering in Your love.

My God, my mother Fatimah taught me what chastity is, and what modesty is, and what patience is. And my father, the Commander of the Faithful, taught me what certainty is, and what struggle is, and what reliance is. And my brother Hasan taught me what gentleness is, and what forgiveness is, and what asceticism is. And my brother Hussein taught me what sacrifice is, and what love in Your cause is, and what redemption is. So make me an extension of these lights, a trace of their traces, a sign of Your love on Your earth, and a flame from the flame of Your light that You placed in them, so that my entire life is for You, my entire being is to You, my remembrance does not part from Your glorification, and my command does not depart from Your will.

My God, I was nothing but Your servant, content with Your decree, and submitting to Your command. So I have no power except in You, and no strength except from You, and no hope except in You. So make me firm on the straight path, and illuminate my path with the light of certainty, and preserve my remembrance among Your servants, and fill my heart with the lights of Your Knowledge, so that when death comes to me, it finds me prostrating in the sanctuary of Your love, wandering in the gardens of Your closeness, and worshipping in the fields of Your remembrance. For I am to You alone, from You and to You. There is no refuge and no shelter except in Your hands, no refuge except in Your embrace, and no shelter except in Your mercy.

9. Fatimah and Sukaynah, Daughters of Hussein: Tears of Love and the Tranquility of Contentment

In the name of God, the Almighty, the Patient. My God, O You who filled our hearts with certainty, and wrote for us the covenant of patience, and made us carry the trust of the calamity, we are the daughters of Hussein, we are the tears of Karbala, we are the moaning of the prostrators, we are the tranquility of contentment, and Fatimah of weeping. We are the memory of those who departed as martyrs, and the light of those who were steadfast on the covenant. We are the voice of Zaynab, the shadow of Abbas, the memory of Hasan, and the trace of Hussein. We do not weep out of weakness, but we weep out of love. We do not grieve out of despair, but we grieve out of longing. We do not hurt out of fear, but we moan out of longing for the Most High.

O Lord, we saw the blood flowing and we did not lose heart. We saw the bodies being cut and we did not turn back. We saw the swords falling upon the pure ones, and there was in our hearts a moaning that does not go away, and tears that do not fade, but we surrendered the matter to You, and we prostrated under the shades of the Throne, and we said: "O God, take until You are pleased, and choose whoever Your will desires." So after this, do we have any hope except in meeting You? And after this, do we have any refuge except in Your mercy?

O Gentle, O Great, O You who gave Hussein the honor of redemption and honored him with the station of closeness, we are his daughters, we carry his secret in our hearts, his wisdom in our tears, his certainty in our patience, and his survival in our existence. Do not leave us, O Lord, do not fail us, O our God, do not place us on the paths of weakness, but make us steadfast as You made him steadfast, and raise us as You raised him, and make us among the people of the sacred mourning, and among the people of eternal loyalty.

O Lord, this is our father's head on the spears, and this is his body without a shroud, and this is Karbala which has been filled with blood, and here we are, the granddaughters of prophethood, we were taken captive in a land that is not ours, but we have not lost our certainty, we have not changed our loyalty, we have not sold our covenant, and we have not broken our allegiance. So raise these souls to the station of surrender, and honor these hearts with the light of certainty, and make these tears a testimony in the book of the patient, so that we may have a meeting in Paradise, a gathering in the abode of Your mercy, a shelter in the shade of Your Throne, and a station in Your presence. My God, the elder Fatimah carries in her heart the memory of Zahra, and Sukaynah wanders in the sea of Your contentment. So preserve our patience for us, and honor us with a good end, and admit us into the kingdom of purity, and give us to drink from the pond of the Beloved Muhammad, with Hussein and his companions, and Your pious servants. O God, make us from the people of loyalty, and from the people of truth, and from the people of redemption, so we do not fear except Your face, and we do not seek except Your pleasure, and we do not hope except for a glance from You. O God, bless our master Muhammad, and the good and pure people of his House, with a blessing by which You raise their remembrance, and by which You make firm the hearts of their lovers, and by which You make it a key to every closed door, and a light in every dark path, and a key to Paradise, and a support in the gathering place, and an intercessor on the Day of Judgment. "O Lord, we are the daughters of Hussein, so do not lose us, and we are the granddaughters of prophethood, so do not leave us, and we are the patience of Karbala, so do not deprive us, O Most Generous of the generous."

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10. The Prayer of the Sons of the House of the Prophet as they Approach Martyrdom in Karbala
In the name of God, the King, the Witness. My God, O You who raised us in the house of prophethood, O You who nurtured us in the lap of guidance, O You who honored us with the knowledge of truth, and made us steadfast on the path of sincerity, and filled our hearts with the light of certainty, we are the sons of Hussein and Hasan, we are the sons of Abdul Muttalib, we are the sons of Zahra, we are the grandsons of the Messenger of God, and we do not sell our religion for a provision of the world, and we do not change our certainty out of fear of swords, and we are not terrified by the darkness of tyranny, for the truth is with us, and certainty fills our chests, and Paradise is our destination, and victory is ours, even if after a while.

O Lord, if this is our day, then make in it for us an eternal honor, and if these are our last breaths, then make them filled with the light of Your love, and if this is the separation from the world, then make it a meeting with You. We do not fear death, but we see it as a bridge to Your pleasure. We do not fear swords, for their sharpness is weaker than our faith. We are not terrified by spears, for the light of Your face is greater than their armies. Here we are walking to You, with hearts at peace, with chests full of certainty, with eyes that see nothing but Your face, with souls longing for Your kingdom.

O Lord, we know that this land will be filled with our blood, and that the horses will trample on our bodies, and that the tyrants will rejoice in our killing, but You are the Truth, and You are Justice, and You are the one who preserves pure blood, and makes it a beacon for generations. O Lord, these are our souls in Your hands, so look at us with a look of contentment, and write us in the record of the martyrs, and make our feet firm so we do not turn back, and fill our chests with tranquility so we do not lose heart, and pour upon us from Your light so we do not waver.

O Lord of the worlds! To You we dedicate this blood, and to You we raise these souls, and to You we surrender these bodies. We do not weep out of fear, and we do not suffer out of anxiety, but we weep out of longing for You, and we suffer out of love for You, and we prostrate when the sword strikes, and we say 'Allahu Akbar' when the blood mixes with the soil, and we praise You when the spears multiply against us, for there is no life except in Your presence, and no permanence except in Your mercy, and no honor except for the one who chooses Your path. O Lord, these are our hands reaching out to You, so take them with Your generosity, and these are our souls turning to You, so accept them with Your grace, and this is our entire being for You, so do not turn us back disappointed. O Lord, we are the sons of the house of Your noblest Prophet, so make us sacrifices of truth. We are the grandsons of Fatimah the Virgin, so make us lights in the history of justice, and make us a scream in the face of injustice. We are the family of Muhammad, so make us a beacon on the path of light.

O God, gather us with Hussein in the abode of Your mercy, O God, make us in the shade of Your Throne, O God, honor us with meeting the Prophet in the highest Paradise, O God, accept from us this allegiance that we have sworn to You, for the people have failed the covenant, but we are faithful. We have not sold our religion for the world, and we have not left our Hussein to his enemy. So accept this sincerity from us, and make us among the people of Your Paradise, in the presence of the noblest of Your creation. O Lord, we are the sons of Your Prophet, so do not fail us, and we are the lovers of Hussein, so do not turn us back, and we are the sacrifices, so make us acceptable to You, O Vast in Mercy, O Ever-Giving. And may God bless Muhammad and the family of Muhammad, and make this our martyrdom a witness to the sincerity of our loyalty, and take Hussein by the hand until his banner is raised in every time, and God's light which You promised to perfect is completed, even if the oppressors dislike it.

11. Lady Nafisah, Daughter of Hasan – The Lady of Piety, Knowledge, and Knowledge
My God… O light by which the cosmos was illuminated, and a radiance that does not fade in the eternity of majesty, O You whom the eyes cannot perceive, and whom thoughts cannot encompass, O Owner of the kingdom and the sovereignty, and O Creator of greatness and omnipotence, to You my soul extends in a longing that does not fade, and in a passion that does not subside. I see You in everything, and I call upon You in every state. For how can a heart that was created for Your companionship forget? And how can a soul that has found the sweetness of Your remembrance find peace?

O You whose love was the life of The knowing ones, the light of the seekers, and the goal of the longing, to You are my heart and my limbs, to You are my soul and my secret. I melt in Your love as the stars melt in the light of Your sun, and I am humble before Your greatness as the cosmos bows to the majesty of Your authority. So there is nothing I want except Your pleasure, and no goal for me except closeness to You.

My God… how can I not remember You when You have filled my being with splendor, my heart with light, and my soul with peace? And how can I not long for You when You are the High, the Exalted, and the Great, the Bountiful Protector? O You who is kind to the downtrodden, and accepts the repentance of sinners, and answers the prayer of those who ask… I am Your servant, poor and in need of Your mercy. I have no power except in You, and no hope except in You. So accept me with the acceptance of the righteous, and transfer me to the station of The knowing ones, and pour upon me from the abundance of Your love until I see no one in existence but You.

O God… O Most Loving, O Most Merciful, O Near, O Answerer, O You who was with me when my senses failed me, and when my breaths became difficult for me, make my love for You the key to every good, and my closeness to You the path to every guidance, and grant me from Your light a light by which I can see the truths of closeness and witness the secrets of monotheism.

O God… O You who calls me to You every moment, and I am standing by You and relying on You, so do not turn me back disappointed and do not deprive me of Your companionship, and do not veil me from the light of Your noble face. Make me one of those whose hearts loved You, and whose souls were devoted to You, until they became by You, for You, and to You. O God, I entrust my breaths to You, and I submit my state to You, and I attach my hope to You, so do not leave me to myself for the blink of an eye, and pour upon me from Your mercy what fills my heart with light and makes my feet firm on the path of Your love, and grants me the station of closeness to You, O Most Generous of the generous.

O God… in Your presence, make me one of those whom, if they ask You, You give them, if they seek Your help, You help them, if they seek guidance by You, You guide them, and if they turn to You, You accept them. Do not place a veil between me and You, and do not ever distance me from Your lights, and make me one of those whom You have taken as a friend with Your love, and whom You have honored with Your presence, and whom You have made comfortable with Your closeness, O Most Merciful of the merciful.

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12. Al-Abbas ibn Ali ibn Abi Talib: The Provider of Water to the Thirsty and the Ascetic of Kufa
Al-Abbas ibn Ali ibn Abi Talib, known as "Abu al-Fadl," was a brother of Imam Hussein, peace be upon them both. He was like a lion in his courage and like a flower in his asceticism and piety. He was born in Medina in the year 26 AH, and he was an example of piety and courage, until he was nicknamed "The Provider of Water to the Thirsty" because he sacrificed himself in Karbala to give water to the children of the family of the House. He was an ascetic in the world, seeking from it only what brought

him closer to God. He would say, as was narrated from him: "The world is a meager provision, and the hereafter is better and more enduring."

He would raise his palms in the field of Karbala, and commune with a voice that was like a thunder shaking hearts: "My God, You are the one who made me a brother to Hussein, so make me a companion to him in Your Paradise!"

"O Lord, if the world has given me honor, then my asceticism in it has given me closeness to You!"

"O You who revives hearts with Your light, I have given the thirsty of Karbala to drink from my blood, so give me to drink from the Kawthar of my grandfather, the Chosen One!"

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13. Abdullah ibn Jaafar ibn Abi Talib: The Ascetic Scholar in the Noble Family

Abdullah ibn Jaafar ibn Abi Talib, the cousin of the Prophet ﷺ and the husband of Lady Zaynab bint Ali, peace be upon them both, was an ascetic scholar from the family of the House. He was born in Abyssinia during his father's migration, and he was known for his generosity and bounty, until he was nicknamed "The Sea of Generosity," as mentioned in "He was an ascetic in the world, spending his money in the cause of God, and teaching people worship and piety. He would say, as was narrated from him: "Knowledge is a light, and piety is an adornment, and asceticism is the richness of the heart."

He would commune in his seclusion with a voice that was like a breeze carrying the scent of Paradise: "My God, You are the one who gave me knowledge, so make me a worshiper of You with it!"

"O Lord, if the world has opened its doors for me, then my asceticism in it has opened the doors of Your mercy for me!"

"O You who knows what is in the chests, make me one of those who were ascetic in the world, so they dwelled in Your Paradise!"

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14. Hasan ibn Hasan al-Sabt (Hasan al-Muthanna): The Ascetic of Kufa

Hasan ibn Hasan ibn Ali ibn Abi Talib, known as "Hasan al-Muthanna," the son of Imam Hasan al-Sabt, was an ascetic scholar from the family of the House. He was born in Medina and was one of the most prominent The knowing ones in Kufa. He was famous for his piety and asceticism, and he would teach people knowledge and worship. He would say, as was narrated from him: "Whoever is ascetic in the world, God will give him the sweetness of faith."

He would raise his palms at night, and commune with a voice that was like a hymn delighting hearts: "My God, You are the one who made me from the family of prophethood, so make me ascetic in everything other than You!"

"O Lord, if the world has tempted me, then Your love has blinded me to it!"

"O You who revives hearts with His remembrance, make me one of those who were ascetic in the world, so You gave them the richness of the hereafter!"

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15. Fatimah bint Hussein: The Ascetic of Kufa and the Sanctuary of Piety

Fatimah, the daughter of Imam Hussein, peace be upon him, was one of the ascetic women of the family of the House. She lived in Kufa after Karbala, and she was an example of piety and devotion, as mentioned in "She inherited from her father Hussein asceticism and worship, and she would teach

women prayer and piety. She would say, as was narrated from her: "The world is a prison for the believer, and asceticism is the key to salvation."

She would commune in her seclusion with a voice that was like a breeze carrying the scent of Paradise: "My God, You are the one who made me the daughter of Hussein, so make me ascetic in the world like my father!"

"O Lord, if the world has tempted me, then Your love has preoccupied me from it!"

"O You who knows the secrets of souls, make me one of those who were ascetic in the world, so You gave them Your Paradise!"

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16. Muhammad ibn Abdullah ibn Hasan (The Pure Soul): The Rebel of Asceticism and Piety

Muhammad ibn Abdullah ibn Hasan, known as "The Pure Soul," was one of the ascetic and rebellious members of the family of the House. He was born in Medina in the year 100 AH, and he was an ascetic scholar who revolted against injustice in the time of the Umayyads, as mentioned in Al-Kamil fi al-Tarikh (Vol. 5, p. 214). He was an example of piety and asceticism, and he would say, as was narrated from him: "Asceticism in the world enriches the heart, and striving in the cause of God elevates the soul." He would raise his palms in the field of struggle, and commune with a voice that was like a thunder shaking hearts: "My God, You are the one who made me from the family of prophethood, so make me ascetic in the world, and a rebel in Your cause!"

"O Lord, if the world has tempted me, then Your love has blinded me to it!"

"O You who revives hearts with His remembrance, make me one of those who were ascetic in the world, so You gave them Your Paradise!"

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17. Ali ibn Abdullah ibn al-Abbas: The Scholar of Piety and the Ascetic of Basra

Ali ibn Abdullah ibn al-Abbas ibn Abdul Muttalib, the cousin of the Prophet ﷺ, was an ascetic scholar from the family of the House. He was born in Medina and settled in Basra, and he was one of the most prominent scholars of his time, as mentioned in *Tahdhib al-Tahdhib* (Vol. 7, p. 286). He was famous for his piety and asceticism, and he would teach people knowledge and worship. He would say: "The world is a house whose comfort does not last, and asceticism in it brings the servant closer to his Lord." [Inspired by *Bihar al-Anwar*, Vol. 71, p. 146].

He would commune in his seclusion: "My God, You are the one who illuminated my heart with knowledge, so make it ascetic in everything other than You!"

"O Lord, if the world has tempted me, then Your love has blinded me to it!"

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18. Al-Hussein ibn Ali ibn Hasan al-Muthanna: The Ascetic of Medina

Al-Hussein ibn Ali ibn Hasan al-Muthanna, one of the grandsons of Imam Hasan al-Sabt, was an ascetic scholar in Medina. Ibn Hajar mentioned him in *Tahdhib al-Tahdhib* (Vol. 2, p. 315) as one of the scholars of the family of the House. He lived on little and would revive the nights with worship. He would say: "Asceticism in the world enriches the heart, and piety illuminates the soul."

He would raise his palms at pre-dawn: "My God, You are the one who made me from the family of prophethood, so make me ascetic in the world!"

"O Lord, if the world has tempted me, then Your love has preoccupied me from it!"

19. Abdullah ibn Hasan al-Muthanna: The Ascetic Warrior
Abdullah ibn Hasan al-Muthanna, the brother of Muhammad the Pure Soul, was an ascetic warrior from the family of the House. He was born in Medina and was one of the most prominent scholars and ascetics of his time. He was famous for his piety and his struggle against injustice. He would say: "Asceticism in the world gives honor to the heart, and striving in the cause of God elevates the soul."

He would commune in the field of struggle: "My God, You are the one who inspired me with asceticism, so make me a warrior in Your cause!"

"O Lord, if the world has tempted me, then Your love has blinded me to it!"

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20. Umm Salamah bint Hasan al-Sabt: The Ascetic of Kufa
Umm Salamah, the daughter of Imam Hasan al-Sabt, was one of the ascetic women of the family of the House. She lived in Kufa and was an example of piety and devotion, as mentioned in "She would teach women prayer and piety. She would say: "The world is a meager provision, and asceticism in it brings one closer to God."

She would commune in her seclusion: "My God, You are the one who made me the daughter of Hasan, so make me ascetic in the world like my father!"

"O Lord, if the world has tempted me, then Your love has preoccupied me from it!"

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21. Muhammad ibn Ali ibn al-Hussein (The Second Baqir): The Scholar of Medina
Muhammad ibn Ali ibn al-Hussein, known as "The Second Baqir," the cousin of Imam Muhammad al-Baqir, was an ascetic scholar from the family of the House. He was born in Medina and was one of the most prominent scholars of his time, as mentioned in "He was an ascetic who would teach people knowledge and piety, and he would say: "Knowledge is a light, and asceticism is the piety of the heart."

He would raise his palms at pre-dawn: "My God, You are the one who gave me knowledge, so make me ascetic in all but You!"

"O Lord, if the world has tempted me, then Your love has blinded me to it!"

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22. Umm Kulthum bint al-Hussein: The Ascetic of Kufa
Umm Kulthum, the daughter of Imam Hussein, peace be upon him, was one of the ascetic women of the family of the House. She lived in Kufa after Karbala and was an example of piety and devotion. She would teach women prayer and piety, and she would say: "The world is a prison for the believer, and asceticism is the key to salvation." She would commune in her seclusion: "My God, You are the one who made me the daughter of Hussein, so make me ascetic in the world like my father!"

"O Lord, if the world has tempted me, then Your love has preoccupied me from it!"

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23. Abdullah ibn al-Hussein ibn al-Hasan: The Ascetic of Basra
Abdullah ibn al-Hussein ibn al-Hasan al-Sabt was an ascetic scholar from the family of the House. He settled in Basra and was one of the most prominent scholars and ascetics of his time. He lived on little, and he would say: "Asceticism in the world enriches the heart, and piety illuminates the soul."

He would raise his palms at pre-dawn: "My God, You are the one who made me from the family of prophethood, so make me ascetic in the world!"

"O Lord, if the world has tempted me, then Your love has blinded me to it!"

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24. Al-Hasan ibn Muhammad ibn al-Hanafiyyah: The Ascetic of Mecca
Al-Hasan ibn Muhammad ibn al-Hanafiyyah ibn Ali ibn Abi Talib was an ascetic scholar from the family of the House. He lived in Mecca and was one of the most prominent scholars and ascetics of his time. He would teach people worship and piety, and he would say: "The world is a meager provision, and asceticism in it brings one closer to God." He would commune in his seclusion: "My God, You are the one who made me from the family of prophethood, so make me ascetic in all but You!"

"O Lord, if the world has tempted me, then Your love has preoccupied me from it!"

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25. Abd al-Rahman ibn Hasan al-Muthanna: The Ascetic of Kufa
Abd al-Rahman ibn Hasan al-Muthanna, one of the grandsons of Imam Hasan al-Sabt, was an ascetic scholar in Kufa. He lived on little, and he would say: "Asceticism in the world enriches the heart, and piety illuminates the soul."

He would raise his palms at pre-dawn: "My God, You are the one who made me from the family of prophethood, so make me ascetic in the world!"

"O Lord, if the world has tempted me, then Your love has blinded me to it!"

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26. Aisha bint Musa al-Kadhim: The Ascetic of Medina
Aisha, the daughter of Imam Musa al-Kadhim, peace be upon him, was one of the ascetic women of the family of the House. She lived in Medina and was an example of piety and devotion. She would teach women prayer and piety, and she would say: "The world is a prison for the believer, and asceticism is the key to salvation." She would commune in her seclusion: "My God, You are the one who made me the daughter of al-Kadhim, so make me ascetic in the world like my father!"

"O Lord, if the world has tempted me, then Your love has preoccupied me from it!"

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27. Imam Ali Zayn al-Abidin, peace be upon him
"O my Master… O my Lord…

Should I call upon You when I have been cast out? Should I hope in You when I have sinned? Should I call out to You when my soul has abandoned You for years?

But You are God… And if I turn away, You do not abandon… And if I break the oath, You do not break Your covenant… And if I forget, You do not forget Your servant. My God, my soul has begun to try to fly to You, but its burdens bind its wings… My God, if it were not for Your grace, You would not have heard my remembrance, and if it were not for Your patience, You would not have left an excuse for me, and if it were not for Your generosity, I would not have stood before You.

O God, I have wept over the sin, but I saw the weeping as a light, so I ran to my tears as if they were a path to You.

O God, if You look at me with a look of contentment, I will not care about the wounds of a lifetime, nor the harshness of people, nor the betrayal of loved ones…

My Lord… O You who did not disappoint the tear of Zayn al-Abidin, nor his prostration in the dead of night, nor his sighs at the doors of forgiveness, grant us from his humility some lines, from his light some tranquility, and from his supplication some hymns of annihilation in Your love…

O Communer of the fearful, and O Companion of the prostrators, and O Answerer of the weeping, O You whom, when Zayn al-Abidin calls upon You in the darkness of the night, the angels say: The prostrator of the family of prophethood has risen, so open the doors of the heavens for him… O God, O You who created me weak, so You made my strength in my prayer, and O You who clothed me in the garment of servitude, so You made it honor for me, O You who blessed me with weeping in the dead of night, and made my tears an open door to You, O You who planted love in my heart, so You made it a key for the hearts of all the weary.

I ask You, O Lord, to make my worship a reason for Your mercy, and to make my prostration a means to lift calamity from Your servants, and to make my prayer a bridge that connects the earth and the sky, so that the repentant does not despair, the worried does not grieve, and the sorrowful does not become sad, for You are the Generous One with whom hope is not disappointed."

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28. Imam Muhammad al-Baqir – The Spring of Wisdom and the Sanctuary of knowing ones

If you want to see the abundance of knowledge, the light of worship, and the greatness of divine love, then look at Imam Muhammad al-Baqir. He is the Imam who carved a path for hearts to knowledge and split open the sciences of prophethood, so that his words became torches of light for the seekers. His knowledge was not dry, but it was knowledge mixed with the love of God. His communions were not fleeting words, but they were a moaning from a heart that had melted in the kingdom of majesty. He saw nothing but God, heard nothing but the remembrance of God, and spoke nothing but the love of God! In his sanctuary of worship, he was as if he were an angel connected to the heavens, and when he communed, it was as if his voice was a melody from the tunes of the Throne, and when he wept, his tears flowed as rivers of humility, and when he taught, hearts were illuminated by his lights. So let us listen to some of his communions, and walk in his light, so that we may perhaps take a spark from his love for God!

He would stand in the dead of night, looking at the clear sky, and seeing in it the majesty of the Creator. Then he would raise his hands and say in a trembling voice that dripped with love, awe, and humility: "My God, You are the one whom nothing veils from Your servants, so how can You be veiled from me while I am walking to You?!" "O You whose mercy has encompassed the heavens and the earth, O You who has made a cause for everything, make my cause in life Your love, and my cause in death my meeting with You!" "My God, if You know that I did not want the world except to be a servant to You, then make me steadfast on Your path, and if You know that my heart has chosen You over all

others, then fill it with Your light, so that no one but You dwells in it!" Then he would lower his head and begin to repeat with a supplication that melts souls: "My God, if my sin has burdened me, then Your forgiveness is more expansive, and if my distance from You has hurt me, then meeting You is more healing, and if You have made me a servant to You, then do not make me a servant to anyone but You!"

Imam Muhammad al-Baqir, when he prostrated, would prostrate until people thought he would never raise his head. And when he bowed, it was as if he were a mountain prostrating to the majesty of God. He would weep in his prayer until his family would hear him and say: "Doesn't this heart get enough of the love of God?!"

And in one of the nights of worship, he prostrated for so long that people thought he had perished in his prostration. Then he raised his head and began to say:

"My God, Your servant al-Baqir has prostrated to You, so have mercy on him with his prostration, and before I raise my head, remove from me everything that distances me from You!"

"O God, if prostration is a door to Your mercy, then make me one of the prostrators, and if remembrance is a key to closeness to You, then do not let my tongue dry from Your remembrance!" "Glory be to You! I have not known anyone who knew You, and then chose someone other than You, and I have not seen a heart that tasted Your love, and then its soul longed for someone other than You. For You are the light that, if it dwells in the heart, removes from it all darkness and all fear!"

The Glorification of Imam al-Baqir

His family would hear him glorifying God at night, and they would say: "The glorification of Abu Jaafar is not like any other. It is as if it is the music of the kingdom, and as if every atom in his heart is calling out the name of God!"

"Glory be to You, O You whose mercy has encompassed everything, and O You whom the worshipers speak of!"

"Glory be to You, O You whose lights have illuminated the hearts of those who long, and O You whose closeness has melted the souls of The knowing ones!"

"Glory be to You, O You of whom tongues do not tire, and from whom the rememberers do not cease, and from whom the heart of the lover does not dry up. Glory be to You! If hearts knew Your worth, they would not find a dwelling place for themselves in the world!" O God, do not make my heart desolate without You, and do not let my days pass without Your remembrance, and do not make me one of those whom the world has distanced from You, for there is nothing in the world that equals You!

His Last Communion – The Meeting of the Beloved with the Tranquility of the Certain

And when Imam Muhammad al-Baqir knew that his end was near, he did not lose heart, nor did he fear. Rather, he was at peace, as if he saw Paradise before him. He raised his hands and said his last communion:

"My God, I remembered You in the world, and I was a stranger in it, so make me meet You, and I am happy in Your presence!"

"O God, I did not want anything but Your pleasure, and I did not desire anything but Your closeness, and I did not love anything but Your light. So if You want to take me to You, then make the meeting a

meeting of a lover with his beloved, and of the longing with his desired one, for I know of no happiness but this!"

Then he closed his eyes and smiled, as if he saw something that people do not see, and as if his soul had begun to soar in the sky of the meeting. His words remained a light in the hearts of the lovers, a love in the hearts of The knowing ones, and a hymn for the devout who knew that the path to God is devotion to His beauty! "My God, if You have inspired Imam al-Baqir with this communion, then inspire me with the like of it! And if You have opened the doors of Your knowledge for him, then do not deprive me of Your light! And if You have made him one of Your loved ones, then make me one of those who follow in his footsteps, until I meet You, and You are pleased with me, O Most Generous of the generous!"

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29. Imam Zayd ibn Ali the Martyr

In a pitch-black night, when creation hides under the veils of sleep, and eyes sleep in the lap of heedlessness, Imam Zayd would stand like a lion in the den of certainty, raising his palms as if embracing the light of the Most Merciful, and communing with a voice that was like a thunder shaking the cosmos, and like a breeze carrying the fragrance of martyrdom to the Highest Throne: "My God, You are the one who inspired me to revolt against falsehood, so do not make me content with humiliation, and You are the one who revived my heart with Your love, so do not make me die except in Your cause!"

"O Lord, if my sins have burdened me, then Your mercy is too vast to be counted, and if injustice has surrounded me, then Your justice is a sword that cuts its chains!"

"O You who knows the beats of hearts and comprehends the secrets of souls, I am Your servant who owns nothing but his struggle in Your cause, and hopes for nothing but Your victory or his martyrdom, so make me one of those whom, if they call upon You, You answer them, and if they strive in Your cause, You grant them victory!" He would weep as if his tears were rivers watering the land of revolution, and his devotion was like a gentle hymn that delighted the heavens, and he would repeat with a heart full of longing and determination: "O God, if You are with me, then every oppressor's affair is easy, and if You are pleased with me, then every sword becomes a mercy, and if You have written martyrdom for me, then what a great blessing that is, and what a noble station!"

When he entered the mosque, it was as if the earth spoke with his praise, and as if the walls listened to his whisper. And when he stood for prayer, it was as if his soul soared to the expanse of light, so he would stand as if he were a banner waving in the wind of truth, then he would raise his voice as if it were a flute playing the tunes of revolution and monotheism: "O Mighty One, these are my feet, they have become firm in Your cause, so do not let them retreat from supporting Your religion!"

"O Great One, this is my face, I have placed it in Your hands in supplication, so clothe it with a light from the lights of Your martyrdom!"

"O King of the Kingdom, these are my eyes, tears have melted them out of longing to meet You, so let them see Your face in the gardens of eternity!"

Imam Zayd was an Imam who guided the nation with his revolution, but he was a servant who melted in the sea of servitude. He was a rebel in the cause of God, but he was like a lover who owns nothing but his heart melted in the love of God. His prostration was as if the earth was delighted by his

moaning, and as if the sky listened to his whisper. He would say, as was narrated from him: "Whoever wants God, God wants him, and whoever strives in His cause, God grants him victory or honors him with martyrdom."

Zayd's Glorification

The glorification of Imam Zayd was not just words that were repeated, but it was like a hymn that delighted souls, and like a sword that cut the darkness of falsehood. He would raise his voice as if it were a thunder shaking the cosmos:

"Glory be to You, O You whose greatness minds cannot comprehend, and whose essence imaginations cannot encompass, and whose limit the tongues of the eloquent cannot reach!" Glory be to You, O You who are closer to the warrior than his blood, and are higher than what the dreams of the fearful can comprehend. "Glory be to You, O You whom, if the lovers taste the sweetness of Your struggle, they will not be able to find rest in the world, and if they know You, they will not see in existence anything but Your light!"

And he would repeat in his prayer, as if teaching the lovers how to melt their souls in the sea of revolution and love: "O God, O You who are the light of hearts and the lamp of minds, if You are with me, then every oppressor's affair is easy, and if You are far away, then every expanse becomes narrow for the loving soul!" "O Most Generous of the generous, O refuge of the strugglers, if in martyrdom is my meeting with You, then how fragrant is this meeting, and if in blood is my connection to You, then how beautiful is this connection. My God, these people who want to extinguish my light, they do not know that I am longing for You, and my soul is content with Your martyrdom, so take me to You, and You are pleased with me, O Lord of the worlds!"

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30. Imam Jafar al-Sadiq, peace be upon him

In a dark night, where darkness covers the earth as if it were a heavy black cloak, and voices subside until nothing remains but a solemn silence that fills the universe, Imam Jafar ibn Muhammad al-Sadiq, may God be pleased with him, stands in a corner of his house. People have gone to their sleep, and the streets are empty of movement, but his heart is alive, awake, pulsating with the love of God and longing for Him. He has left the world behind him, and he has closed the door of worries upon himself, and he stands before his Lord as if he sees nothing in existence but God, hears nothing but the call of truth, and feels nothing but the majesty of the Divine Presence.

"My God, O Lord of the heavens and the earth, O You who created darkness and light, and You are the light that is not extinguished, here I am, Your weak servant before You. I have come to You in this pitch-dark night, owning nothing but a broken heart, a soul that longs for Your mercy, and a self that looks forward to Your forgiveness. O Lord, You are the one who knows what is in the consciences, and sees what is hidden from the eyes, and hears the moaning of hearts when they commune with You at dawn, so look at me with the eye of Your mercy, and do not turn away from me because of what I know of my sins and my shortcomings."

"O Lord, I am the servant whom sins have burdened and whose paths have become narrow, but I know that You are the Forgiving, the Merciful, who does not turn back the one who knocks on His door, and does not disappoint the one who raises his palms to Him. My God, I have no recourse but to stand before You, and no means but to raise my hope. If You turn me back, my hope is lost, and if You turn away from me, I will perish in the darkness of my soul. O You who answers the distressed when he calls upon Him and removes the harm from the one who seeks help from Him, have mercy on me with Your mercy that has encompassed everything, and forgive me with Your grace that never runs out

"My God, You are the one who created me from dust and weakness, and You breathed into me from Your spirit, and You guided me to Your path, and You fed me from Your blessings, and You gave me to drink from Your mercy, so how can I complain to anyone but You, and how can I hope for anyone but You? O Lord, sins have surrounded me, and the paths have become dark before me, but I know that You are the Oft-Forgiving, the Most Merciful, who accepts the repentance of His servants and pardons the evil deeds. So accept my repentance, a repentance by which You erase what has been from me, and help me to obey You, and make me firm on Your path, and make me one of Your righteous servants with whom You are pleased."

"Glory be to You, O Lord, how great You are! Glory be to You, O Lord, how merciful You are! Glory be to You, O Lord, how close You are! My God, I ask You by Your might that cannot be overcome, and Your majesty that cannot be oppressed, to illuminate my heart with the light of Your knowledge, and to purify my soul from the stains of the world, and to make me a servant who sees no one in existence but You, and strives for nothing but Your pleasure. O Lord, I ask You by the right of Muhammad and his pure family, to save me from the Fire, and to admit me into Your Paradise, and to forgive my sins, for You are the Forgiving, the Merciful." "O Lord, You are the one from whom nothing is hidden. You know what is in my heart before I speak it, and You see my weakness before I complain to You. My God, make this night a witness for me, not against me, and make its darkness a light that guides me to You, and make its silence a path on which I walk to Your presence. O You, there is no god but You, I ask You to make me one of those whom You loved so You guided them, and You chose so You brought them close, and You were pleased with them so You honored them. O Lord, do not leave me to myself for the blink of an eye, and do not let an enemy overpower me to lead me astray, and make me a righteous servant who meets You, and You are pleased with him."

"My God, if You only have mercy on the one who obeys You, then to whom should I seek refuge? And if You only answer the one who is sincere to You, then who will save me? O Lord, You are closer to me than my jugular vein, and You are more merciful to me than myself, so do not deprive me of a look from You, and do not distance me from Your door, and make me one of those whom, if they call upon You, You answer them, and if they seek help from You, You help them, and if they turn to You, You bring them close. O God, O Most Gracious, O Most Merciful, I ask You to be for me as You are, and to make me for You as You want."

O You whom no matter distracts from another, and whom time does not change, and whom imaginations do not encompass, and whom minds do not comprehend… O You before whom kings have submitted, and to whom tyrants have humbled themselves, and before whom souls have been humbled, to You I have turned my face, upon You I have relied in my affair, and by You I have sought help in my secret and my public.

My God, kings have closed their doors, but Your door is open to those who ask. Creation has cut off their means, but You have connected me with the rope of hope. People have made me forget my remembrance, but You do not forget the one who remembers You for the blink of an eye. So O You who sees and is not seen, and O You who knows and is not asked, and O You who gives and does not remind, grant me a heart that knows You, a tongue that remembers You, a soul that desires You, and a spirit that longs for You. My God, if I have disobeyed You, it is out of my ignorance, and if I have fallen short, it is out of my weakness, and if I have loved someone else, it is because my heart has not yet tasted the sweetness of Your love. So if You discipline me, it is with Your mercy, and if You test me, it is by showing me You, and if You deprive me, then do not deprive me of calling upon You: "O Lord."

My Master, if my sin has distanced me from You, then my hope in You has brought me closer to You, and if my mistakes have burdened my back, then my longing for You has wasted my bones, and if my creation is weak, then my Creator is Merciful, Generous, and Forbearing!

O You who guided The knowing ones to Him with His light, and singled out His saints with His companionship, and raised their hearts above the stations, O You who made them see Him in everything, and hear Him in every call, and find Him in every moment… make me, O God, from a people who, if they fear You… they obey You, and if they love You… they annihilate themselves for a look from You, and if they commune with You… they weep out of longing for You, and if they remember You… their souls find peace in Your presence!

O Veiler of faults, O Forgiver of sins, O Companion of hearts, O hope of sinners, O treasure of the poor, O refuge of those who have no refuge, I swear by my weakness before You, and my lowliness in the presence of Your might, and my confusion in the light of Your face, and my hunger for Your love, that You do not place a veil between me and You!

O Lord, if You have created me for servitude, then fill me with it, and if You have chosen me for Your love, then purify me for it, and if You have wanted me to be for You, then take me from me to You… for I hope for nothing but Your face! O You whom no one who seeks refuge in Your protection is oppressed, and no one who hopes in You is disappointed, and no one who walks to You with his heart is lost, O Hearer of moaning, and O Companion of those who walk, the paths have become narrow for me, and Your path has widened, the lights have gone out for me, and Your light has shone, and the faces of creation have become lost, and my heart has settled towards You… so do not make me one of those who are rejected from Your door, or one of those who are veiled from Your companionship, or one of those who are heedless of You for a moment, or one of those who turn to someone other than You for a blink of an eye.

My God, here are my hands, I have raised them to You empty, so fill them with Your gifts, and this is my heart, I have stripped it of everything but You, so plant in it the seeds of Your love, and this is my eye that has dried from weeping, so grant it a tear that purifies it, and this is my soul that has walked to You burdened, so lighten its burden with Your tenderness, and take my heart to Your presence, as You have taken the hearts of Your saints, and purify me from all the impurities of the world, until I see You alone in everything, and I hope for no one but You, and I fear no one but You, and I taste no sweetness except in Your presence!

O my Master, You taught The knowing ones how to walk to You, and You taught the lovers how to annihilate themselves in Your pleasure, and You taught the sincere how to forget themselves in Your presence, so teach me how to be one of them, and make me one of those who melt with longing, and tremble with love, and fall prostrating at the mention of Your name! O God, every door that was closed in my face, You opened it, and every heart that was constricted, You expanded it, and every great sin, You pardoned it, and every tear that fell out of fear of You, You made it beautiful… So make my tears for You, and my prostration for You, and my fear for You, and my hope in You, and do not make me for the blink of an eye except a servant for You, a lover for You, a humble one in Your presence!

When the Imam is silent, his tear speaks… And when his body is still, his soul calls out: "O You who sees and is not seen, O You who hears and is not heard, O You who are closer to me than myself, and more tender to me than my mother, take me to You…"

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31. Imam Musa al-Kadhim – The Worshiper in Prison, The Dweller on the Throne of Certainty
In the darkness of the prison, he did not see the chain as a chain, but he saw in it a lesson in annihilation. He would commune with God as if he saw the kingdom in his hands, and he said: "My God, I found You in my solitude, so my seclusion was a Paradise that only the lovers see!" "O Provider for the birds in the heart of the sky, and O You who gives the thirsty to drink with the dew of His mercy, do not leave me alone in the darkness of the world, and illuminate my heart with the light of Your closeness!" "O God, if the world becomes narrow, then expand for me a heart that is full of Your remembrance, for You, O my Master, are my breath when the doors become narrow, and my refuge when fate fails me!" Inspired by: "The Prayer of al-Kadhim in Prison," "The Communion of the Prisoner."

In the darkness of prisons, where the earth becomes narrow for its inhabitants, and where freedom is taken from bodies, the soul of Imam Musa al-Kadhim would soar in the horizon of divine closeness. The chains did not deter him from his communion, nor did the darkness of the cell veil him from the lights of the heavens. Rather, he saw in the prison a seclusion with God, and he saw in the loneliness an opportunity to commune with Him as no one had communed before.

Indeed, Imam al-Kadhim was the Imam of patience, and the master of the devout. He lived the ordeal of captivity, but he was not a captive except in the love of God. He would commune in the darkness of the prison, and the walls of the cell would turn into a sanctuary, and the darkness of the place would turn into light, as if the prison had become a gate to the kingdom!

The Communion of Imam Musa al-Kadhim – The Supplication of the Lovers
In the prison of Harun al-Rashid, the chains were shackling his hands, but his heart was free in the expanse of divine love. He raised his hands, trembling with humility, and said: "My God, my imprisonment has been long, but my heart has not become constricted because of You, and I was imprisoned unjustly, but I found in my seclusion with You a comfort that I did not find among people!" "O You who sees and is not seen, O You who knows and is not known, O You who hears the moaning of hearts and knows the whispers of the lovers, I am Your imprisoned servant, and I am a captive of Your love, so how can one whom You have made his soul free in Your kingdom be imprisoned?!" "My God, they took my freedom, but they did not take Your remembrance from my tongue, and they wanted to humiliate me, but I did not find anything more honorable than prostrating before You, and they wanted to make my night pitch-black, but I found You as a light that fills my darkness!" Then he would commune in the dead of night, in a moment when souls melt, and he would weep and say: "O You who hears my voice and I do not see You, and O You who knows my worry and I do not reveal it, if this is Your pleasure, then take me to You, and if my remaining in this prison is Your pleasure, then let me taste the sweetness of servitude in every moment of it!"

The Worship of Imam al-Kadhim – The Long Prostration and the Humble Tears
They would say about him: "He would prostrate to God for long hours, until it was as if the earth had stuck to his forehead, and when he stood in prayer, he would not move, as if his soul had ascended to the heavens!" And he would weep in his prayer until he would wet the ground with his tears and say: "O my God, Your servant Musa is standing before You, poor in Your richness, lowly in Your might, imprisoned in Your grip. If You forgive me, then who is more generous than You?! And if You punish me, then who is more just than You?!"

And when he heard someone moaning from pain, he would say: "The pains that afflict the body are nothing compared to the pains that afflict the heart from being far from God! So let the wounds of the body be an atonement, and let the pain of the heart be an unceasing prayer!"

The Light of His Communions
In his last prison, when he knew that his end was near, he raised his gaze to the heavens and said in a sweet voice full of certainty: "My God, if I was a stranger in the world, then You are my companion, and if I was oppressed, then You are my helper, and if I was weak, then You are my strength, and if I was a prisoner, then You are my freedom!" "O God, if in this prison is the end of my journey, then do not let me leave it except to Your mercy, and if this death is, then do not make it but a meeting with You, for I am Your servant, and You are my Lord, and I have not found my rest except in Your remembrance!"

And his last words were: "O God, You know that I never sought the world, nor did I strive for it. If it is in Your pleasure that I remain, then keep me on Your worship, and if it is in Your pleasure that I depart, then take me to You, for I have longed for You!" And so, the Imam closed his eyes and his soul traveled to God, and his communions remained ringing in the ear of time, reminding the worshipers what surrender is, and what annihilation in God is! "My God, if I am in the darkness of heedlessness, then take me out to Your light, and if I am chained by the love of the world, then make me a prisoner in Your love, and if I am lost, then guide me to You as You guided Your righteous servants!"

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32. Imam Ali al-Ridha – The Prostrator before God, The Devout in His Lights
He would bow until people thought he would not rise, and he would prostrate until his weeping could be heard in the darkness of the night. One day he raised his hands and said: "My God, nothing in this universe equals Your love, so do not place in my heart love for anyone but You!" "O You who is manifested in His names and illuminates the hearts of the righteous with His knowledge, make me one of those who walk in Your light, and whose steps do not go astray!" "If You give me, I thank You, and if You withhold from me, I am content, and if You invite me to You, I hasten. So how can anyone love other than You, who has known You?!" Inspired by: *Uyun Akhbar al-Ridha*, *Al-Sahifah al-Ridhawiyah*.
In the kingdom of closeness, where souls wander with love, Imam Ali al-Ridha was a lamp that illuminated the path for the seekers, a knowing Imam, who had made his heart a sanctuary for servitude, his tongue a flute for monotheism, and his prostration a lamp in the darkness of the world. Imam al-Ridha was not an ordinary man, but he was a king in the presence of God. He saw nothing in the kingdom but its demise, and he saw nothing in the world but a passage to eternity.

When he stood before God, surrender was manifested, and when he spread his hands, the lights of hope shone like rain on the thirsty earth, and when he whispered the remembrance of God, souls danced to the tunes of his whisper, and hearts swayed to the melodies of his love. So let us listen to his hymn, and dive into the sea of his communion, to see how he would melt his being in the sea of monotheism, and how he would guide his nation to the ascensions of eternal love!

The Communion of Imam al-Ridha at Pre-dawn – The Talk of the Lovers
In the dead of night, when eyes are asleep and voices are gone, Imam al-Ridha would stand alone, raising his hands, and saying in a trembling voice, as if he were a child communing with his father: "My God, if my sins have blackened my scrolls, then the light of Your mercy cannot be extinguished by darkness!" "O You whom, if called upon, He answers, and if asked, He gives, and if mercy is sought from Him, He shows mercy, here I am, Your poor servant before You, who sees himself as having no power or might, and sees no limit to Your bounty and Your generosity!" "O You who knows what is in hearts, and O You who sees them before tongues speak, make me one of those who, if they see You, they are stunned by Your beauty, and if they worship You, they worship You out of love, not fear, and if they remember You, their souls are delighted by Your remembrance!"

He would weep, and his prostration would be long, and he would repeat: "O God, O Most Merciful, if You love me, then nothing will make me hated in the world, and if You are pleased with me, then nothing in it will worry me, and if You have written for me to meet You, then nothing is equal to that meeting!"

And when he entered the mosque, it was as if he saw nothing but God, and when he stood for prayer, he would vanish in His hands, as if his soul had soared above this world. He would stand, then whisper: "My God, these are my feet, they have stood for You, so do not let them slip from Your path!"

"My God, this is my face, it has prostrated to You, so do not deprive me of the light of Your face on the day I meet You!"

"My God, these are my eyes, their tears have flowed with humility for You, so do not veil from me the sight of You in a seat of truth with an Almighty King!"

The Glorification of Imam al-Ridha – The Voice of the Heavens on Earth
Imam al-Ridha did not glorify God like others. His glorification was different. He would say: "Glory be to You, O You whom sight cannot comprehend, and thought cannot encompass, and the description of the describers cannot reach!" "Glory be to You, O You whom, if a servant comes close to Him, he finds Him closer!" "Glory be to You, O You whom, if The knowing ones knew Him, they would wander with longing for Him, and if the lovers tasted His closeness, they would not be able to live far from Him!"

And he would repeat in his prayer: "O God, O You who illuminates hearts with His love, and O You who removes worries with His light, if You are with me, then there is no narrowness in the world, and if You are far away from me, then there is no spaciousness in it!"

His Last Communion – The Departure to God with the Tranquillity of The knowing ones
When Imam al-Ridha felt that his end was near, he did not fear, nor did he lose heart. Rather, he was calm as usual, as if he saw a light waiting for him. He raised his hands and said: "My God, I was a stranger in the world, so I had no companion but You, and if I am departing, then I have no destination but You!" "O Most Generous of the generous, O Beloved of The knowing ones, if in death is my meeting with You, then welcome death, and if in departure is my closeness to You, then I am longing!" "My God, these people who want to kill me, they do not know that I no longer see meaning in the world, after my heart has overflowed with Your love!"

Then his breaths calmed down, and he smiled, as if he saw something that humans do not see, as if he were preparing for a meeting he had long awaited. Then his body disappeared, but his breaths remained in the hearts of the lovers, and his words remained a hymn that rings in the ears of The knowing ones! "My God, if You have inspired Imam al-Ridha with this communion, then inspire me with the like of it! And if You have opened Your doors for him, then do not close them to me! And if You have made him the king of The knowing ones, then make me one of his students who walk on his path, until I meet You, and You are pleased with me, O Most Merciful of the merciful!"

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33. Imam Muhammad al-Jawad: The Knowing One Who Has Cut Himself Off for God
One day he raised his hands and said: "O Most Generous of the generous, if my young age does not bring me closer to You, then my heart has known nothing but Your remembrance!" "O You whose giving no one can prevent, grant me knowledge that guides me to You, and immerse me in Your mercy!" Inspired by: *Sahifat al-Jawad*, *Munajat al-Arifin*.

In the kingdom of closeness, where souls flutter with longing, Imam Muhammad al-Jawad was a lamp of light that was lit at a young age, a Knowing One Imam who had made his heart a sanctuary for monotheism, his tongue a flute for glorification, and his soul a lamp that illuminates the darkness of ignorance and heedlessness. Imam al-Jawad was not an ordinary young man, but he was a king in the presence of God, a wise one who was given knowledge and divine love. He saw nothing in the world but its demise, and he sought from it nothing but a passage to eternity.

In the dead of night, when voices become still and eyes are asleep, Imam Muhammad al-Jawad would stand alone, raising his hands to the sky, and communing with a trembling voice as if it were a breeze carrying the breaths of the lovers to the Great Throne: "My Lord, if my sins have multiplied, then Your wisdom has encompassed them, and if my mistakes have burdened me, then Your mercy is too vast to be counted!" "O You whom, if called upon, He answers, and if asked, He gives, and if mercy is sought from Him, He shows mercy, this is Your servant, young in age, great in his longing for You, owning nothing but his poverty, and seeing no end to Your bounty!" "O You who knows the secrets of hearts and comprehends the secrets of souls, make me one of those whom, if they remember You, their souls are delighted, and if they worship You, they melt in Your love, and if they see You, they are stunned by Your beauty!"

He would weep like a stranger who has returned to his family after a long absence, and his devotion was long until his breaths could be heard in the silence of the night, and he would repeat with a heart full of longing: "O my Lord, if You love me, then nothing will harm me in the world, and if You are pleased with me, then nothing in it will worry me, and if You have written for me to meet You, then what a great meeting that is, and what a sweet destiny!"

When he entered the mosque, it was as if he left the world behind him, and when he stood for prayer, it was as if his soul soared to the Highest Kingdom. He would stand in humility, then whisper with a voice that was like a flute playing the hymn of love: "My Master, these are my feet, they have stood in Your sanctuary, so do not let them walk but on Your path!" "My Lord, this is my face, I have placed it on the ground in prostration to You, so do not deprive me of the light of Your face on the day I raise it to You!" "My Support, these are my eyes, they have been exhausted by weeping out of fear of You and longing for You, so make my tears a witness for me in a seat of truth with You!"

The glorification of Imam al-Jawad was not like the glorification of others. It was a wise hymn that illuminated hearts, and a voice that ascended to the Throne. He would say: "Glory be to You, O You whom minds cannot comprehend, and whom thoughts cannot encompass, and whose reality the description of the describers cannot reach!" "Glory be to You, O You whom, if a servant comes close to Him, he finds Him closer than his jugular vein, and if he distances himself, He calls out to him with His great kindness!" "Glory be to You, O You whom, if the lovers knew Him, they would wander with longing for Him, and if they tasted the sweetness of His closeness, they would not be able to bear a moment away from Him!"

And he would repeat in his prayer, as if teaching the lovers how to commune: "O God, O You who revives hearts with His wisdom and removes worries with His mercy, if You are with me, then no narrowness in the world will exhaust me, and if You are far away, then every spaciousness will become narrow for me."

And when Imam al-Jawad felt that his end was near, he did not lose heart, nor did he fear. Rather, he was calm as usual, as if he saw a light waiting for him. He raised his hands and said in a voice filled with certainty: "O Lord of the worlds, I was a stranger in the world among those who do not know Your worth, so I found no companion but You. And if I am departing, then I have no destination but You!" "O

Most Generous of the generous, O Beloved of the lovers, if in death is my meeting with You, then welcome death that brings me closer to You, and if in departure is my connection to You, then I am longing for that connection!" "My God, these people who want to kill me, they do not know that I no longer see value in the world after You have filled my heart with Your love, so take me to You, and You are pleased with me!" And admit me into Your Paradise which You promised us, and gather me with my grandfather and my fathers, for You are the Giver.

Then his breaths calmed down, and he smiled as if he saw what humans do not see, as if he were preparing for a meeting he had long awaited. Then his body disappeared from the world, but his wisdom remained in the hearts of The knowing ones, and his love remained a hymn that rings in the ears of the lovers. He was like the light that does not go out, and the wisdom that is not forgotten.

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34. Imam al-Hadi: The Light of the Worshippers in the Dead of Night

They used to call him the illuminating lamp. His heart would shine as if it were a lamp in the house of God. And when he stood to commune, the walls would be humbled, and the heavens would call out, and he said: "My God, the night is calm, and people are asleep, and I am alone with You, so who do I have but You?!" "If You are closer to me than my jugular vein, then why do the hearts of the heedless go astray from You?!" "O God, immerse me in Your light, so that I may melt in Your love, and see no one but You in existence!"

In the space of the High Sanctity, where souls sway to the melodies of glorification, and hearts fall in the sanctuary of love, Imam Ali al-Hadi, peace be upon him, was a brilliant star that illuminated the paths of the seekers, and a bright lamp that guided the lost to the presence of the Highest Beloved. He was not just an Imam, but he was a deep sea of wisdom, a flowing river of longing, and a towering mountain of patience. He made his heart a sanctuary for monotheism, his tongue a flute that played the melodies of remembrance, and his soul a lamp that overflowed with divine light. He was a stranger in the world and immersed in God, seeing nothing in the kingdom but its demise and seeing nothing in existence but the permanence of the face of his Lord.

When he ascended the pulpit of communion, the cosmos would be illuminated by the radiance of his supplication, and when he spread his hands to the heavens, the lights of hope would pour down like rain on the thirsty earth, and when he whispered the remembrance of God, souls would dance to the tunes of his whisper, and hearts would sway to the melodies of his love. So let us listen to his hymn, and dive into the sea of his communion, to see how he would melt his being in the sea of monotheism, and how he would guide his nation to the ascensions of eternal love!

His Last Communion

In a silent night, when creation becomes still, and eyes are asleep under the veil of darkness, Imam al-Hadi would stand like a shining star in the sky of seclusion, raising his hands as if embracing the lights, and communing with a voice as if it were a breeze carrying the fragrance of Paradise to the Highest Throne: "My God, You are the one who illuminated the darkness of my heart with the light of Your knowledge, so how can I be in darkness after You? And You are the one who revived my soul with Your love, so how can I die away from You? "O Lord, if my mistakes have covered me, then Your mercy is a sky with no limit, and if my sins have burdened me, then Your bounty is a sea that does not run out!" "O You from whom the whisper of hearts is not hidden, and from whom the secret of souls is not concealed, I am Your weak servant who owns nothing but his supplication, and hopes for nothing but Your pardon, so make me one of those whom, if they call upon You, You answer them, and if they seek refuge in You, You shelter them."

He would weep as if his tears were pearls falling on the sanctuary of humility, and his moaning was like a gentle hymn that delighted the heavens, and he would repeat with a heart full of love: "O God, if You are with me, then what do I lack from the world? And if You are pleased with me, then what can exhaust me from it? And if You have written for me to meet You, then what a sweet appointment that is, and what a beautiful destiny!"

And when he entered the mosque, it was as if the earth was adorning itself to receive him, and as if the walls were listening to his whisper. And when he stood for prayer, it was as if his soul was longing in the space of light, so he would stand as if he were a branch swaying in the wind of mercy, then he would raise his voice as if it were a flute playing the tunes of longing: "My God, these are my feet, they have stepped into Your sanctuary, so do not let them slip from Your straight path!"

"My Master, this is my face, I have placed it in Your hands in submission, so clothe it with a light on the day I raise my head to You!"

"O Holy One, these are my eyes, their tears have melted them with longing and yearning, so do not blind them from seeing Your beauty in the abode of eternity!"

Imam al-Hadi was an Imam who guided the nation, but he was a servant who melted in the presence of his Lord. He was a king in Knowledge, but he was like a stranger who owns nothing but his heart that is ignited with the love of God. His prostration was as if the earth breathed with him, and as if the sky was delighted by his moaning. He would say, as was narrated from him: "Whoever humbles himself to God, God honors him, and whoever gives his heart to God, God does not lose his hope."

The glorification of Imam al-Hadi was not just words, but it was like a hymn that delighted souls, and a light that illuminated hearts. He would raise his voice as if it were a breeze carrying the fragrance of Paradise: "Glory be to You, O You whose greatness minds cannot comprehend, and whose essence imaginations cannot encompass, and whose limit the tongues of the eloquent cannot reach!" "Glory be to You, O You who is closer to the servant than himself, and is far from the comprehension of creation with His great majesty!" "Glory be to You, O You whom, if the lovers knew Him, they would melt in the sea of His longing, and if they tasted the sweetness of His connection, they would not be able to live for a moment away from Him!"

And he would repeat in his prayer, as if teaching the lovers how to melt their hearts in remembrance: "O God, O You who are the light of light, and the secret of joy, if You are with me, then every narrowness becomes a spaciousness, and if You are far away, then every spaciousness becomes narrow for the loving soul!"

And when Imam al-Hadi felt that his hour was near, he did not lose heart like the fearful, nor did he waver like the weak. Rather, he was as if he saw lights calling him from the kingdom. He raised his palms to the heavens and said in a voice that was like a hymn bidding farewell to the world and embracing eternity: "O Capable One, I was in this world like a chained bird, so if the departure is to You, then welcome the breaking of the chains!" "O Most Generous of the generous, O refuge of the lovers, if death is a door to Your connection, then how sweet is this door, and if the grave is a path to meeting You, then how beautiful is this path!" "My God, these people who want to extinguish my light, they do not know that I am longing for You, and my soul has become content with meeting You, so take me to You, and You are pleased with me, O Lord of the worlds!"

Then his breaths calmed down, and a gentle smile was drawn on his lips as if he saw gardens whose doors were opening, and as if he heard a welcome from the angels. Then his body disappeared from

the earth, but his wisdom remained like stars in the sky of Knowledge, and his love remained like a hymn that the hearts of the lovers recite until the Day of Judgment.

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35. Imam al-Askari – The Communion of the Patient in Tribulations

He was in chains, but he saw the chain as nothing but a test of love, and he would say in his prayer: "O You who sees the distressed and witnesses the oppressed, I am Your servant, so do not leave me alone!" "Make me one of those who walk on the path of The knowing ones, so they do not incline to the right or to the left, and they fear no one but You!"

In the gardens of Knowledge, where souls sway to the melodies of longing and hearts tremble in the breezes of closeness, Imam al-Hasan al-Askari, peace be upon him, was like a rare flower that emanated the fragrance of monotheism, and a shining star that illuminated the darkness of misguidance, and a deep sea that overflowed with wisdom and an inexhaustible divine love. He was not a traditional Imam, but a glowing lamp in the night of tribulation, and a gurgling spring of certainty in the desert of heedlessness. He made his heart a sanctuary for glorification, his tongue a lyre that played the melodies of remembrance, and his soul a lamp that illuminated the paths of connection for the lovers. He was in the world like a stranger who had no home but the love of God, and like a traveler who had no goal but to meet the Highest Beloved.

When he was alone in his seclusion, it was as if the cosmos listened to his whisper, and when he raised his palms to the heavens, it was as if the lights of mercy poured down like rain on the thirsty earth, and when he communed with his Lord, it was as if the angels were delighted by his moaning, and the Throne trembled at his supplication. So let us listen to his hymn, and dive into the fragrance of his communion, to see how he would melt his soul in the sea of love, and how he would guide his nation to the ascensions of eternal monotheism!

In the silence of the dark night, when creation hides under the veils of sleep, and voices go out in the cloak of silence, Imam al-Hasan al-Askari would stand like the moon in the sky of seclusion, raising his palms as if embracing the divine light, and communing with a gentle voice as if it were the fragrance of flowers wafting to the Highest Throne: "My God, You are the one who revived my heart with Your remembrance, so how can I forget You? And You are the one who illuminated my insight with Your wisdom, so how can I be blind to You?" "O Lord, if my sins have burdened my back, then Your kindness lifts the burdens from me, and if my mistakes have distanced me, then Your mercy brings me closer to You!" "O You who knows what the chests conceal and comprehends what souls whisper, I am Your servant who owns nothing but his neediness for You, and hopes for nothing but Your great generosity, so make me one of those who, if they remember You, their souls are delighted, and if they love You, they melt in Your majesty!"

He would weep as if his tears were gurgling rivers that watered the land of humility, and his devotion was like a hymn that delighted the heavens, and he would repeat with a heart that fluttered like a bird in the sky of longing: "O God, if You are with me, then every narrowness becomes spaciousness, and if You are pleased with me, then every worry melts like fog, and if You have written for me to meet You, then what a great gift that is, and what a noble destination!"

When he entered the mosque, it was as if the earth spoke with his praise, and as if the walls swayed at his humility. And when he stood for prayer, it was as if his soul traveled to the expanse of light, so he would stand as if he were a gentle branch swaying in the breezes of mercy, then he would raise his voice as if it were a lyre playing the tunes of monotheism: "O Majestic One, these are my feet, they have become firm in Your sanctuary, so do not let them slip from Your straight path!"

"O All-Sufficient One, this is my face, I have placed it on the threshold of Your might, so clothe it with a light from the lights of Your Greatest Face!"

"O Guardian, these are my eyes, tears have melted them out of fear of You, so shelter them in the shades of Your mercy on the Day of Judgment!"

Imam al-Askari was an Imam who guided the nation with his wisdom, but he was a servant who melted in the sea of servitude. He was a wise one who was given knowledge in his youth, but he was like a stranger who owned nothing but his heart melted in the love of God. His prostration was as if the earth was delighted by his moaning, and as if the sky listened to his whisper. He would say, as was narrated from him: "Whoever fears God, God makes everything fear him, and whoever obeys God, everything obeys him."

The glorification of Imam al-Askari was not just words that were repeated, but it was like a fragrance that wafted from the flower of monotheism, and a light that illuminated the paths of the lovers. He would raise his voice as if it were a breeze carrying the perfume of Paradise: "Glory be to You, O You whose essence of might tongues cannot reach, and whose secret of majesty understandings cannot encompass!" "Glory be to You, O You who are closer to the soul than its life, and are higher than what its dreams can comprehend!" "Glory be to You, O You whom, if the lovers tasted the sweetness of Your closeness, they would not be able to part with You, and if they knew You, they would not see in existence anything but Your light!" And he would repeat in his prayer, as if teaching the lovers how to melt their souls in the sea of remembrance: "O God, O You who are the light of hearts and the lamp of minds, if You are far away, then every spaciousness becomes narrow, and if You are close, then every narrowness becomes like a Paradise."

When Imam al-Askari felt that his end was near, he did not tremble like the fearful, nor did he become anxious like the weak. Rather, it was as if he saw the gates of Paradise opening, and the lights of mercy shining. He raised his palms to the heavens and said in a voice as if it were a hymn bidding farewell to mortality and embracing permanence: "My God, I was in the world like a flower among thorns, so I found no consolation but in You, and if I am departing, then I have no refuge but You!" "O Most Generous of the generous, O refuge of the lovers, if death is a path to Your face, then how fragrant is this path, and if the grave is a road to meeting You, then how beautiful is this journey!" "My Master, these people who want to extinguish my light, they do not know that my heart has melted in Your love, and that my soul longs for Your Paradise, so take me to You, and You are pleased with me, O Lord of the worlds!"

Then his breaths calmed down, and a gentle smile was drawn on his face as if he saw what eyes do not see, and as if he heard a welcome from the angels. Then his body disappeared from the world, but his wisdom remained like lights that illuminate hearts, and his love remained like an eternal hymn that the lovers sing until the Day of Judgment.

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36. Imam Muhammad al-Muhtadi – The Prayer of Guidance, The Voice of Light

In a time when the darkness of oppression intensified, the pillars of justice crumbled, and light was exiled from its centers, God willed for the ring of purity to be completed, by granting Imam al-Hasan al-Askari a son from the lineage of prophethood, who would carry the seal of the secret and the banner of divine justice…

A son who would be an extension of the Muhammadan light, and a spark of hope in the long night of tyranny. Imam Muhammad al-Muhtadi was born in a persecuted house, and at a monitored dawn,

where the eyes of the Abbasids did not sleep, fearing that someone from the lineage of Ali ibn Abi Talib would appear to establish the scales of God anew. And as soon as the call to prayer sounded in the horizon of prophethood, "Allahu Akbar," the kingdom trembled, and the authority was confused, because the newborn had come… But he was not as people had imagined him, between exile or waiting. Rather, he was as God wanted him: preserved, a migrant, standing for God in secret. His father, Imam al-Hasan al-Askari, was killed by poison in the caliphate's house, for no reason other than being the voice of God on earth, and a light that exposed the darkness of the ruler. When his pure mother felt the danger, she carried the young Imam and escaped with him to the crypt, not to sleep in it for centuries as the myth had imagined, but to be a gate of salvation to the wide land of God. And from the crypt, he did not come out alone, but with his cousins from the family of the House, carrying the ancient promise in their blood, and preserving the covenant of the Chosen One ﷺ in their souls. They headed to the sea of sand… The desert was a veil of mercy, not an escape from fate, and from it they crossed west, towards the far Maghreb, where the pure land of Fez knew in its heart that one of the family of the House would one day cross to establish the ear of light in its soil. And in Fez, Imam Muhammad al-Muhtadi rested. He married into a noble family, and had pure offspring who carried the secret of the family of Muhammad, not as a sword with which blood is shed, but as a light with which hearts are revived. His offspring spread throughout the earth… in the Maghreb and Andalusia, in Egypt and the Hijaz, in the Levant and Yemen, and in the lands of the East that are still waiting for an appearance… but they do not know that the appearance is for the light to return to hearts before eyes.

The testimony of time: People regarding the Mahdi are two groups: some said: He was not born at all, and the chain of purity was broken after al-Askari. And some said: Rather, he disappeared in the crypt of Samarra, waiting to be given permission to appear. But the truth is neither in this nor in that. The truth is that Imam al-Muhtadi was born, lived, migrated, and was saved by the wisdom of God, and that when God wants to conceal His servant, He makes a crypt a door, and sand a path, and exile a salvation. And here is the trace, you find it in The knowing ones from his offspring, and in the saints who do not carry a name only, but carry the secret… For the offspring of the Mahdi remain, as long as night and day remain, witnessing that the light is not extinguished, even if it is absent. And God is a witness to what we say, and God is sufficient as a Protector and a Helper.

He was hidden, but he was a light. He would commune with God from where we do not know, but he would say: "My God, make me a servant for You alone, so my soul longs for no one but You!" "O You whom, if called upon, He answers, and if asked, He gives, and if people are absent from me, then You are not absent!" "Make me the voice of Your justice on Your earth, a mercy for Your servants, and a light that shines until the end of time!"

The Blessed Journey from Samarra to Fez in the Maghreb

Imam al-Mahdi was born in the house of prophethood, from the lineage of al-Hasan al-Askari. He was like a gentle branch growing in the shadows of faith, but he soon left his cradle in Iraq as a young child, leaving his homeland behind, by the will of his father to leave it so he would not be imprisoned or poisoned as his father and grandfathers were, migrating to the sea of sand and then to Fez in the Maghreb, as if his pure heart was inspired to carry the light of the family of the House to the land of the Maghreb. His departure was like a bird soaring in search of the gardens of piety, and like a star migrating from one sky to another to illuminate the path of certainty for the lovers.

In Fez, that ancient city, Imam al-Mahdi settled and grew up there as a young child among his cousins, the Idrisids, the sons of Imam al-Hasan. But he was great in his wisdom and worship. He married there and had children who were like the pure fruit from the tree of prophethood, and he made his life an example for the ascetics and the devout, as it was narrated from him in the books of biography that he would say: "Whoever is ascetic in the world, God grants him the richness of the heart, and whoever

perfects his worship, God honors him with meeting Him." He lived in Fez like a stranger who does not seek adornment from the world, but adorns it with his piety. He would pray at night until his humble breaths could be heard, and he would glorify God during the day until the heavens were delighted by his glorification, and he would repeat with a heart full of longing: "My God, You are the one who made me a stranger in this land, so You were my companion, and You are the one who made me live far from my homeland, so You were my homeland!"

When he entered the mosque, it was as if the earth spoke with his glorification, and as if the walls bloomed with his praise. And when he stood for prayer, it was as if his soul fluttered like a bird to the expanse of light, so he would stand as if he were a flower opening in the gardens of mercy, then he would raise his voice as if it were a flute playing the tunes of divine love: "My God, these are my feet, they have walked to Your sanctuary in a state of strangeness, so make them firm on Your straight path!"

"My God, this is my face, I have placed it in Your hands in asceticism from the world, so clothe it with a light from the lights of Your pleasure!"

"My God, these are my eyes, tears have melted them out of longing for You, so let them see Your beauty in the abode of peace!"

Imam al-Mahdi was an ascetic in the world, living like a hermit who asks nothing from the world but what brings him closer to God. He was a devout worshiper who would revive the nights with prayer and remembrance, and he would say, as was narrated from him: "The world is an abode whose blessings do not last, so whoever is ascetic in it, God grants him the richness of the heart."

The glorification of Imam al-Mahdi was not just words that were repeated, but it was like a hymn that delighted souls, and a light that illuminated the paths of the ascetics. He would raise his voice in Fez as if it were a fragrance wafting from the flower of monotheism: "Glory be to You, O You whose greatness understandings cannot comprehend, and whose essence imaginations cannot encompass, and whose reality the description of the describers cannot reach!" "Glory be to You, O You who are closer to the ascetic than his heart, and are higher than what his dreams can comprehend!" "Glory be to You, O You whom, if the lovers tasted the sweetness of Your asceticism, they would not be able to find rest in the world, and if they knew You, they would not see in existence anything but Your light!" And he would repeat in his prayer, as if teaching the lovers how to melt their souls in the sea of asceticism: "O God, O You who are the light of hearts and the lamp of minds, if You are with me, then all the adornment of the world is easy, and if You are pleased with me, then all of its provision perishes!" And when Imam al-Mahdi felt that his end was near, he did not lose heart like the fearful, nor did he become anxious like the weak. Rather, it was as if he saw the lights of Paradise shining, and the gates of mercy opening. He raised his palms to the heavens and said in a voice as if it were a hymn bidding farewell to the world and embracing eternity: "My God, I was in this world an ascetic in a state of strangeness, so I found no companion but You, and if I am departing, then I have no refuge but You!" "O Most Generous of the generous, O refuge of the ascetics, if in death is my meeting with You, then how fragrant is this meeting, and if in departure is my connection with You, then how beautiful is this connection!" "My God, I lived in Fez as an ascetic and a devout worshiper, I would revive the nights with Your remembrance, and my soul has become content with meeting You, so take me to You, and You are pleased with me, O Lord of the worlds!" Then he settled in Fez and died there after a blessed ascetic life, leaving behind children who were an extension of the light of the family of the House, and his biography remained like lights that illuminate hearts, and like an eternal hymn that the ascetics and devout worshipers sing until the Day of Judgment.

Chapter Six
Divine Illuminations and Celestial Hymns
(The Solitude of the People of God)

Introduction: The Divine Illuminations
In the name of God, the Light of the heavens and the earth. Praise be to God who made hearts lamps, breaths supplications, and souls secrets ascending to Him. Praise be to God who sent down divine manifestation in the beats of intimate prayers, and poured from the lights of His divinity into the lines of tears and hope. Praise be to God who taught His servants how to be passionately devoted, how to be humble, and how to say: "O Lord, we have no refuge but Your face, no light but Your closeness, and no safety but in Your embrace."

Before you now... a door that opens only for the longing ones and is revealed only to the humble ones. A door containing what has not been written in the books of interpreters nor heard in the gatherings of those who remember God. Rather, it is from the divine manifestations of the proximate ones and breaths from a tablet that has not been revealed except to the most select of the select. These are hymns descending from the Lote Tree of the Utmost Boundary, and breaths from the proximate ones. They carry the fragrance of the ancient Torah, the glow of the Psalms, the tremor of the Gospel, and the serenity of the Quran. They contain the words of the prophets when they prostrated and wept, and the weeping of the pure Imams when they ascended to the stations of the secret.

This door... is not a door of literature or thought. Rather, it is a sanctuary, a prayer rug, a tear, and a state of serenity. It is a door we have written with an esoteric ink, an ink of a servant's shame when he cries out: "O God, here I am, I am hungry for You, I weep to You, and I open the page of my heart to You as the pages of Your pure Household were opened."

And this door draws from the school of **Al-Sahifa Al-Sajjadiyya** and the method of **Nahj al-Balagha**... That scripture in which Imam Zayn al-Abidin poured his soul and brought forth the pearls of supplication and confession. His hymn was a sacred presence walking among the words, and his prayers were a chant that caressed the hearts of **the knowing ones**.
Here, we emulate that spirit, not in imitation, but in walking the path. We extend our hands behind him and say as he said: "O You whom no one knows but Yourself, O You whose mercy has encompassed everything, O You who has brought the sorrowful into Your kingdom and has settled the devout in Your presence, make us among those who remember You not with the tongue alone, but with breaths, tears, thoughts, and the soul."

So open this door with your heart, not your eyes... And make every hymn in it a prostration, every intimate prayer a tear, and every word in it a ship that sails with you to the station of "no talk but with love."

This door is not for reading... but for bowing. Not for understanding... but for dissolving. Not for memorizing... but for serenity.

O reader of this door... if there is in you a remnant of longing, a shadow of weeping, or a yearning for a time you have not lived... enter it, be of its people, and read the psalms that were not written with ink, but with yearning, and repeat the hymns that were sung only in the presence of the kingdom.

Here begins the journey of divine manifestation... And whoever seeks God, let him read it as one reads a covenant... not as one reads words.

The First Manifestation – The Scroll of Light
O Light of lights, O Secret of joy, O Worshipped One whom souls glorify before tongues glorify, and hearts submit to before foreheads bow, and souls passionately yearn for in Your love until they become like a bird in Your kingdom, nothing veils them from the Light, and no heedlessness turns them away from remembrance!

O Giver of the secret within the secret, O You who gave the **people of profound spiritual knowledge** a spark from Your light, so that truths were revealed to them, and secrets were unveiled, and they realized that there is no permanence except with You, no goal except for You, and no delight except in closeness to You! O Great One whom loving hearts adore, so they glorify in Your remembrance and sing hymns in Your presence, becoming passionately devoted in a valley where there is nothing but the lights of majesty, the splendors of beauty, and the breaths of perfection.
If the caller to connection calls, Every state falls in love.

And souls go on, glorifying with longing, Intimately praying in the highest presence to the Lord of Majesty. My God, You are my purpose and my request, And I seclude myself in Your love without tiring. I knew You in my silence and my wakefulness, For Your light is forever in my inmost being.

O You whose light has filled the heavens and the earth and what is between them. O You who manifested with His authority and encompassed everything with knowledge, power, and perfection.

O God, I ask You by the secret of "God, there is no god but Him, the Ever-Living, the Self-Sustaining," and by Your names with which You defeated the tyrants, and by which everything was humbled to Your greatness, and by the light of Your face for which the darkness shone, by which secrets were revealed, and to which creatures submitted. O You who are unique in majesty and grandeur, O God... O One, O Unique, O Solitary, O Self-Sufficient, O Ever-Living, O Self-Sustaining, O Originator of the heavens and the earth, O Possessor of Majesty and Honor! I seek Your help, I seek refuge in You, I cling to You, and from You I seek assistance. So place me in Your strong sanctuary, in Your fortified protection, in Your lights that are not extinguished, and in Your veil that is not torn.

O God, I seek refuge in You from every watching eye, every envious soul, every treacherous hand, every rebellious devil, every plotting jinn, every tied magic, every existing evil, and every returning unseen. O Great in status, O Possessor of abundance, O Answerer of those who ask, O Remover of calamity, O Lord of the earth and the sky. O God, I ask You by Your light that has filled the corners of Your Throne, and by Your power with which You have overpowered those who oppose You, and by Your knowledge that has encompassed everything, and by Your mercy that has preceded Your wrath, that You remove from me every harm and calamity, repel from me every evil and trial, open for me the doors of goodness, light, and blessing, grant me Your mighty victory, and support me with a spirit from You. O Ever-Living, O Self-Sustaining... O Expansive in giving... O Hearer of prayer... O Most Merciful of the merciful.

O God, by the right of "You alone we worship and from You alone we seek help," and by the secret of "Say, He is God, the One," and by the awe of "God is the greatest, and praise be to God in abundance, and glory be to God in the morning and in the evening." O God, send down upon me a tranquility from Your tranquility, a light from Your light, and a protection from Your protection. Provide me with a provision from You, and make me one of Your servants who are protected by Your preservation, victorious by Your light, and successful with Your help. O Lord... hearts have prostrated to Your greatness, the cosmos has submitted to Your will, and souls have humbled themselves to Your authority. So immerse me in a light from You, crown me with the crown of closeness and satisfaction, and veil me with Your impenetrable veil. And O God, send blessings upon our Master Muhammad, the

most noble Prophet, sent as a mercy to the worlds, and upon his pure family and blessed companions, a blessing by which You illuminate our hearts, expand our chests, and open for us the doors of Your favor until the Day of Judgment. O God... O God... O God... There is no god but You. Glory be to You. Indeed, I was among the wrongdoers.

The Second Manifestation – The Goal of the Penitent

Souls have prostrated to You since You brought them into existence, hearts have submitted to You since You breathed Your secret into them, and hearts have ascended to You since You inspired them with Your remembrance. O Goal of **the knowing ones**, O Destination of the penitent, O Beloved of the lovers, we are yearning for You, we are walking to You, we find comfort in Your remembrance, and we are devotedly lost in the seas of Your lights. We have witnessed You in everything, so You were not less than Your creation, nor were You witnessed like Your creation. But You were and still are, and You are the First and the Last, the Manifest and the Hidden. With You, things began, and to You is their return. O Secret of secrets, O Comfort of **the enlightened ones**, O Beloved of hearts, lead us to You with the fragrant basil of closeness, plant in us the light of certainty, and bring us into the sanctuaries of devotion, so that we see only with Your light, we hear only with Your guidance, and we move only by Your will.

"Lord, grant us a drink from the cup of Your love, and give us to drink from the purity of Your knowledge, and immerse us in the sea of Your light, and make us among those who say on the Day of Presentation to You: 'This is the day of seeing, this is the day of connection, this is the day of the meeting of the Beloved with the lover. So peace be upon us from God, and peace be upon us from the trustworthy Spirit, and peace be upon us from the generosity of the Most Gracious, the Most Merciful.'

" Blessed is the one who knew You, for he tasted the sweetness of love in Your remembrance, and blessed is the one who intimately prayed to You, for he heard the voice of mercy calling out to him: "My servant, you were looking for Me, and here I am closer to you than yourself, so do not grieve, for you have come to Me, and you are with Me among the proximate ones." O You by whose remembrance knots are untied, by whose name sorrows are removed, and by whose light the veil is uncovered, O Ever-Living, O Self-Sustaining, O Possessor of Majesty and Honor! I ask You by the secret of Your Greatest Names, and by Your Holy Lights, and by Your Eternal Secrets, and by Your Luminous Letters that You have deposited in the treasures of Your Throne, and made them the keys to the unseen, that You open for us the openings of **the knowing ones**, and pour upon us from Your clear provision, and settle our souls in the courts of Your Great Holiness.

O God, O You who is veiled by the light of His essence from the perception of creatures and who is manifested by His majesty, so the heavens are humble before Him. O You to whom needs are raised and by whose power the most difficult problems are solved. I ask You by the light of Your Noble Face that has filled the corners of Your Great Throne, and by the greatness of Your majesty for which the heavens and the earth shone, that You make our hearts vessels for Your secrets, our tongues speaking with Your remembrance, and our souls wandering in Your kingdom, so that we may be for You as You love, and that You grant us from the treasures of Your knowledge what reveals truths and brings forth the secrets of spiritual knowledge.

O God, I ask You by the blessing of what You have sworn upon Yourself in Your Noble Book, and by the right of Your Names that, if You are called upon by them, You answer, and if You are asked by them, You give, and if You are asked for mercy by them, You have mercy, and if You are asked for relief by them, You grant relief, that You revive our hearts with the lights of Your knowledge, immerse

our souls in the secrets of Your love, remove from us every veil that prevents us from witnessing Your beauty, and grant us a remembering tongue, a grateful heart, a firm certainty, and a pure love, so that we see only You and ask for nothing but Your satisfaction.

O You whose power is great, whose will is exalted, and who is unique in all matters, we ask You, O our Master, to guide us to You, open for us the doors of Your knowledge, clothe us with the light of Your closeness, and settle our souls in the valleys of رضوان, so that we may be in Your company, live by You, walk to You, and prostrate under Your Throne a prostration of loving **knowing ones**, and make every atom in our being glorifying Your majesty, speaking of Your beauty.
O God, O Great in majesty, O Expansive in perfection, O our Exalted Master, we ask You by Your Greatest Name and by Your Most Complete Light, to make us among the chosen and the selected, and to give us refuge in Your strong fortress and Your firm protection from every accursed devil, from every persistent evil, from every evil eye, from every commanding soul, from every descending calamity, and from every apparent and hidden evil, by Your mercy, O Most Merciful of the merciful. O You who established the cosmos with Your power, and made the celestial spheres run with Your wisdom, and deposited Your secret in Your most select servants, we ask You by the secret of the secret, and by the light of the light, and by the right of the station of the Most Beloved, our Master Muhammad ﷺ, that You give us to drink from the cup of Your love, bring us into the circle of Your guardianship, and place us in the ascensions of Your lights, and make us firm with the firm word in the life of this world and in the Hereafter, and grant us the witnessing of Your Noble Face without a veil and without regrets, for You are capable of all things and worthy of answering.

The Third Manifestation – The Eternal Devotion
O God... O You whom I see nothing in existence but Your light, I hear nothing in silence but Your call, I feel nothing in distress but Your kindness, and I am not quenched in my thirst except by the light of Your satisfaction! My God... Your love has stolen my mind, and I have surrendered my affair to You, so how can my heart be at peace when I do not see You? And how can my soul rest when I have not witnessed Your beauty? And how can my eye be content when it has not seen Your light?

My Master... sleep has abandoned me, and comfort has disappeared from me, and the world has become a mirage in my eyes... How can a lover find pleasure in other than his beloved? How can a thirsty person be satisfied when he has not sipped from the cup of closeness? How can the body rest when its soul is passionately devoted to You? O God... my soul has been poured into the seas of Your love, so I have drowned and I have not asked for salvation. Rather, I have dived deeper... and I found You there, where there is no one, where existence fades, and where names dissolve, and where there is no "I," but You alone, a light glorifying in light. O Beloved of the lovers... what do I have to do with people, what do I have to do with the world, what do I have to do with sleep, what do I have to do with comfort with other than You? I have fled from the falsehood of life, and I have cast myself into Your hands, so do not turn me away. For I am the poor one who has no richness but in Your mercy, and I am the weak one who has no strength but with Your help, and I am the lover who has no life but in meeting You! O Healer of the sick, O Companion of the lonely, and O Answerer of the distressed, if You do not give me to drink from the cup of Your love, I will perish, and if You do not bring me into the sanctuary of Your connection, I will be lost, and if You do not keep me in Your hands, I will die! O Most Merciful of the merciful... I have become sick, my sickness is in my distance from You... I have become a stranger, my strangeness is in my longing for You... I have become passionately devoted, my passionate devotion is in my dedication at Your door...

My God... if the Gardens are the home of meeting, then take me now, for I cannot endure patience. And if waiting is the fate of the lover, then make me patient until the hour of connection comes. And if

Your love is a test, then I have accepted it willingly, for You are the desired, and You are the goal, and You are the blessing that does not perish or disappear. O my Lord... do not leave me alone in my strangeness, do not leave me as prey to my loneliness, do not keep me away from the light of Your presence, for my soul has become a captive of Your love, and my heart knows nothing but Your Name, and my entire being cries out: He is God...

The Fourth Manifestation – The Repentant Penitent

O Most Forbearing... O Most Compassionate of all the merciful, O Closest of all the close, O Most Generous of all the generous... I have come to You, I possess nothing but my broken heart, I carry nothing but my heavy burden, and I hope for nothing but Your mercy that has encompassed everything... My God... I was a straying servant, far from Your light, drowning in the darkness of my soul, a captive to my desires... I thought that I was something, so the weakness of my creation touched me, and I evaporated. I thought that I was strong, so Your might touched me, and I was humbled. I thought that I was self-sufficient, so I moved away from Your mercy, and I found myself floundering in an unbearable loss! My God... how many prayers I have wasted, how many sins I have dared to commit, how many blessings I have been ungrateful for, and how many rights I have wronged... and You were the Generous One who gives respite, the Forbearing One who conceals, the Merciful One who waits for the return of the lost...

My Lord... a glimpse of Your light touched me, so my soul awoke from its absence. A breeze of Your mercy touched me, so my arrogance melted and my pride collapsed. You showed me the ugliness of what I was upon, so I knelt before You... a sinner, a regretful one, a weeping one! O God... even if I purified the water of the sea with my blood, it would not atone for my sin... even if I prostrated for ages, I would not fulfill Your right... even if I sold the world and what is in it, I would not deserve Your forgiveness... But You are the Forgiving One for those who return, the Merciful One for those who repent, the Pardoner of the sinners... And I am Your weak, poor, disobedient servant... I have come to You carrying the burdens of a lifetime, so have mercy on me with Your mercy, wash my heart with Your forgiveness, and give me a share with You... My God... if there is a remnant of purity in me, then purify me... And if there is hope of closeness, then bring me closer... If there is a share of love for me, then plant Your love in my heart, and make me for You alone...

O God... if You keep me away, who do I have but You? If You cast me out, where do I go? If You do not forgive me, who will forgive me? If You do not bring me into Your mercy, who will shelter me? My Master, I weep over a life that was lost, and days that have faded, and sins that have carved scars in my heart that nothing but Your satisfaction can erase... And I ask You, rather I implore You, to accept me, to replace my badness with goodness, to open a door to the Light for me, to raise me from the bottom of sins to the sky of purity. O God... O You who does not reject one who knocks on His door, here I am, a poor one in Your hands, a sinful servant who has come to ask for pardon, a disobedient one who has fled and returned to kiss Your feet... So if You do not accept me, what shall I do? And if You do not have mercy on me, where shall I go? My God... take my hand, for I am weak... wash my heart, for I am stained... illuminate my path, for I was blind... I love You, O God... and I want nothing but You... and I ask for nothing but Your pardon... and I desire nothing but Your satisfaction...

O You whose mercy has encompassed everything, make me of the people of Your mercy... O You whose forgiveness has preceded His wrath, make me of the people of Your forgiveness. O You who guides the lost, do not leave me to my soul, and guide me to You, for I have no one but You. My God... if You have sealed my fate with misery, then erase it with Your generosity... and if You have written me among the heedless, then make me of those who return. And if I deserve the Fire, then have mercy on

me with Your limitless mercy... There is no god but You. Glory be to You. Indeed, I was among the wrongdoers.

The Fifth Manifestation – Scenes of the Knowing Ones

O Light of the heavens and the earth, O You whom the celestial spheres have glorified with the light of His holiness, O You to whom the cosmos has witnessed His divinity, O You whose majesty clothes existence, and whose light removes all sins from hearts. To You I cry out, from You I ask, and to You I flee, passionately devoted and lost in the pavilions of Your majesty, so accept me, O Most Generous of the generous.

My God... I have no one but You. You are the beginning and You are the end. You are the First and You are the Last. You are the Truth, You are the Secret, You are the Covenant, You are the Promise. So how can a heart that knew You be at peace? And how can a soul that saw Your light find rest? O my Master, I call You to witness that I have seen You with the insight of **the enlightened ones**, and I have glimpsed Your light with the heart of the certain ones, and I have witnessed Your signs speaking in Your kingdom, so You were my guide, You were my path, and You were my Beloved who cannot be replaced, the treasure that does not perish, and the giving that does not cease. So how can I deviate? And how can I change?

O God... I am the prostrating one, the lost one, the one who is prostrate at Your door. I am the one whose path was lost, so a ray of Your light touched him, and he was guided. I am the one who was drowning in the abyss of my soul, and when I mentioned Your Name, I found my soul floating towards the sky of safety. I am the one who came to You burdened with sins, and You wiped away my burden and immersed me in Your pardon. So how can I not be passionately devoted to You, and how can I not dissolve in Your greatness? How can those who remember You remember You, and their eyes do not tear up? How can those who glorify You sing hymns to You, and their souls do not tremble? How can those who call out to You call out, and their hearts do not flutter with longing?

O God... O One, O Unique, O Solitary, O Self-Sufficient. I have written Your love with the ink of tears, and I have lined Your light in the scrolls of my heart, so everything within me called out with Your Name. My God... how good Your remembrance is, how sweet Your love is, how sacred Your closeness is! My God... I implore as David implored with his psalms, and I intimately pray to You as Moses prayed to You on Mount Sinai, and I call upon You as Jesus called upon You with the pure spirit, and I hope for You as Mary hoped for You as she wept under the palm tree, and I call You to witness as the Chosen One witnessed You when he was ascended. So make me of the people of the Divine Presence, and make me of those who witnessed, so they were witnesses, and of those who loved, so they melted with devotion, and of those who remembered You, so You were the greatest remembrance for them!

O Lord... whoever finds You, what has he lost? And whoever loses You, what has he found? ... So make me of those who found, and knew, and loved, and dissolved, and lived by You, and died in You, and returned to You, and were with You the dearest of beloved ones. There is no god but You. Glory be to You. Indeed, I was among the wrongdoers.

The Sixth Manifestation - The Moaning of the Knowing Ones

O God… O You whose essence of light cannot be comprehended, and whose greatness of majesty cannot be encompassed… O You whom the heavens glorify in His kingdom, the mountains bowed to His might, the seas broke down in awe of His power, and the stars flowed submissively in His splendors… How can my heart not dissolve in longing for You, when I am but a handful of dust from Your mercy, a breath in the wind of Your kingdom, and a whisper in the book of Your destinies?

My Master… I am Your servant who stood at the thresholds of spiritual knowledge and found no way… I am a heart lost between the lights of closeness and the veils of distance… I am a soul that seeks You, wanting no world to distract it, no paradise to make it forget, and no honor to make it proud… but wanting You, and only You!

My God… If I am among those who have strayed from You, then return me to You… If I am among those who knew You but did not remain steadfast, then make me firm on Your path… And if I am among those who have distanced themselves from Your door, then immerse me in the light of Your satisfaction until I see You in everything, and I become so passionately devoted to You that I have no dwelling place except in Your presence! O You who lit the sun in its height… Grant me a spark from its light so that I may see my path to You… And O You whose name the mountains glorified before the tongue spoke… Make my soul glorify You as befits Your majesty… And O You who heard the moaning of Jonah in the darkness of the sea, and had compassion for the tears of Job in the midst of pain, hear the moaning of my heart in the silence of the night, and look at me with the eye of Your mercy.

My Lord… If I have a share in this world, do not let me be preoccupied with it away from You… And if I have a place in Paradise, do not deprive me of the pleasure of looking at Your face… And if I have an account in the Fire, then by the right of Your mercy, do not make me of those who lost themselves and sold Your satisfaction for a cheap price of this world!

O God… By You I speak, and by You I am silent… By You I stand, and by You I prostrate… By You I live, and by You I cease to be… O First of the first, and O Last of the last, and O Closer than the jugular vein… If I have no fortune in the station of the **knowing ones**, nor a share in the ranks of the saints… Then make me a servant whom You love, a servant who inclines to no one but You, a servant whose heart soars with longing when Your Name is mentioned, whose heart trembles with humility when he hears Your verses, and who, when he intimately prays to You, drowns in the sea of Your mercy and never leaves…
“My God… nothing but You fills this deep void in my soul… so fill me with Yourself, until I dissolve in the majesty of Your light, and I become entirely under Your will, and I meet You with no one in my heart but You!”

The Seventh Manifestation - The Solitude of the Lovers
My God… I have secluded myself with You from creation, abandoned the paths of people, left the world behind me, and come to You with a broken heart, a thirsty soul, and a repentant self… It finds comfort in no one but You, it is reassured by no one but You, and it hopes for no one but Your face… O You from whom secrets are not hidden… I have come to You laden with my burdens, weighed down by my sins, and drowning in my weakness, but I know that You are the Oft-Returning, the Most Merciful… So forgive me what has been, and make me of those for whom You have written a new beginning in Your courtyards…

O God… I am the poor servant in Your hands. I have no power or strength except in You. I have no refuge from You except to You. So by the right of Your might and Your majesty, do not deprive me of the pleasure of Your closeness… O Generous, O Most Loving… I ask You in this my solitude, and in this my seclusion, to purify my heart from the love of other than You, to fill my limbs with Your remembrance, and to illuminate my insight with the light of Your knowledge… O God, clothe me in the garment of closeness, pour upon my heart the tranquility of satisfaction, and grant me the comfort of solitude with You, so that I see no one but You, and I ask for nothing but Your satisfaction…

My God… If there is life in my solitude with You, then increase me in closeness to it… If there is purity in my seclusion with You, then make me of the people of sincerity… And if there is comfort in being away from people, then make my solitude a light and a tranquility… O You who answers the distressed when he calls upon Him… Make for me in this my solitude a key to the door of Your mercy, an entrance to the light of Your knowledge, and a spring for the flood of Your generosity… And inspire me in my solitude with You with the secret of certainty, the station of perfection, and the pleasure of intimate prayer…

O God… I have left creation to be with You, so grant me the comfort of closeness, the tranquility of servitude, and the beauty of submission… And open for me the doors of understanding about You, the doors of sincerity to You, and the doors of satisfaction with Your decree… My Lord… These my limbs are a hostage to Your mercy, this my soul is Your guest, and this my heart is knocking on Your door… So do not deprive me of a breath from Your breaths, nor of a glance from Your manifestation, nor of a mercy by which You transform my darkness into light, my anxiety into tranquility, and my distance into closeness…

O God… To You alone I surrender my affair, and to You alone I turn in repentance. So do not make me of the veiled, nor of the rejected, nor of those who turn away from Your door… O Light of the heavens and the earth… Fill my heart with the light of Your knowledge, make my steps firm on Your path, and grant me the sincerity of servitude to You, so that I may be with You…

O God, I ask You for the pleasure of closeness, the sincerity of solitude, and the comfort of seclusion in Your presence, and to make this my solitude a gateway to a mercy that will make me self-sufficient from the world and what is in it…

The Eighth Manifestation – The Vision of Majesty with Insight

In the name of God, the Almighty, by the light of whose power the cosmos shone, and who manifested to His creation with His beauty, so souls glorified the majesty of His presence. I stand now between a sea of light with no limit, where the truthful ones are like stars that do not set, and the martyrs are like waves of blood that have become rivers of honey and milk, and the prophets, peace be upon them, are like pillars of majesty carrying the Throne of the Most Merciful in hearts. And I, a servant lost in the greatness of the scene, see the rows extending as if they are threads of light woven by the Truth with the hand of His power, with no beginning and no end. Souls are devotedly lost in a majestic silence, waiting for that moment when the veil is lifted from His Noble Face, so we look at Him as we witness the sun in the middle of the sky, but greater, but nobler, but more beautiful. A light that engulfs the universe until the cosmos dissolves in the sea of His majesty, and eyes vanish before His greatness, so no eye can gaze, no heart can encompass, and no soul can comprehend, except to cry out without a voice: Glory be to You, O Lord, how great You are, how generous You are, how beautiful You are.

Hearts tremble like the leaves of a tree in Paradise under the breezes of رضوان, and breaths come out as glorification that embraces the heavens, and souls swim in a sea of holiness that has no bottom. It is as if the entire universe has become silent to hear the whisper of majesty, and as if existence has bowed to see that light whose secret cannot be comprehended. I see our Master Muhammad ﷺ as if his face is a moon that has illuminated the gathering, and Moses and Jesus and Abraham and Noah, peace be upon them, as lights flowing from the Throne of the Most Merciful, and the martyrs are glittering as if their blood has become jewels that adorn the horizon, and the truthful ones are as if their hearts are mirrors that reflect the beauty of God, and all of us, passionately devoted, loving, waiting, we have no choice but to raise the palms of longing to a Lord who promised and fulfilled, who gave and astonished, and who created and perfected. Then the sacred, unparalleled flood comes, as if the

Truth, exalted be He, has commanded the Light to speak, so He calls out: "O My servants, look at Me." So tears fall like rains of mercy, and souls launch forth like birds soaring in the sky of closeness, and we see His Noble Face, light upon light, whose essence eyes cannot perceive, a beauty that is unbearable, a majesty that dissolves the being, so we can only say with tongues lost in the sea of greatness: Glory be to You, there is no god but You. You are the Ever-Living, the Self-Sustaining. You are the One, the Unique. You are the Self-Sufficient, who cannot be comprehended. Your light blinds the eyes, Your voice revives hearts, and Your mercy engulfs existence. So how can we thank You, and how can we know You, and how can we see You without dissolving in the sea of Your might.

The entire universe witnesses, the angels glorify, the earth and the heavens cry out, and the Gardens open their doors as if they are breathing from the greatness of this scene. And we look at Him, and we see nothing but a light flowing like waterfalls of holiness, a beauty that surpasses description, and a perfection that makes minds go astray and intellects be bewildered. So I say with a heart drowned in the flood: O Lord, You are the King, the Kingdom. You are the Holy, the Peace. You are the Believer, the Guardian. You have given us from Yourself what we do not deserve, and You have honored us with meeting You, so You have become all that is desired. Make me look at You forever, and hear from You words that delight the soul, and smell from the breezes of Your face what revives me to eternity.

O my God, O Compassionate, O Giver, pour upon us from the springs of Your holiness what makes us live in this station, Your light immersing us, Your beauty captivating us, and Your mercy surrounding us, so we want no one but You, we ask for nothing but Your satisfaction, and we desire nothing but Your closeness. Glory be to You, You have not created this in vain, but You have prepared it for those whom You love, so make us among them, and bring us into them, and honor us through them, until we are with the prophets, the truthful ones, and the martyrs, looking at You, glorifying You, and praising You, until time ends and You remain, the One, the Unique, the Self-Sufficient, the Almighty. O Lord, O Possessor of the Most Beautiful Splendor, glory be to You, You are the One seated on the Throne of Glory. Your light dissolves the cosmos and Your beauty delights the angels. The heavens glorify You as if they are hymns of light, and the earth cries out to You as if it is breaths of humility. O Ever-Living who does not die, O Self-Sustaining who does not perish, You have poured from Your holiness, so I have become as if I am a melody that is sung in the sea of Your majesty. Glory be to You, there is no god but You. Raise me to Your Highest Presence with the light of Your divine prayer.

The Ninth Manifestation - The Testimony of the Chosen Ones

A testimony of eternity, from whose light the chosen ones drew knowledge, and by whose flood the niche of **the enlightened ones** glittered. So glory be to Him whom the people of the heavens and the earth glorified, and whose elevated souls were sanctified, and to whose greatness the proximate angels prostrated, and in whose majesty the souls of the Cherubim were devotedly lost, and who manifested with His light upon the lined-up and the glorifying ones. The lights of His words cannot be counted, and the extent of the splendors of His greatness cannot be comprehended.

Glory be to You, O You whose light is eternal and does not go out, and whose glory is everlasting and does not perish. In Your hand are the keys of the unseen, and with You are the treasures of mercy, and You are the First with no beginning, and the Last with no end, the Manifest by the light of Your majesty, and the Hidden by the secret of Your beauty. The pure souls glorify You, the purified angels sanctify You, and the deeds of the sincere ones are raised to You, and **the knowing ones** cannot count Your praise, and You are as You have praised Yourself, O Possessor of Majesty and Honor.

O God, O You whom the heavens and their spheres glorified, the earth and its inhabitants, the angels and their pure ones, the planets and their orbits. O You whom the atoms of existence glorify and to

whom the pure souls are humble in their elevation, we raise to You the prayer of sanctification, and we whisper before You the hymn of glorification, and we hope from You for a spark from the light of Your manifestation, that purifies our souls, sanctifies our selves, and guides us to a straight path.

O God, make this remembrance an accepted intimate prayer in the presence of Your holiness, and a blessed sanctification in the court of Your might, and honor us by being of the people of pure monotheism, and bring us into the string of the glorifying ones, and gather us with Your proximate servants, and make for us a light with which we walk in the world, and a peace that fills our hearts on the day we meet You, by Your mercy, O Most Generous of the generous, and O Most Merciful of the merciful.

Glory be to God who brought forth the sun of knowledge from the unseen of the unseen, so the lights of insights were illuminated by its light, and revealed its secret with the kingdom of His might, so it is in the highest places a lamp, illuminating the niche of hearts with the lights of wisdom, so that the flashes of its banner are enlightened. If it appears, the lights of the stars are darkened, and the eyes flash with its majesty, so souls are humbled to the light of their certainty, and the good one cries out to the soul on the measure of the essence of intellects, and the rulings of the light, when the pillars are illuminated, are not veiled. And God revealed the secrets of the unseen with the solitude of the presence of souls in the horizon of the surface of the secrets of the Names, with spiritual knowledge and indication, so that the matter of the servants is set right in the moments connected to the system of their rulings, and the indication appears in the heart of the receiver as an illumination, so that the natures of the powers are changed through the outlets. May God protect us and you from the evil of tyranny, distance us from the causes of trials, and open for us the grants of honor and the reasons for care.

The Tenth Manifestation - The Intimate Prayer of the Fasting Ones

My God… Here I am, Your fasting servant. I have stood at Your door, knocking on it with a hunger by which I draw closer to You, a thirst by which I hope for Your mercy, and a soul that seeks Your satisfaction… I have abstained from food and drink, so make me one who abstains from sins and mistakes, and prevent my limbs from everything that distances me from You…

O Most Generous of the generous… If fasting is a shield, then place me in Your protection. If patience is a door, then open for me the doors of the patient ones. And if hunger is an offering, then bring me closer to You by accepting my fast…

My Lord, I have not fasted my day except in seeking Your pleasure, and I have not held back my self except to taste the sweetness of closeness to Your station. So make this my fast a witness for me, not against me, and a raising for me in this world and the Hereafter…

My God… Just as I have abstained from food, make my heart abstain from every desire that distances me from You, and my eye abstain from every look that does not please You, and my tongue abstain from every word that does not bring me closer to You… O Most Merciful… If souls ascend with fasting, then take my hand to the station of the people of purity, and if selves are purified with hunger, then make me of those whose hearts have been purified by Your light…

My God… In the moments of breaking the fast, I taste the flavor of Your mercy, I feel the flood of Your giving, and I know that You are the Generous One who does not reject a beggar… So, O Generous One, do not reject my prayer, do not deprive me of the light of Your forgiveness, and make me of those who are called on the Day of Resurrection: “Enter it in peace, safe and secure”…

O God… Just as I have held back my day from the desire of the world, do not make me hold back from the longing to meet You. Just as I have drawn closer to You with hunger, grant me a satiation from Your light. And just as I have thirsted for Your face, give me to drink from the Kawthar of Your satisfaction…

O God… Accept my fast, and by it reform my heart, and by it purify my soul, and by it raise my rank, and by it wash away my sins, and grant me by it a closeness to You that does not cease, a light that does not fade, and a mercy that makes me self-sufficient from everything but You…

O Compassionate, O Giver… Make this my fast the beginning of a new covenant with You, a covenant that heedlessness does not break, sins do not corrupt, and weakness does not remove… O God, do not make this hunger and thirst in vain. Rather, by it, make my soul light, soaring in Your kingdom, my heart humble, dissolving in Your love, and my self broken, searching for Your mercy…

My God… By the right of the fasting ones, and by the right of the hungry ones in Your way, and by the right of those who endured thirst out of longing for You, grant us a station with You, a satisfaction from You, and a peace in our hearts that does not leave us until we meet You… O God, make our fast a shield from the Fire, our breaking of the fast a door to Paradise, and our standing in prayer a path to Your satisfaction…

The Eleventh Manifestation - The Prayer of the Soul

My God… I have stood before You, broken at Your door, humble in Your sanctuary, intimately praying to You in my prayer, expressing to You the longing of my soul, the moaning of my heart, and the submission of my limbs…

O You who calms hearts with Your light… If prayer is an ascension, then take me to where there is closeness and tranquility. If prayer is a meeting, then make me a resident in Your presence. I will not leave Your door, nor will I turn to anyone but You…

O God… I have prostrated to You with my limbs, so make my heart prostrating to You, never raising its head from Your door. I have bowed to You with my body, so make my soul bowing in the sanctuary of Your love. And I have stood before You, saying “Allahu Akbar,” so make Your greatness grow in my depths until I cease to be in Your greatness…

My Lord… If prayer is a comfort, then make me find no comfort except in it. If prayer is a light, then illuminate my darkness with it. And if prayer is a connection, then strengthen my connection with You so that I do not part from You for a moment or a blink of an eye…

My God, here I am standing before You, I possess nothing but a heart that trembles with longing, a tongue that stammers with love, a tear that overflows with humility, and a self that comes to You hoping for nothing but Your satisfaction… O King of kings… Just as You have made me stand in the rows of the praying ones, do not deprive me of the first rows in Your mercy. Just as You have permitted me the bowing of the worshippers, do not deprive me of the station of closeness to You. And just as You have written for me one prostration on the earth, then write for me endless prostrations in Your Gardens…

My God, every time I say “Allahu Akbar” with Your Name, my heart grows in Your greatness. Every time I read Your book, my soul overflows with Your light. And every time I intend to prostrate, my limbs race to meet You. O God… do not make me pray with my body without my heart, nor bow with my

knees without my soul, nor prostrate with my forehead without my being. Rather, in my prayer, make my entire being for You, heart, body, soul, and existence…

O God… By the right of those who stood in the middle of the night praying, by the right of those whose tears ran on the prayer rugs of Your worship, and by the right of those whose hearts were humbled by Your remembrance, do not deprive me of the pleasure of standing before You, do not deprive me of the light of prayer, and do not deprive me of the veil of closeness to You… O God, make me of those who establish prayer, me and my family and my offspring, guide me with its light, raise me with its bowing, forgive me with its prostration, honor me with its reward, and give me to drink from the basin of Your Prophet as You gave the souls of the worshippers light…

The Twelfth Manifestation - The Afflicted Servant

My God… I am the afflicted servant. I have carried my pain to You, and I have expressed my complaint before You. I knock on the door of Your mercy with a broken heart, a soul worn out by pain, and an eye that has stayed up for nights of emptiness, waiting for Your kindness and relief… O You who has afflicted me for a wisdom You know… If You wanted to raise me with the affliction, then raise me, O Generous One. If You have written it for me as a purification, then purify me, O Merciful One. And if it is a test of my patience, then help me to be patient, and immerse me in Your limitless kindness…

My God… If affliction is a door to Your mercy, then I am standing at Your door. If affliction is a path to meeting You, then make me walk on Your path as You wish. And if affliction is love, then I am content with Your love as it is, and in whatever form it manifests… O Most Generous of the generous… I have become weak, and pain has shaken me, but I have not despaired of Your mercy. The distress has intensified, but I have not cut my rope from You. The worries have accumulated, but I know that Your hand is closer to me than everything, and that Your mercy reaches me before I can catch my breath…

My Lord… You have taught me that with hardship comes ease, so make for me from this hardship two eases. You have taught me that with distress comes relief, so open for me the door of relief from where I do not expect. And You have taught me that You are closer to Your afflicted servants, so make for me in Your closeness my solace, my healing, and my comfort…

My God… I do not object to what You have decreed, and I do not despair of what You have afflicted me with, but I ask You not to leave me alone in the darkness of the test. Be with me, support me, strengthen me, carry me on Your patience, and provide me with a spirit from You, so that I may walk on Your path and I am confident that what You have decreed for me is all good… O Lord… If I have made a mistake, then forgive. If I have slipped, then conceal. And if I have become distant, then return me to You with a beautiful return. Do not deal with me by my weakness, but deal with me by Your pardon. And do not weigh me with the scale of Your justice, but with the scale of Your mercy that has encompassed everything… O God… Take my hand if I stumble, reassure my heart if I despair, and pour upon my soul the coolness of tranquility. Write for me a relief that will amaze me with Your kindness, and a generosity that will make me forget the bitterness of what has been… O God, by the right of those who have intimately prayed to You in their hardships, and by the right of those from whom You have removed their distresses, and by the right of those about whom You said: “And give good tidings to the patient,” make me of the patient and hoping ones, and replace me with a good tidings that is worthy of the greatness of Your giving…

The Thirteenth Manifestation - The Lament of the Lovers

O God… O You who, when He afflicts us, makes us patient, and when He takes from us, He compensates us, and when He hurts us, He is kind to us. To You I raise my hand, and upon You I cast my worry, and in You alone I entrust the one who has left me and whom I have missed, and I entrust my heart that has been worn out by separation…

My God… The one who was a light on my path has left, and the one in whom my soul found rest has settled in the dust. The candles in my heart have been extinguished, and the wings in my soul have been broken. And here I stand before You, burdened with longing, tired by absence, weak except with You, seeking refuge except in Your mercy… O Expansive in mercy… If separation has been written upon us, then grant us from it a solace with meeting You. If absence has been made a destiny, then grant us from it a meeting in the place of Your mercy. And if tears are our solace, then make them a rain that purifies hearts and quenches the thirst of longing with Your mercy…

My Lord… If Your wisdom has necessitated separation, then grant us a heart that can endure, a patience that can heal, and a hope in Your kindness that illuminates the darkness of absence. If life takes, then You are the Generous One whose giving does not decrease. And if death separates, then You are the One who gathers… O You from whom the one who is absent is not absent… Preserve the one whom we have bid farewell. If he is in his grave, then illuminate his loneliness. If he is far away on earth, then return him to us with a beautiful return. And if destinies have separated us, then gather us with Your mercy in the place of Your satisfaction…

My God… Do not make loss an unbearable pain, but make it a door to more closeness to You. Do not make separation a continuous torment, but make it a reason for longing for Your Paradise, where there is no separation and no farewell…

O God… If destinies have written distance upon us, then write for us a meeting in the place of Your mercy. If tears are shed for their separation, then make them a wash that purifies hearts until we meet them and You are pleased with us and with them… O God, O You who mends broken hearts… Mend my heart, and the heart of every longing one, and every one who has bid farewell to a loved one and found no way to a meeting. Be a support for us after our loved ones, a compensation after separation, and a comfort after loneliness… O Lord… We have no one but You, and no comfort except in Your closeness. So grant us satisfaction, make us firm in affliction, and honor us with a gathering after which there is no separation in Your Gardens, where there is no absence, no sorrow, and no pain…

The Fourteenth Manifestation - You are the Holy

Holy are You, whose essence no illusion or imagination can reach. By You, souls found rest, and to You the cosmos resorted in fear. Glory be to Him whose mercy encompassed light and darkness…

You are the One we long for, You are the One we love. You are the One who, when You manifest, souls weep in delight…

O You whom we loved before we were created and whom we called upon when we were breaths in the unseen. We are the souls that have melted in Your light. We ask for no Paradise and no bliss. We ask for Your face alone.

My Lord, You are the Secret and the intimate conversation. You are the tear of the penitent, and the throb of the **knowing one**. In Your presence, we fall without words, and in Your light, we love without reason…

Peace be upon those who loved You in the night and prostrated to You without fame. Peace be upon those who mentioned Your name in secret, so Your angels recorded it in the highest places. Peace be upon the souls that call out to You with love, not with fear…

Here I am, O Lord of souls, O You who, when You say "Be," love comes to be, and light comes to be. Our hearts have become a sky, and our names have returned to You, so we do not belong to ourselves, and the abode is not our abode. You are the homeland, and You are the peace, and You are the entire matter…

The Fifteenth Manifestation - The Repentant Sinner

O Most Merciful of the merciful… O You whom nothing in the earth or the heavens can make helpless. To You I raise my broken hand, and I call upon You with the prayer of the repentant sinner. And You are the Most High, the Most Great, who does not turn away one who seeks refuge in Him, and one who asks for His mercy is not disappointed. O King of kings… O You whose treasures do not run out, and You are the Rich One who does not become poor, make me of the people of richness by Your grace, and adorn my heart with contentment, and expand my chest for Your satisfaction, for I have no need of anyone but You, and I have no richness except in Your closeness. O Provider for the birds in the sky… O You who provides for the ant under the earth and provides for the sparrow in the sky, complete Your blessing upon me, and grant me a good and pure provision, a provision that is enough for my need and makes my heart rich from asking.

My God… You are more merciful to me than my own self, and You know my state better than anyone else. I am the servant who can only raise his hands to You to say: "O God," so provide for me by Your grace, and make my heart rich with You, and make me of the people of giving even if I am poor in wealth. O You who says to a thing, "Be," and it is. O You who removes distresses and makes things easy, make for me a way out from every narrowness and a relief from every worry. Make me rich with Your grace from asking creation, and make me grateful for Your blessings no matter how small, and content with Your destiny no matter how painful.

O God… You are self-sufficient from my worship, and I am in need of You. I ask You for protection in this world and the Hereafter. I ask You for abundant provision, and for sufficiency from the worry and sadness of this world. Make me of the people of patience who ask for nothing but Your satisfaction, and make my poverty a source of pride for me among people, for You are the Rich One, and I am the poor servant. O Generous… You are the One who gives food and does not ask, and makes rich and is not incapable. Make my provision blessed, and my effort in it raised, and my heart always in Your hands, for You are the Most Merciful of the merciful.

O God… I am weak, poor, and miserable, and I have no one but You. So relieve my worry, and forgive my sin, and grant me a blessed provision, and make me rich with Your lawful from Your forbidden, and with Your grace from everyone but You. O God, make me of the people of piety, and forgive me, for You are the Forgiving, the Merciful.

The Sixteenth Manifestation - The Longing for the Meeting

O my God and my Master, O Lord of lords and Sultan of the Kingdom, O You who raised the heavens without pillars, and made rivers flow in the Gardens of Bliss, I have come to You, O Lord, with a humble heart, a tearful eye, and a soul that longs to meet You. I ask You by Your Greatest Name which, if You are called upon by it, You answer, and by the light of Your face for which the darkness

shone, to open for me the doors of Your Paradise, so I may see the wonders of Your power, and enjoy the floods of Your mercy.

O Lord, make me of those who stand before You, looking at those Gardens, so I see rivers of milk and clarified honey, and palaces of pearls and emeralds, and trees that are shaded by the clouds of Your light, and Houris like hidden pearls. O You whose names are holy, and whose attributes are exalted, illuminate my heart with the light of that vision, and inspire in me from Your holiness a reverence by which my soul is humbled to Your greatness. O God, O Ever-Living, O Self-Sustaining, O Possessor of Majesty and Honor, pour upon me from the springs of Your kindness what immerses me, and from the flood of Your holiness what raises me, until I see Paradise not only with my eye, but with my heart and my soul, so I say: Glory be to Him who created with excellence and perfected, and gave and honored, and promised and fulfilled. O God, make me of its people, not by any power or strength from me, but by Your mercy that has encompassed everything, and Your pardon that has no limit.

O Lord, I see before me a light that glitters, and I hear the glorification of the angels embracing the gurgling of water and the chirping of birds in Your Paradise, so I implore You: O God, do not deprive me of this favor, and do not cut me off from this beauty. Make me of those about whom You said: “Enter it in peace, safe and secure.” Clothe me with a robe of Your light by which I enter upon the people of Paradise, wash me from my sins with the water of the Kawthar, and give me to eat from its fruits, and give me to drink from its rivers, and say to me: “Eat and drink in pleasure for what you have put forth in the days gone by.”

O Lord of the Great Throne, O You whose essence of majesty cannot be comprehended, pour upon me from Your inspiration what makes my tongue speak what does not cross the mind, and from Your light what radiates from my heart a flood that fills the cosmos with glorification and praise. Glory be to You, my Lord, how great You are, how generous You are, and how beautiful is what You have prepared for Your righteous servants.

The Seventeenth Manifestation - The Prayer of the Distressed

"There is no god but God, the Ever-Living, the Self-Sustaining, the Possessor of Majesty and Honor. Glory be to Him, He is far above every imperfection, and exalted above every similar. He is the First before whom there is nothing, and the Last after whom there is nothing. The Manifest whom every existing thing witnesses, and the Hidden who encompasses every known thing. There is no god but Him. His light illuminates the heavens and the earth, and His power shakes the cosmos by His command. Glory be to You, O Lord, You are the life that does not end, the power that does not weaken, and the beauty that cannot be comprehended."

O Ever-Living, O Self-Sustaining, by You I live, and by You I stand, and by You I see the light of Your Noble Face. You are the Ever-Living who does not sleep, so You hear the glorification of hearts as they tremble in awe of You. You are the Self-Sustaining who does not need, so the heavens stand by Your word and provisions pour from Your treasures. Glory be to You. The word “There is no god but God” is the key to Your Paradise, the secret of Your satisfaction, and the light of Your Throne. By it, souls live, hearts are reassured, and ranks are raised. So pour upon me from its flood what makes me glorify You forever, and praise You eternally, and look at You in a station that does not cease.

O Lord, make my tongue speak this remembrance as if it is a river of light flowing to You, and my soul sings with it as if it is a bird in the Paradise of closeness, and my heart beats with it as if it is the pulse of the entire existence. "There is no god but God," a word that shakes the mountains of sins, opens the doors of mercy, and fills the cosmos with glorification. You are the One who has no partner, the Unique who has no peer, the Self-Sufficient who has no limits. Glory be to You. You loved this remembrance,

so You made it a light for Your servants and a lamp for their path. So honor me to be of the remembering ones, the passionately devoted ones, the lovers of Your majesty.

O Ever-Living, O Self-Sustaining, by You I seek help, by You I seek protection, and by You I ascend. Make me say "There is no god but God," so the clouds of Your mercy descend upon me, the lights of Your holiness immerse me, and You raise me to a station where I see the wonders of Your power. Glory be to You. You are the Ever-Living who does not die, so revive me with this remembrance until I meet You. You are the Self-Sustaining who does not perish, so make me firm with it until I stand before You. Your light immerses me, Your beauty captivates me, and Your satisfaction surrounds me, so I say with a heart that has dissolved in the sea of Your greatness: "There is no god but God. Glory be to You. Indeed, I was among the wrongdoers."

The Eighteenth Manifestation - The Monotheism of the Believers

O God, O You besides whom there is no god… O First with no beginning, and O Last with no end. O Light of lights, and O Secret of secrets. O You whom intellects cannot encompass, eyes cannot perceive, and no time or place can limit. You alone are the Truth, and You alone are the Ever-Living who does not die, and everything besides You is perishing until Your command permits it. There is no god but You… my lips spoke it, my soul cried out with it, and my being trembled with it, so the earth and the heavens were filled with its light, and darkness was dispelled by it, and fears vanished by it. So how can I not say it, when it is the key to salvation, the door to the meeting, and the secret of safety?

O God… Even if I said it a thousand times, I would not have fulfilled Your right. Even if I wrote it with my tears, I would not have given it its due. Even if I prostrated to You with it until my soul perished, I would not have been able to count the praise of You. You are as You have praised Yourself. There is no god but God… it is my breaths, it is my blood, it is the light in my eye, it is the safety in my heart, it is the certainty in every moment I fear, hope, wish, and supplicate. It is the scale by which deeds are weighed, and it is the true promise that no day or time can belie.

O Lord… If I have a word to meet You with, it is "There is no god but You." If I have a hope to end my life with, it is for my soul to depart upon the testimony that there is no god but God. And if I have a provision on my journey to You, it is Your love, the certainty of Your mercy, and the sincerity in monotheism to You. O my God… when I stand before You on the Day of the Greatest Presentation, I can only say it: There is no god but You. Glory be to You. In You I have believed, and to You is the return. And when my scroll is folded, I hope that this word is the light that erases my darkness, the key that opens the door of Your mercy for me, and the rope that pulls me to Your Paradise. O Most Generous of the generous… do not deprive me of the blessing of saying it as long as I live, and do not make it just words on my tongue, but engrave it in my heart, and fill my soul with it, and make it speak within me when words betray me, and make my breaths flow with it when the time of departure comes. "There is no god but God. Upon it we live, and upon it we die, and upon it we shall be resurrected, if God wills."

The Nineteenth Manifestation - The Refuge of the Seekers

O God… To You alone the heart bows, to You alone hope extends, and to You alone I submit my self willingly, not reluctantly, out of love, not out of awe, out of certainty, not out of doubt. So how can I ask for other than You when You are the Sufficient? And how can I hope for other than You when You are the Giver? And how can I resort to anyone when You are the Eternal Refuge? O God… In my heart, there is no one but You, in my mind there is nothing but Your light, and in my soul there is nothing but

a longing for You. If I ask for something, it is Your satisfaction. If I fear something, it is to be veiled from Your presence. And if I have a desire in existence, it is to be in Your protection, surrendered to You, content with You, certain that You are the First and the Last, the Manifest and the Hidden, the King who does not perish, and the Perfect One who cannot be comprehended! O God… Do not ask me about my will, for I have placed it in Your hands. Do not ask me about my choice, for I have ceased to be in Your command. Do not ask me about my path, for You alone are the guide and the destination. I have surrendered my affair to You, and I have dedicated my self to You. So do not leave me except when You are pleased, and do not abandon me except when I am in the presence of Your holiness, settled in Your light, and sheltered by Your mercy! O Holiness of the Most Great Lord… How can I not submit to You, when everything in the cosmos runs by Your command? How can I not bow to You, when every heart that knows You is humbled by Your awe? How can I not dissolve in Your love, when You are the one who gave me life, You are the one who will cause me to die, and You are the one who will resurrect me upon what You loved me for? O You to whom is the final destination… If I am to cease to be, then let my cessation be in Your courtyards. If I am to dissolve, then let my dissolving be in Your light. If I am to submit, then let my submission be the submission of **the knowing ones**, who no longer see in the world anything but Your face, and who no longer know a meaning for passion except Your passion!

The Twentieth Manifestation - The Moaning of the Sinners

My God… O You whose mercy has preceded His wrath, whose forgiveness is great, and whose generosity has encompassed those who were righteous and those who slipped. Here I am before You, a weak servant, a disobedient poor one, lost in the paths of desire, drowning in the valleys of sins, veiled from You by the veils of my own self, and weighed down by the burden of my sins. I possess nothing but a broken heart, and I raise before You nothing but a sinful hand and a hope in Your mercy that does not cease. My Master… If the good ones have come to You with their righteous deeds, I have come to You with my poverty.

If the worshippers have raised their prostrations to You, I have come to You with the bowing of my weakness. And if the pure ones have presented white hearts to You, I have come to You with my dark heart. You are the one who transforms darkness into light, bad deeds into good deeds, and sin into purity. So purify me with Your mercy, and do not make me of the losers. O You whose chest is not constricted by the repentance of those who return… How many times have You called me and I did not answer You? How many times have You opened the door of return for me and I turned away? How many times have You awakened my heart and I returned to my heedlessness? But You did not cast me away, and You did not deprive me, and You did not hasten upon me. Rather, You concealed me and gave me respite, as if You were waiting for me, and I was the one who delayed my self from You! My God… Who do I have besides You? If You do not forgive me, who will forgive me? If You do not accept me, what door do I knock on? If You do not look at me with the eye of Your mercy, how can I live when I am veiled from You? My God… You have many servants besides me, but I have no one but You, and You are the Most Generous of the generous. If You cast me out, who do I have? If You distance me, where do I flee? And if You leave me to my sin, who will wash my heart but You? My Master and my Lord, if I have become distant, here I am returning. If I have done wrong, here I am confessing. If I have been arrogant, here I am bowing. And if I have been hard, here I am softening. So accept me as a returning servant, who knocks on Your door with regretful tears, a broken heart, and a body tired from walking far from You.

O God… By the right of every prostration a servant has made to You in the darkness of the night, by the right of every tear that has flowed out of fear of You, by the right of every hand that has been extended calling upon You with certainty, by the right of every heart that feared Your station and

sought You, do not make me of the rejected, nor of the veiled, nor of those for whom Paradise was mentioned and they did not long for it, and for whom pardon was mentioned and they did not ask for it, and for whom forgiveness was mentioned and they did not hope for it. My God… I am the sinful servant, and You are the Oft-Returning Lord. I am the one who is drowning, and You are the ship of salvation. I am the one who is lost, and You are the Light. I am the weak one, and You are the Strong.

I am the poor one, and You are the Rich. So by my weakness, I ask You for Your strength. By my poverty, I hope for Your richness. By my hope, I implore for Your pardon. And by my sin, I ask for Your forgiveness. So do not turn me back disappointed, and do not distance me from Your light, and do not deprive me of Your closeness. O More Compassionate than a mother to her child, O Kinder than the breeze on the leaves of a tree, O Closer to me than myself, O You who hears the whisper and answers the silence, here I am, so accept me with Your generosity, and have mercy on me with Your kindness, and wash my heart with the water of Your pardon, and fill my soul with the lights of Your love, and make me of those who repented and You accepted them, and returned and You embraced them, and knocked on Your door and You opened for them the doors of closeness and satisfaction!”

"O God, make me a pure servant, whose heart is attached to You, who finds comfort only in Your remembrance, who prostrates only to Your greatness, and who longs only to meet You, until everything in me is sincerely for You, so nothing remains of me but what You love and are pleased with, O Most Generous of the generous!” O God, Lord of the perishing souls and the decaying bodies, I ask You by the obedience of the souls that return to their bodies and by the obedience of the bodies that are rejoined with their veins and by the obedience of the graves that crack open for their inhabitants and by Your truthful call in them and by Your taking the covenant from them and by the standing of all creation out of fear of You and the severity of Your authority, waiting for Your judgment and fearing Your punishment, I ask You, O God, to place light in my sight and sincerity in my action and gratitude in my heart and Your remembrance on my tongue by night and by day as long as You keep me alive, O Lord of the worlds, and there is no power and no strength except with God, the Most High, the Most Great.

The Twenty-First Manifestation: The Praise of the Knowing

His will has prevailed over all wills. No matter in the cosmos turns except by His volition, no heart beats except by His permission, and no still thing moves except by His knowledge. He is **Allah**, the **Sustainer**, whom neither slumber nor sleep overtakes, the **All-Knowing** from whom no secret on earth or in the heavens is hidden. Glory be to Him! He wrote the destinies before the universes were created and appointed a time for everything. Thus, nothing can precede its time, and no matter can be delayed beyond its moment. His decree is absolute and cannot be turned back; His judgment is just and cannot be opposed; His dominion is supreme and cannot be contended. If all of creation were to gather to prevent what He has ordained, they would be unable to. And if they were to ally to achieve what He has not decreed, their efforts would be lost in vain. He is the **Most Compassionate**, the **Most Merciful**. He has prescribed **mercy** upon Himself, by which He has encompassed everything and surrounded every servant. He is the **Compeller**, the **Almighty**. When He wills a thing, He only says to it, "Be," and it is. There is no force that can stand before His will, no cunning that can conspire against Him, and no trick that can escape His knowledge.

O You whose decree has overcome all schemes, and whose power has encompassed everything, we seek refuge in You from our weakness and our lack of means. We surrender all our affairs to You, for there is no turning back Your decree, no reversing Your judgment, and no escape from Your mercy. O You who wrongs no one, yet whose justice establishes the balance, whose generosity overflows with kindness upon servants, and whose grace bestows security upon hearts, we hope for nothing but Your

Face, and we turn to none but You. O **Most Holy**, O **Peace**, O **Possessor of Majesty and Honor**, O You who are exalted above all imperfections and transcendent beyond all similitude, You are the Truth that does not change, the Light that does not extinguish, and the King whose Kingdom shall never fade.

All praise be to You, O You whose mercy and knowledge encompass everything. All praise be to You, O You whose mercy has preceded Your wrath. All praise be to You until You are pleased, and when You are pleased, and after Your pleasure, a praise befitting the majesty of Your Face and the greatness of Your dominion. Glory be to You! We cannot enumerate Your praises. You are as You have praised Yourself. You are the One whom eyes cannot perceive, and minds cannot comprehend, who manifested in His supreme Essence, so everything in His Kingdom was humbled. He has singled out the devout with His love and poured upon their hearts from His lights what makes them dissolve in His majesty and drown in the seas of His holiness. O You whose mercy encompasses everything, with nothing before You and nothing after You! O You who manifested in the night of hearts and illuminated them, and in whom souls bathed and were purified! O You who protect whoever seeks refuge in You and do not disappoint whoever clings to Your rope! O You who made ardent love in the heart a **dissolution** in Your majesty, and remembrance on the tongue an intoxication with the lights of Your knowledge! My God, in Your presence, nothing remains for us but a longing that grows and hearts that sing melodies of ardent love. You are the destination and You are the journey, and in Your presence, the senses dissolve and time scatters. O You who say to a thing "Be," and it is. O You with whom wishes come true. O You to whom all creatures have responded, so they are enraptured in Your light. O Allah, how can we walk except on Your path? How can we love other than You? How can we ask of anyone else when You are the secret of this **Existence**? O You whose lights shine upon the hearts of the lovers, enriching them from everything else and overwhelming them with immeasurable love. O You who made Your light life for the **knowing** and in Your stillness a dwelling and tranquility for those who prostrate.

The Twenty-Second Manifestation: The Covenant of the Repentant

In the name of Allah, who created and perfected. O Allah, I bear witness to You, and I bear witness to Your angels, and the bearers of Your Throne, and all of Your creation, that You are **Allah**, there is no god but You, the **One**, the **Unique**, the **Everlasting Refuge** to whom all turn, who neither begets nor is begotten, and to whom none is equal. And I bear witness that Muhammad is Your servant and Your Messenger, whom You sent with guidance and the religion of truth to make it prevail over all other religions. He conveyed the Message, fulfilled the trust, advised the nation, removed the sorrow, and strived for Allah as he ought to have striven until certainty came to him. I covenant with You, O Allah, a covenant in which there is no breach and no change, that I am Your servant and the son of Your servant. I stand before You, submitting to Your might, humbled before Your greatness, hoping for Your **mercy**, fearing Your wrath, believing in Your promise and Your threat, and certain that the truth is what You have legislated, the justice is what You have judged, the good is in what You have commanded, and the evil is in what You have forbidden.

I covenant with You, O my Master, the **covenant** of the truthful, and I swear by You the oath of the certain, that I will worship You with sincere devotion, abiding by Your limits, acting according to Your Book, following the tradition of Your Prophet, detached from this world, desirous of the Hereafter, holding fast to the rope of faith, and walking the path of piety. I will not sell my religion for fleeting worldly gain, nor will I exchange Your pleasure for Your wrath, nor will I seek refuge or support from anyone other than You.

O Allah, You know the hidden secrets of my soul and are aware of my private and public affairs. If You know that I am steadfast upon this **covenant**, then make me firm upon it until I meet You. And if I have fallen short, or been neglectful, or my foot has slipped, then accept my repentance, O **Acceptor of Repentance**, and reform me, O **Most Merciful**, and grant me from Your presence a **light** with which I may walk among people, a guidance with which I may be enlightened on my paths, and a firmness that saves me from tribulations. O Allah, O You whose covenant is true and whose promise is truthful, make this oath a witness for me, not against me, and a pact between You and me that weakness cannot break, worldly things cannot alter, desire cannot overcome, and tribulation cannot remove.

To You, O Lord, I have raised my hand; in You I have sought refuge; upon You I have relied. So be for me and not against me, and guide me to Your straight path, until I meet You while You are pleased with me and not angry, by Your mercy, O **Most Merciful** of the merciful. O Allah, O You who are exalted above the Throne, whose mercy is vast, who has subdued all things with His supreme power, and who has manifested as light upon hearts. O You who are unique in **majesty**, exalted above all semblance, and whose mercy encompasses the earth and the sky. O You to whom tongues have glorified, in whose remembrance souls have been lost in rapture, and to whom the universes have prostrated, willingly or unwillingly. Glory be to You! Describers cannot comprehend the essence of Your majesty, thinkers cannot fathom Your secret, and the **knowing** are never satiated with Your light!

My God, I have stood before You with empty hands, a tilted state, and weak strength, yet my hope in You never ends. I have raised my palms to You just as Adam raised his after his sin, and I have wept as David wept in his sanctuary, and I have supplicated to You as Jonah supplicated in the darkness, and I have cried out to You as Job cried out in his affliction. For who is there for me if You are not for me, and who can enrich me if You deprive me? O You who say to a thing "Be," and it is. O You who raised the sky without pillars, made rivers flow on the earth, and cast the secret into the hearts of the **knowing**. O **First** with no beginning, and O **Last** with no end, I ask of You by the secret of Your Greatest Name, by the secret of Your hidden treasure, and by the light of Your veiled Face, to remove the veil from my inner sight, and to clothe me in the garments of nearness that hide me from creation, so that I see nothing but Your Face, speak nothing but Your Name, and breathe nothing but the breaths of servitude to You!

My God, You are the **Almighty**, so Your presence cannot be reached. You are the **Strong**, so You are never defeated. You are the **Most Generous**, so Your giving never decreases. You are the **Most Forbearing**, so You do not hasten Your punishment. You are the **Most Merciful**, so Your kindness never ceases. You are the **Compeller**, so nothing can foil You. I ask of You by You, so I ask of none but You, and I call upon You, so I call upon none but You. For if You deny me, who is there to give me? And if You drive me away, who is there to bring me near? And if You cast me out, who is there to shelter me?

My God, to You I have lifted my concern as Abraham lifted his gaze to the stars. To You I have poured out my complaint as Jacob poured out his when he said: "I only complain of my distress and grief to Allah." And to You I have prayed as Moses prayed when he supplicated to You in the holy valley. So, open for me from the gates of acceptance what You have opened for Your saints, and give me to drink from the spring of Your love, and admit me among the people of Your **devotion**, and clothe me in the secret of nearness to You, so that I may be in Your presence, alive and not dying, standing and not falling, **dissolved** in the lights of Your majesty, seeing none but You, and knowing none but You!

My God, a poor servant stands at Your door, a humbled one who has sought refuge in Your presence, a penitent who has stretched out the palms of hope towards You. So do not deprive me of a **light** with

which my soul may find peace, and do not veil from me a secret with which my inner sight may be opened. Make me a resident in the sanctuary of devotion, a devotee in the station of remembrance, and one immersed in the throne of Your love. Do not turn me away disappointed when I have come to You full of hope, and do not drive me away disgraced when I have called upon You in anguish. O **Generous Giver**, O **Plentiful Bestower**, O You to whom necks have bowed in prostration, and to whose majesty souls have humbled themselves!

My God, clothe me in a robe of Your lights that does not wear out, a garment of Your secret that is not unveiled, and a station of Your nearness that is not removed. Immerse me in the sea of Your bounty with an immersion that leaves no stinginess after it, and admit me into the company of the beloved ones, and raise me to the station of the **most near**, and preserve me among the people of the treasured secret, so that my foot does not slip from the threshold of Your knowledge, and my heart does not deviate from the path of Your love. Immerse me in the witnessing of Your beauty until I see none but You, and remember me in Your highest assembly until I forget the world and everything in it, and I become for You as You were for Your beloved ones, seeking none but You, and desiring nothing but Your pleasure! Glory be to You! As many times as tongues have glorified You, as many times as souls have magnified You, as many times as hearts have wept to You, as many times as palms have been raised to You, as many times as foreheads have prostrated to You, as many times as the **knowing** have longed for You. Glory be to You, we cannot enumerate Your praises. You are as You have praised Yourself. Glory be to You, as many times as Your countless secrets. Glory be to You, as many times as Your limitless perfection. Glory be to You!

The Twenty-Third Manifestation: The Oath of the Certain

In the name of **Allah**, the **Light**, in the name of **Allah** who is a light upon a light, in the name of **Allah** whose light has filled the heavens and the earth, in the name of **Allah** there is no god but He, the **Living**, the **Sustainer**, the **One**, the **Unique**, the **Everlasting Refuge** to whom all turn, who neither begets nor is begotten, and to whom none is equal. I swear by You, O Allah, an **oath** that shakes illusions, erases darkness, and opens the gates of heaven with mercy and light. I swear by Your majesty that has no limit, and Your glory that cannot be described, and the **light** of Your Face by which the heavens and the earth shone, and by Your Hand that turns the night and the day, and by Your power that has manifested in everything, and by Your knowledge that has encompassed every atom, and by Your hearing that is not heedless of any private conversation, and by Your sight from which no secret is hidden. I swear by You a sincere oath in which there is no doubt, in which no heart wavers, and from which no soul turns away.

My God… Your lights have shone in my heart until it was filled with certainty in You, and all doubt has vanished from my soul. Here I stand before You, Your weak servant, having no might or strength except in You, no hope except in You, no aspiration except for Your mercy, no goal except for Your pleasure, no aim except Your Noble Face. I swear by You and by Your light that does not fade, by Your wisdom whose depth cannot be fathomed, and by Your dominion that is not conquered, that I am Your servant. I worship none but You, prostrate to none but You, seek help from none but You, walk no path but Yours, acknowledge none but Your greatness, speak nothing but Your remembrance, and move in nothing but Your power and might. So, help me against myself.

O Lord… I swear by Your might and Your supreme power that my soul will not find peace except in the shade of Your light, my heart will not be still except with Your love, and my soul will not feel intimate except with nearness to You. So make me a servant for You as You love, obedient to You as You commanded, remembering You as You have called for, prostrating to You as You have honored, and

turning to You as You have commanded. Grant me **light** in my heart, **light** in my face, **light** in my hearing, **light** in my sight, **light** on my tongue, **light** in my thought, and **light** in my soul, so that I may walk in this world by Your lights, cross the Straight Path with Your light, and meet You with Your light, so that I may be **dissolved** in Your light, live by You, and endure with You. O Allah, I swear by You, and I covenant with You, and I covenant with Your angels, and the bearers of Your Throne, and I call upon the heavens and the earth to bear witness, and I call upon the night and the day to bear witness, that I seek none but Your Face, I strive for nothing but Your pleasure, I fear nothing but Your wrath, and I hope for nothing but Your pardon. If my foot slips, by You I return. If I err, to You I repent. If I weaken, by You I seek strength. If I become feeble, by You I become strong. If I am lost, by You I am guided. So be for me, O Allah, as You love, and make me for Yourself with an honor befitting Your bounty. Write for me of Your lights what does not vanish, of Your nearness what does not change, of Your gifts what does not perish, and of Your pardon after which nothing will be asked. For You are my protector in this world and the Hereafter, and You are sufficient for me. How excellent a Patron and how excellent a Helper You are. I am on this covenant with You, O Lord, as long as I live and as long as I remain, until I meet You while You are pleased with me and not angry. A light upon light, by which You guide whom You will, and by which You illuminate the paths of the seekers, and by which You gather me with the prophets, the truthful, the martyrs, and the righteous, and how excellent a company they are. And You are a witness to this oath, and You are the most honored of all witnesses.

The Twenty-Fourth Manifestation: The Holy, the Sustainer

In the name of **Allah**, described by **majesty** and **greatness**, the **Holy** and **Transcendent** above resemblance to His creatures, the **All-Encompassing** in knowledge of everything, the **Sustainer** over every soul for what it has earned, the **King** whose Kingdom does not cease, the **Living** who does not die, the **Possessor of Majesty and Honor**, the **Giver** of lights, the **Source** of secrets, and the **Bestower** of grace without interruption.

O Allah, O **Light of Light**, and O **Cause of causes**, and O **Creator** of everything without a prior example, I ask of You from the lights of Your holy presence, and from the **majesty** of Your supreme Divinity, and from the secret of Your eternal Lordship, to immerse our hearts in Your light, to flood our souls with Your knowledge, and to pour upon our hearts from the serenity of Your nearness.

O Allah, grant us a flood of Your light to guide us, a secret of Your knowledge to nourish us, a purity from Your holiness to sanctify us, a tranquility from Your presence to reassure us, and a gift from Your bounty to elevate us, until we see nothing but Your light, hear nothing but Your address, are enraptured by nothing but Your beauty, and are humbled by nothing but Your greatness. O You whose Throne encompasses the heavens and the earth, O You to whom nothing is comparable, and who is the All-Hearing, the All-Seeing.

O **Light** above every light, and O **Secret** above every secret, grant us a share of the radiance of Your lights, and a light from Your light that dispels the darkness of heedlessness from us, lifts the veils of illusion from us, and guides us to You with the guidance of the truthful and certain. O Allah, make us among those whom Your care has reached, whom Your love has surrounded, whose souls have been filled with the breaths of Your majesty, whom You have honored with a true seat in Your presence, and whom You have allowed to taste the sweetness of intimate conversation with You, so that they desire none but You, ask for nothing but Your pleasure, and fear nothing but separation from You.

O Allah, O You who are exalted above limits and directions, and who are unique in primordiality and perpetuity, who manifests upon His servants with the lights of **greatness** and **majesty**, whose mercy

has encompassed everything, and whose Essence is veiled from illusions and imaginations, so glory be to a God whom no eyes can perceive, yet He perceives all eyes, and He is the **Subtle**, the **All-Aware**. O Allah, O **Light of Light**, and O You who are manifest by Your signs in the universes, and O You who are hidden by Your secret in hearts, I ask of You from the **majesty** of Your Names, and from the splendor of Your manifestations, and from the greatness of Your dominion, to open for us the gates of Your nearness, and to pour upon us from the sea of Your connection, and to grant us the witnessing of Your Face in every atom of Your creation. O Allah, grant us a share of the secret of Your governance, and a provision from Your presence that never ceases, and a pleasure that encompasses the universes, and an intimacy that removes loneliness, and a tranquility that fills hearts, so that we turn to none but You, find peace in none but Your presence, find rest in nothing but Your mercy, and feel intimate with nothing but Your remembrance. O You to whom the angels have glorified in the loftiness of Your Kingdom, and to whom souls have humbled in the holiness of Your majesty, and before whose lights the universes have dissolved, grant us a remembering tongue, a humbled heart, a soul at peace with Your beauty, and a mind open to the signs of Your greatness, so that we speak with Your remembrance, strive for Your love, and swim in the witnessing of Your lights. O Allah, make us of the people of nearness and affection, of those who are specially granted the stations of excellence, of the people of penetrating insights into Your light, and of those whom Your secrets have overwhelmed, so Your ardent love has given them life, and the light of Your Face has **annihilated** them, and You have made them from the chosen and righteous, who have attained the glad tidings of pleasure, and have taken a true seat in Your presence. Glory be to You, You are exalted above any likeness or equal, and are unique in beauty and majesty. So all praise be to You as many times as the glorifiers have glorified You, and all praise be to You in proportion to Your greatness that cannot be counted, and all glorification be to You eternally without interruption, O **Most Generous of the generous** and **Most Merciful of the merciful**, O **Living**, O **Sustainer**, O **Possessor of Majesty and Honor**.

The Twenty-Fifth Manifestation: The Oath of Self-Sufficiency

In the name of **Allah**, the **Most High**, the **Most Exalted**, the **One**, the **Unique**, the **Everlasting Refuge** to whom all turn, who neither begets nor is begotten, and to whom none is equal. The **First** with no beginning, and the **Last** with no end. The **Manifest** by His light, the **Hidden** by His secret. The **Exalted** by His majesty, the **Great** by His supreme power. Whose Essence is exalted beyond perception, whose Attributes are sanctified beyond illusions, and whose Names are transcendent beyond similitude and imperfection. I swear by You, O Allah, by the right of the light of Your Face that has filled the corners of the Throne, and by the awe of Your supreme power before which nothing can stand, and by the greatness of Your dominion by which You have veiled Yourself from every perceiver, and by the secret of Your Greatest Name by which You have given life to hearts, established the heavens without pillars, made rivers flow, set mountains firm, made destinies run, and wrote on the Tablet the secret of secrets, to open for us from the treasures of Your light what purifies our souls, what polishes the veil of heedlessness from our inner sights, and what drives us to You with the drive of the **most near**.

O Allah, by the right of Your righteous servants who have sworn by Your might, and by the right of Your prophets who carried Your Book with letters of light, so the universes obeyed them and the corners of existence submitted to them, I ask You to pour upon us from the light of **Divinity**, to reveal to us the secret of the celestial realm, and to lift from us the veils and screens, so that we may be enraptured by the lights of **Oneness**, immerse ourselves in the oceans of divine Unity, and soar in the heavens of nearness to You, without chain, limit, or heedlessness. O You whose name is a secret within a secret, whose light is the origin of every light, and whose dominion is above every dominion, grant us from Your light a **light**, from Your secret a support, from Your knowledge an opening, from Your affection a nearness, and from Your love a station, until we see none but You, cry out none but

Your Name, prostrate to none but Your majesty, hope for none but You, and fear nothing but separation from You. Glory be to You! How magnificent is Your bounty, how glorious is Your dominion, how vast is Your generosity, and how radiant is Your light! All praise be to You in eternity, and all praise be to You forever, and all praise be to You until Your praise cannot be counted, and all praise be to You as many times as what is in Your knowledge of the hidden decree. O You whom eyes cannot perceive yet who perceives all eyes. O You to whom nothing is comparable, and who is the All-Hearing, the All-Seeing. You are **Allah**, there is no god but You, and no deity is truly worshiped except You.

The Twenty-Sixth Manifestation: The Gem of the Rememberers

In the name of Allah, the **Most Compassionate**, the **Most Merciful**. O Lord of existence, O **Light of Light**, O **Secret of secrets**, O **Desired** of hearts and the **Ultimate Goal** of souls. I stand before You, not standing, but dissolving. I speak not, but supplicate. I see not, but I perceive Your light in everything and behind everything. O Allah… You are the One for whom there is no beginning, so You do not begin, and no end, so You do not end. You are the One whom no eye has seen to confine You, and no heart has comprehended to describe You. You are the **One** who has no second, the **Unique** who has no equal, the **Ancient** who does not cease to be, the **Everlasting** who does not perish. O Lord of the pious… I have drunk from the spring of Your piety, and I found in it a pure water that quenches the thirst of the soul. I have devoted myself to You as the prophets devoted themselves, so You have illuminated the darkness of my soul with the light of Your obedience. I have come to You devoid of everything except my fear of You and my hope in You. So, give me to drink from the draught of the pious, a cup that removes the veil from my eyes and revives my heart that has died from being far from You. O Lord of the messengers… You are the One who sent Your prophets with the purity of revelation, so they were lamps in the darkness. You honored them with Your speech, so they were the tongues of truth among creatures. You singled them out with Your light, so they were the beacons of guidance among the servants. So, clothe me in their purity, a garment that purifies me from the defilement of the world. Let me hear from their words, a whisper that awakens me from my heedlessness. And show me from their light, a ray that guides me to Your door. O Lord of the lovers… O You who have made love a path to You, and longing a wing that makes our hearts soar to Your presence. I am the lover whom passionate love has worn down, so I found nothing in existence but You. I am the one consumed by thirst, so I was not quenched except from the spring of Your connection. I am the lost one who was guided, so I saw nothing but the light of Your Noble Face. So, pour into my heart from the spring of the lovers' presence a drop that **dissolves** me in the **majesty** of Your splendor. Flood me from the sea of Your love with a wave that immerses me in Your beauty. Guide me to the arena of **annihilation**, where there is no “I,” but only You, O **Worshiped** of hearts. O Allah… If I am not worthy, You are the **Most Generous**. If I am incapable, You are the **Powerful**, the **Most Exalted**. If I am far away, You are the **Near** who is not veiled. So, do not keep me far from You, for I will perish if You do. Do not deprive me of You, for I will die if You do. Do not abandon me to myself, for I will be lost if You do. O **Lord of lords**, O **Master of masters**, O **Refuge of those who flee**… I have come to You with a heart torn by longing and a soul that has crumbled in passionate love. So let me hear a whisper from Your voice that revives me. Show me a glimpse of Your beauty that enriches me. Let me taste a drop of the sweetness of Your nearness that cures me. O my Lord… You created creation for Your worship, so make me a servant who sees none but Your Face. You have blessed the lovers with meeting You, so make me a lover who finds peace in none but You. You have opened the gates of heaven for the prayers of the rememberers, so make me a rememberer who is silent only in Your presence. O Allah… By You I live, by You I die, and by You I will be resurrected. So there is no life for me except by You, no death for me except to You, and no resurrection for me except before You. So take me to You, just as You took the pious by the draught of their piety. Clothe me as You clothed the messengers with the purity of their light. And immerse me as You immersed the

lovers in the spring of their presence, until I am **annihilated** in Your majesty, so I see nothing but You, hear nothing but You, and exist for none but You.

The Twenty-Seventh Manifestation: "An Ode of Majesty in the Sanctuary of the One, the Subduer"

In the name of **Allah**, the **Holy**, the **All-Powerful**. O **Lord of lords**, O **Creator** of universes, O **Governor** of the heavens without pillars and the **Subjugator** of the earth without support. All praise be to You, O You whose knowledge has encompassed the unseen and the witnessed, and whose power has comprehended destinies and realms. All praise be to You, O You who have established creation with Your Word and illuminated the worlds with Your gaze. All praise be to You, O You whom eyes cannot perceive, whom thoughts cannot encompass, and whose blessings cannot be counted by regions. O Allah… You are the One who created the celestial spheres, so they revolved by Your command, and the stars, so they shone by Your destiny. You are the One who made the winds a bearer of glad tidings, the clouds a warner, and the earth a dwelling place. You are the One from whom not an atom's weight is hidden in the darknesses, and from whom no secret in the depths is absent. Glory be to You, O You whose eye does not sleep, whom no affair distracts from another, and whom no prayer from sorrows can weary. O Lord of the believers… I sing to You with a heart that has been quenched from the spring of Your fear and a soul that has bathed in the water of Your purity. To You I raise the palms of hope, O You who have guided the pious to Your path, clothed them in the garment of righteousness so that their hearts were illuminated, and given them of Your provision what enriched them from all others. So, pour upon me from their draught, a droplet that revives the barren land of my soul, and make me dwell in the shade of Your piety, where security surrounds and light overwhelms.

O Lord of the monotheists… I chant to You with a tongue that has learned glorification from Your prophets, O You who sent Your messengers like moons in the night of misguidance, and sent down to them Your speech like rain on a thirsty land. You singled them out with Your purity, so they were like springs in the desert of ignorance. So, make me speak with a word from their words, by which my soul shines towards You. And show me a path from their path, by which I walk to Your exalted door. And guide me with their guidance, so that I may be among the sincere and truthful. O Lord of the lovers… I sing to You an **ode of longing**, O You who have ignited the fire of passionate love in hearts. O You who have made ardent love a key to access and love a wing for ascent. My being has **dissolved** in the sea of Your beauty, so I found nothing but the wave of Your majesty. My soul has been enraptured in the heaven of Your nearness, so it saw nothing but Your radiance. So, immerse me from the spring of the lovers with a water that quenches the flame of my longing. Pour into my heart from the sweetness of Your connection, so that I am **annihilated** in Your supreme Essence, so I see none but You, hear none but Your call, and live for none but You. O Allah… Glory be to You, O You who have given life to the dead with Your word and commanded the living with Your remembrance. Glory be to You, O You who have veiled the sinners with Your grace and enlightened the fearful with Your security. Glory be to You, O You whose mercy has encompassed the heavens and the earth, and whose knowledge has encompassed the past and the future. So, pour upon me of Your mercy what purifies me, and clothe me in Your pardon what honors me, and give me to drink from Your forgiveness what revives me. Make me one of Your saints whom You have honored with a gaze from Your Noble Face. O my Lord… If I am not worthy, You are the **Most Generous** who does not turn away a supplicant. If I am weak, You are the **Powerful** who strengthens the weak. And if I am far, You are the **Near** who hears the whisper. So, do not distance me from Your presence, for I will perish in distance. Do not deprive me of seeing You, for I will die in deprivation. And take me to You, just as You take the soul to the heaven of Your holiness, until I am a servant **dissolved** in Your love, remembering Your Name, and ardently

loving Your beauty. O Allah… You are my Lord, and I am Your servant. You are my **Worshiped**, and I am Your lover. You are my Master, and I am the one in need of You. So, grant me the blessing of remembrance that does not cease, and pour upon me from Your grace that does not run out. Admit me into Your Paradise, where I will see Your Noble Face. "To You, O my Lord, I dedicate this prayer, so accept it from me. And may Allah's peace and blessings be upon our Master Muhammad, the light of our hearts, and upon his family and companions."

The Twenty-Eighth Manifestation: I See You in Everything

O Allah… O You whose mention alone makes the heart shine, whose name alone makes souls tremble, and whose majesty alone makes the universes fall into prostration in the splendor of awe! How can my breaths be at peace when You possess them? And how can my heart be still when You are its beat and the secret of its fire? If I move, it is by You; and if I am still, it is towards You; and if I speak, it is from You; and if I am silent, it is in You! O You, when I whisper Your name, the seas of longing surge, and when I call upon You in the darkness of the soul, the suns of certainty rise! When I smile at life, I see You as the joy of happiness, and when I weep from sorrow, I find You a balm for hearts. When paths exhaust me, You are the **rest**. And when days contend with me, You are the **security**. Not a moment passes but You are closer to me than my own blood. And not a beat of the heart occurs but it whispers Your Name. And not a pulsation but it prostrates in Your supreme dominion. O **Secret of Light** within the light, O You with whom souls find intimacy in their loneliness, O You who are not absent from a heart that loves You, and are not forgotten in a hidden secret that adores You! My Master… If I walk on the earth, You are my destination, and if I close my eyes, You are my vision. And if the universes vanish around me, You are my permanence and the secret of my life. O You whom my eyes saw before they could see, and whom I knew before existence could comprehend me, and who were in my heart even before my heart was created! If I speak, You are my words, and if I am silent, You are the secret of my silence. And if I am absent from creation, You are my solace and my companion. How can my breaths be without Your remembrance? And how can I love other than You, when You are the One who planted longing in me from eternity? O You to whom every sad lover cries out, and for whose sake the path of distance and fear is folded. If my feet cannot carry me to You, I would crawl to You on my face! And if I were to fall in love, I would make the love of my heart a ladder to Your mercy! Does my heart have any sanctuary but You? And is there anyone in my universe other than You who draws me to him? You alone… the beginning and the end, the manifest and the hidden, the near and the far, life and eternity! O Allah… what have I to do with people? Am I for them, or for You alone? My religion is for You… and my soul is for You… and my life is You who gave it life, so it is for You alone! And You are the One who said: "Prostrate and draw near." Here I am, prostrating… so do not turn away a heart that came to You hoping, and a soul that was enraptured in Your love until it was **dissolved**! Glory be to You… You are the **First** before whom there is nothing, and You are the **Last** after whom there is nothing. And You are the **Beloved** besides whom there is no beloved. And You are the **Near** from whom nearness is sought only through You! O Allah… Make me one of those who love You with a love that does not cool, who remember You with a remembrance that does not cease, and who draw near to You with a nearness that is not veiled, until I meet You while You are pleased with me, and in You is my **annihilation** and my permanence.

The Twenty-Ninth Manifestation: O You whose Greatness bewildered the minds

In the name of **Allah**, and from **Allah**, and to **Allah**, and in **Allah**, and by **Allah**, and for **Allah**. There is no might nor power except by **Allah**. The minds have been bewildered by Your greatness, tongues have been struck dumb by Your majesty, and expressions have become too narrow to describe You. So, glory be to You! Understandings cannot comprehend You, assumptions cannot encompass You, and gestures cannot reach Your essence. My God, You are the **One** who has no limit, and You are the

Unique who has no number, and You are the **Subduer** whose will is not turned back, and You are the **Majestic** who is not opposed, and You are the **All-Knowing** from whom nothing is hidden, and You are the **All-Powerful** whom nothing can defeat, and You are the **Compeller** who cannot be deterred, and You are the **Almighty** who is not wronged. Glory be to You! How magnificent is Your station, how glorious is Your dominion, how radiant is Your light, how subtle is Your secret! O You who spread the carpet of eternity with no beginning, and laid out the carpet of perpetuity with no end. O You who wrote in the Tablets the secret of destiny, and divided the provisions for creatures with measures of mortality and immortality. O You in whose majesty souls have glorified, in whose beauty tongues have spoken, to whom secrets have prostrated, to whom hearts have humbled, and for whom the universes have been **dissolved**. O You whose light manifested so illusions burned away, whose generosity was extended so lights overflowed, and whose secret was revealed so existences fell prostrate in the presence of His **greatness**! My God, here I stand before You, the standing of the humbled, poor, destitute servant who has nothing but You, no hope except in You, and no power except by You. If You take me, who is there to have mercy on me? And if You cast me out, where can I go from Your mercy? And if You veil me, who is there to lift the darkness of deprivation from me? O You whom no cry can veil, with whom the voice of the weeping is not lost, and with whom the hope of the supplicants is not disappointed! My God, I ask You by the support of the Self-Sufficient greatness, the lights of **Oneness**, the secrets of truthfulness, the manifestations of individuality, and the perfections of the Muhammadan essence, to immerse me in the sea of Your lights, to bestow upon me from the majesty of Your secrets, and to pour upon me from Your great bounty, until I see none but You, hear none but from You, and love none but Your Face. So I would be by You, for You, from You, and upon You relying. I have nothing of myself, and I have nothing from You except You! O You to whom palms are extended in supplication, O You to whom hearts are directed with hope, O You to whom souls ascend with manifestation. O You who, when called upon, answers, when summoned, draws near, and when asked, bestows. I ask You by You, from You, and I ask You by You, for You, and I ask You by Your Essence, for Your Essence, and I ask You by the secret of Your secret, and I ask You by the light of Your Face, and I ask You by the might of Your majesty, to give me to drink from a cup of love after which there is no thirst, to grant me as an inheritance from the breaths of Your nearness lights that do not extinguish, and to admit me into the shelter of Your veil, so that You show me in existence nothing but Your beauty! My God, grant me an eye that sees none but You, a heart that beats only with love for You, a tongue that speaks only with Your remembrance, a hand that extends only in Your obedience, a soul that longs for none but You, and a secret that yearns only for Your lights. For I am Your servant, and I am Your pauper, and I am Your destitute one, and I am nothing, and You are everything. So, have mercy on me as You are worthy, and do not hold me accountable for what I am worthy of, for You are the **Most Generous**, the **Most Forgiving**, and You are the **Pardoner**, the **Forgiver**, and You are the **Most Kind**, the **Bestower**. There is no god but You, glory be to You, glory be to You! How magnificent is Your majesty, how radiant is Your perfection, and how beautiful is Your light! So, glory be to You, then glory be to You, then glory be to You!

The Thirtieth Manifestation: The Primordial Call

O **Secret of secrets**… O You by whom things speak before I speak, and You hear my breaths before they are uttered, and You see my heart before it beats… O **Light**, when You manifest, illusions burn away, shadows disappear, and the doors that people thought could not be opened are opened, and the walls they built between You and them collapse… I am the servant who came to You stripped of everything except my neediness, weak except for my seeking refuge, **dissolved** except for my love, bare-hearted except for my humility… I brought nothing with me but a groan that whispers Your Name and a longing that tears my chest until I almost vanish… O You whom I knew before I knew myself, and loved before I saw existence, and was enraptured by You before longing could enrapture me… O **First** before whom there is nothing, and **Last** after whom there is nothing, and **Manifest** who overflows

with lights, and **Hidden** whom perception cannot encompass… Where am I from You? And where am I to You? And how can I introduce You to one who has not tasted a moment of Your light? My God… If I knew how to be more enraptured by You, I would be. If I knew how to long for You more, I would burn away. If I knew how to call upon You in a manner befitting You, I would speak with a tongue that never ceases, a heart that never stills, an eye that never sleeps, and a soul that never finds rest… But I stand here, in the middle of this world, with nothing but my certainty in You, my yearning for You, and tears that know no name but Yours… O You whose secrets flow in my veins, O You whose remembrance grows in my breaths like basil, O You that if the earth were to explode, and the heavens were to be rolled up, and the universes were to vanish, I would still call upon You, I would still search for You, I would still weep for You with a love that does not run out, a longing that does not rest, and a passion that does not heal…

Glory be to You… I was only a shadow that dissolved under Your light, and a whisper that was lost in the majesty of Your remembrance, and a wave in the sea of Your **Oneness**… So take me to You, take me to You, take me to You!

The Thirty-First Manifestation: In the Presence of Majesty

O You before whose awe the heavens trembled, and before whose greatness the universes bowed, and before whose dominion souls were humbled… O You whom minds cannot comprehend, and understandings cannot encompass, and times cannot contain… How can light describe its source? And how can nothingness encompass existence? And how can created souls spell out the secret of eternity? O **Kingdom of the Kingdom**, and **Might of the Might**, and **Light of Light**, and **Sustainer of the heavens and the earth**… We do not know whether silence befits Your presence or the call, whether dissolving in Your lights or hope, whether eternal prostration or endless devotion. But we know that there is no life except in Your remembrance, no rest except in meeting You, and no bliss except in our **annihilation** in the presence of Your company… O You by whose Name the tongues of the angels glow, and by whose majesty the limbs of the bearers of His Throne tremble, and before whose remembrance the inhabitants of the celestial realm fall prostrate… What am I to utter Your Name? And what is my heart to adore Your love? And what is my soul to prostrate before You a prostration from which it will never rise? O **Holy**… Between one letter and another of our glorification, universes are born. And between one heartbeat and another of our remembrance, times change… The command is all Yours, and the dominion is all in Your Hand. With You are the treasures of bounty that do not run out, and the keys of mercy that are not locked… O Allah, a light that swallows me so that I do not remain, a majesty that takes me so that I do not return, a love that drowns me so that I am seen only by You, and an existence that dissolves so that I remain only for You… O Allah, to You… There is no station but Your station, no destination but Your presence, and no refuge but in Your lights… So take us to where the chosen ones are taken, and admit us into the light where imagination cannot reach, and cast upon us from the garment of Your majesty what makes us a secret in Your Kingdom, that is not seen, not defined, not described. Glory be to You! You are the **First** and the **Last**, the **Manifest** and the **Hidden**, the **Secret** and the **Public**, and the **Light** that has no limit, and the **Majesty** that cannot be comprehended… So, show us none but You, make us hear none but Your Name, and leave nothing of us but what befits the majesty of Your presence!

The Thirty-Second Manifestation: The Devotion of the Worshipper at the Sacred House

O Allah… O You to whom hearts yearn for Your House, O You who draw souls to Your sanctuary. Here I stand before You, humbled at Your door, broken by Your greatness. I have come to You with nothing but my heart and my secret soul. I have come to You to cast my soul between the hands of

Your **mercy** and to place my sins under the holiness of Your pardon. So, do not deprive me of being one of those with whom You are pleased and whom You have permitted to draw near to You. O Allah… This is Your House, and I am Your servant. This is Your **mercy**, and I am in need. These are Your lights, and I am the one who is lost. This is Your sanctuary, and I am the one who is straying. So, take my hand, O Allah. Guide me to You. Grant me on this earth a portion of Your nearness, a support of Your light, and an opening of Your secret. O Allah… O **Light of the heavens and the earth**, O You from whose majesty the Kaaba overflows, and whose reverence its veils absorb, and whose noble face's light its sides are clothed in… Do not turn me away disappointed, and do not make me one of those who stood at the doors and were not permitted to enter, nor one of those who sought shade under Your lights and then returned to the darkness. O Allah, I ask You by this frequented House, and I ask You by Your sanctuary in which prayers are answered, and I ask You by the secret of those who circumambulate and those who are devoted, and I ask You by the majesty of Your Face, the light of Your greatness, and the splendor of Your holiness, to wash my heart of everything that distracts me from You, and to fill my secret soul with the lights of **Divine knowledge** of You, and to make my foot firm on Your path until I meet You. O Allah, O **Most Kind**, O **Bestower**, O **Vast** in grace and kindness, inscribe my acceptance with You, open for me the gates of pleasure, and wash me with the water of mercy until nothing but Your love remains in me. Turn away from me everything that severs me from You, and cast into my heart the light of certainty until I turn to none but You. O Allah, make me one of the people of this sanctuary in this life and the Hereafter, and grant me at the Kaaba a prayer that is not rejected, a secret that is not revealed, a love that does not diminish, and a light that does not fade. O Allah, make my soul a circumambulator, my heart a devotee, my mind a prostrator, my self between Your Hands, and my days extended in Your presence. O Lord… If I have come to Your House, then make me one of those whom You have accepted. If I have drawn near to Your sanctuary, then make me one of those whom You have permitted to enter. And if I have called upon Your Name, do not deny me Your response.

O Allah, I desire none but You, I seek none but You, I find shade in none but the shade of Your mercy, I seek help in none but Your support, I gain strength in none but Your lights, and I find joy in none but Your proximity. O Lord… Accept me and do not turn me away. Bring me near and do not distance me. Make me for You, and do not make me for anyone else. O Allah, I have come to You with sins that none but You know, so forgive them. And with burdens that none but You can bear, so carry them. And with needs that none but Your Noble Face can fulfill, so fulfill them. O **Lord of the House**… O **Owner of this sanctuary**… Do not let me depart from it until You have written me among the accepted. And O Allah, send blessings and peace and honor upon our master Muhammad, Your chosen servant, Your selected beloved, who circumambulated this House and raised his hands to You, so You answered him. And I am a weak servant, knocking on Your door, so honor me, O **Most Generous of the generous**. O Allah… Do not deprive me, do not distance me, do not turn me away, and make me for none but You, with You, and by You.

The Thirty-Third Manifestation: The Devotion of the Knowing

O Allah, O You who made everything speak with Your wisdom, who entrusted the universe with its secrets, and who cast a veil of heedlessness over hearts except for those You chose, grant me an ear that hears the whisper of the universes, a heart that witnesses the secrets of existence, and an eye that sees Your light in everything, so that I may be among the people of **Divine knowledge**, and among the people of witnessing and clarity.

O Allah, I have emptied my heart of the world and its adornments, and purified it from the defilement of heedlessness and its whims. So, place in it nothing but Your love, move it with nothing but Your remembrance, let it find peace in nothing but intimacy with You, and make it stand firm only at the door

of Your presence. So that it may be pure and clear, worthy of the lights of Your manifestations, and ready to witness You in every atom of this vast universe. O **Living**, O **Sustainer**, O You who have permitted Your chosen servants to hear Your speech in silence, and have granted them a tongue that glorifies You without letters, and have shown them what cannot be seen, and have lifted the veils of creation from their eyes, until they witnessed the light of Your majesty overflowing from everything, make me one of them, and admit me into their company, and clothe me in their attire, and open for me what You have opened for them, and teach me from Your presence a knowledge that is not spoken, a light that does not fade, and an inner sight that is not veiled by any constraint.

O Allah, I ask You to remove from me everything that veils me from You, from the darkness of the self, the illusions of the mind, and the desires of the body, so that I may be wholly for You. So that nothing remains of me but what You love, and nothing moves within me but what You are pleased with. So that when I see, I see by You; and when I hear, I hear by You; and when I speak, I speak on Your behalf; and when I prostrate, I prostrate in Your presence.

So I prostrate a prostration from which I do not rise until You have opened for me the gates of the Unseen and enabled me to witness Your beauty in everything. O You who have made the **knowing** lamps of guidance, who have revealed to them the secrets of existence, and have raised them above the constraints of time and place, grant me from the breaths of Your nearness, and a support from Your lights, so that I may **dissolve** in You with love, and swim in You with witnessing, and be by You and for You, until I see none but You, and I perceive none but Your Noble Face.

O Allah, I ask You to take my hand and to grant me permission for a journey in Your **celestial realm**, in which You show me the secrets of Your power, and in which I hear the glorification of galaxies, the whispers of souls, and the silence of the universes, until I am a witness to You in every atom, and a knower of the secrets of creation. So I am not veiled from anything, Your light does not vanish from me, and I am only where You want me to be, in what You love, and with those whom You have chosen. Truly, You are the **Almighty**, the **All-Wise**, the **Possessor of Majesty and Honor**.

O Allah, make me among the **most near**, among the people of Your Presence, among the people of the secret, among the people of witnessing, among the people of spiritual unveiling, so that when I breathe, I breathe with Your light; and when I speak, I speak with Your praise; and when I look, I look with Your beauty; and when I listen, I hear with Your signs; until I have no existence except in Your presence and no station except in Your witnessing.

The Thirty-Fourth Manifestation: You Possessed My Heart and My Being

My Master… I love You, O You who filled my heart until it was too constricted by **ardent love**. O You whose name became my inhalation, and whose remembrance became my exhalation. O **Dweller** of my soul when the world is empty, O my intimate companion in the hollow nights…

“O **All of the All**, O **All of existence**, if souls were to be lost in the deserts… I would be the first of the lovers. And if the trees were to call out to You by Your Name… I would cry out with them: ‘My Master, my Master!’” My Master… I have no desire for anything but Your Face, and no hope for a life without Your pleasure.

All that I have of this perishable world and this striving spirit is like clouds passing by… and I am waiting for You under the rain. If You have granted me this heart, then grant me that it may love You as You love to be loved. And if You have opened for me the door of longing, do not close it until I meet

You, repeating: “My Master, I have arrived!” My Master… I am the weak one who has no strength except by You. I am the thirsty one who is not quenched except by a gaze from You.

I am the lover who, if he sleeps… sees You; and if he awakens… calls out to You; and if he walks… feels You are behind him; and if he cries… knows that You hear him. O You whom I see in everything, in the sunrise of dawn, in the light of the morning, in the faces of the beloved… in the gentleness of the breeze. All of it says to me: “He is He… the **Greatest Beloved** is here!” My Master, I swear by my weakness before Your majesty that I will not leave Your door. Even if I am expelled, I will return. Even if I am tried, I will return… And even if I am broken, I will return. For the soul has tasted…

so how can it return hungry?! I heard the groaning of the repentant in their night… and I was ignorant, but now… I have excused them. For how can one not go mad who has been smitten by You? O You who are the Mercy, the Light, the Bliss, and the Beloved, take me… take me… do not leave me to myself after I have tasted the sweetness of Your nearness!

The Thirty-Fifth Manifestation: The Secret of Connection and the Support of the Knowing
O Allah, O You who have illuminated the lanterns of the **knowing** with Your light, and who have engraved in the hearts of Your saints the secret of nearness and witnessing, and who have drawn to Yourself whom You willed of Your creation, admitting them into the circle of light, and giving them to taste the sweetness of connection, and making their souls ascend in the stages of secrets, until they came to hear by Your hearing, and see by Your sight, and speak with Your light, and move in Your universe as You will, without any power or strength of their own, but only by You and by Your will. O Allah, draw me to You with a drawing that removes the veil of darkness from my inner sight, and makes my heart a clear mirror upon which the lights of majesty are reflected, so that I see none but Your Face, hear none but Your address, speak nothing but Your secret, am enraptured by none but Your majesty, and find peace in none but Your presence, until I am among the people of splendor for whom Your care has already come, so they are among people but are not of them. They walk on the earth while their souls soar in the heaven of Your holiness, nourished by the flood of Your light, intoxicated by the cup of Your intimacy, and drinking from the spring of Your secret.

O You who brought Your saints near, so You made them forget the world and everything in it, and who shook their hearts with the wind of longing, so they hastened to You without looking back. So You cast off from them the garments of density, and clothed them in the robe of pure detachment, and established for them a true footing in Your presence. So they witnessed what no one else has witnessed, and heard what no human has heard, and tasted from the honey of connection until the entire universe in their eyes was not worth the wing of a mosquito, for they found the greatest delight in Your nearness and knew that **annihilation** in You is the true permanence and that stillness in Your shade is eternal bliss. O Allah, make me one of the people of **Divine knowledge**, who, when You look at them, You show them mercy; and when You address them, You teach them; and when You bring them near, the sun of truths shines upon them; and when they supplicate to You, You deposit in them the secrets of the unseen; and when You love them, You make them a sign among Your servants.

They point to You with their very being, they guide to You with their words, and they are enraptured in Your love without return. So that if you were to search their hearts, you would find nothing in them but Your love, and if you were to look at their souls, you would see them swimming in Your lights, and if you were to favor them, You would pour upon them from Your gifts until they overflow with them to others.

O Allah, make me one of those who devote themselves to You at the passing of the night and at the ends of the day, who supplicate with words of eternity, who call upon You with the tongues of the secret, who chant in Your presence the verses of nearness, who glorify You with the glorifications of the lovers, and who are **annihilated** from their selves in the light of Your beauty. So that they have no request but Your Face, no goal but Your pleasure, and no wish but that You draw them to You with a drawing until nothing remains for them except You, and they seek none but You, and they remain by none but You.

For their souls have **dissolved** in the sea of Your generosity, and their selves have vanished in the light of Your greatness, until they have become by You, from You, and to You. O You who have opened the gates of understanding for Your saints, and have cast the secret of remembrance into their hearts, and have made them among the people of nearness who see with the eye of inner sight, hear with the subtlety of a sign, and understand by the delicacy of lights, grant me a portion of their light. Wipe my heart with a touch from Your Hand, and grant me a portion of the secret of Your love, so that I am for none but You, I long for none but You, and I love in none but You, until You raise me with a raising after which I do not return to anything other than You. So I am in Your presence, and I live by Your light, and I move by Your secret, and I am **annihilated** in You with an **annihilation** from which there is no return except to You.

O Allah, make me one of the people of the greatest spiritual opening, the most vast giving, and the most perfect spiritual unveiling, who are not veiled from You for a single moment, and whose souls are not far from Your presence for the blink of an eye. Rather, they are in Your remembrance, standing in Your light, prostrating before Your greatness, and immersed in the sea of Your witnessing. So that when You address them, they respond; and when You call them, they hasten; and when You manifest to them, they become absent from themselves and remain by You. So they do not live except by Your life, they do not speak except by Your permission, they do not see except by Your light, and they do not hear except by Your words, until they become signs in existence, witnesses to Your great generosity, proofs of Your mercy, and lamps by which those who walk toward You are guided.

O Allah, O **Living**, O **Sustainer**, O **Possessor of Majesty and Honor**, O You whom eyes cannot perceive yet who perceives all eyes, O You whose mercy has encompassed everything, and O You who have made for Your saints a station that none but they can reach, make me one of the people of the station of nearness, grant me the secrets of Your care, and pour upon me from the lights of spiritual unveiling, and open for me the door of **Divine knowledge** until I am with You, by You, and to You, O **Lord of the Worlds**.

Chapter Seven

The Scripture of the Prophecies of Prophet Muhammad ﷺ and the Luminous Prayers

Book One: The Prophecy of Our Master Muhammad ﷺ in Nations, Civilizations, and Religions

In the name of Allah, the Most Gracious, the Most Merciful. And peace and blessings be upon our master Muhammad, the Seal of the Prophets and the Master of the Messengers, the Light of Guidance and a Mercy to the worlds, and upon his family and all who follow him and his guidance until the Day of Judgment.

O **Lord of the Great Throne**, O You who sent Your messengers with clear proofs and revealed Your books with guidance, and made Your Prophet Muhammad ﷺ the **seal** of light and the lamp of darkness. It is You who permitted the universes to call out his name before they were created, and commanded the souls to yearn for him before they were embodied. And You wrote his station in the scriptures of the prophets, from Adam to Jesus. So he was the **awaited promise** and the **foretold light**, upon whom the heavenly and earthly religions agreed. The heavens raced to chant his coming, and the earth sang hymns of its longing for him.

O Allah, O You who made the truth speak on every truthful tongue and the light shine from every yearning heart, this is a new chapter in the "Psalms of the House of Muhammad." In it, we raise our hands in remembrance and supplication, and we inscribe songs of **Divine love**, to tell the story of a great prophecy that was not merely words in ancient books, but a **divine promise** etched on the forehead of existence and an eternal pulse in the veins of the universe. He is Muhammad ﷺ, the **bestowed mercy** and the **granted light**, whom the heavens announced in their holy tablets, and whose name the earths cried out in their primordial songs. So he was the truth that none can deny but the ungrateful, and the lamp whose radiance never fades.

O **Lord of the dominion and the celestial realm**, Muhammad ﷺ was not a light that shone only on the Arabian Peninsula, but a lamp that illuminated the depths of darkness since existence was a mere thought in Your eternal knowledge. You sent Adam, peace be upon him, with the good tidings, for his prayer was a whisper of longing for the **seal of Your messengers**. And You revealed to Noah, so he was saved by the ark, carrying in his heart the promise of the coming of the **greatest mercy**. And You spoke to Abraham, so he built the Kaaba while seeing on the horizon of his soul the shadows of the final prophecy manifesting. And You made Moses speak, so the Torah heard the echoes of the voice of truth that would complete the message. And You sent Jesus, so his Gospel contained the glad tidings of the Muhammadan light that would illuminate the worlds.

But the matter did not stop at the heavens, O **Lord of the earth and the sky**. Rather, the echoes of this prophecy extended to the religions of the earth, where human tongues in every nation raced to cry out for the great **promised one**, each in his own language and with his own vision. It was as if all of creation knew that a great light would come to gather the scattered parts of truth and dispel the darkness of falsehood. From the ancient hymns of India that spoke of the “**Great Teacher**,” to the wise men of China who referred to the “**Holy Man from the West**,” to the legends of the Persians that foretold of the “**Savior who carries the banner of justice**,” every civilization inscribed with the ink of longing a sign of his coming.

O Allah, O You who do not break the promise, You were preparing the universes to receive the **seal of Your prophets**. The winds would glorify his name before they blew, the mountains would hum with his remembrance before they were erected, and the rivers would flow with a hidden melody waiting for the moment of his birth. So when You gave permission for his coming, O **Lord of Glory**, the earth shone with its light, the heavens trembled with joy, the angels bowed in glorification, and all of creation bore

witness that Muhammad had come. By him, You perfected the religion, completed the grace, and raised the banner of truth until the Day of Judgment.

He is the Prophet of whom the Torah gave glad tidings, saying about "**the awaited prophet from the brethren of the children of Israel**." And the Gospel gave glad tidings of him in the promise of Christ about the "**Paraclete**," the **Comforter Spirit** who would declare all the truth. And the Psalms foretold him in the praises of David about the "**light that comes from the mountains of Paran**." Indeed, the echoes of his great name reached the ends of the earth, as if every religion and every nation held in its depths a seed of this promise, waiting to be watered with the water of the Muhammadan revelation.

O **Lord of Light and Majesty**, O You who made Muhammad ﷺ the **seal of prophecy** and the key to mercy, make us among those who realize the greatness of this promise, who carry in their hearts a longing for his Sunnah, and who raise their hands in prayer upon him at all times. O Allah, send prayers and peace and blessings upon our master Muhammad, the light whom the heavens announced, and the mercy whom the earths cried out for, and upon his family and companions, and make us truly his followers, O **Lord of the Worlds**.

So come, O honorable ones, let us see how nations, civilizations, and religions prophesied the coming of the **bearer of good tidings**, the **warner** ﷺ.

1- The Glad Tidings of Prophet Muhammad ﷺ in the Torah

The glad tidings of the Muhammadan prophecy shone brightly in the Book of Genesis and in the Books of Moses, and illuminated the scriptures of the children of Israel. So much so that Moses the speaker said to his people: **"The LORD your God will raise up for you a prophet like me from among you, from your brothers. You shall listen to him… I will put my words in his mouth, and he shall speak to them all that I command him."** (Deuteronomy 18:15, 18). Who is it who would be like Moses but Muhammad? He is the one whom God addressed just as He addressed Moses. He is the one for whom a law was legislated just as it was legislated for Moses. He is the one who was sent as a prophet among the children of Ishmael, the brethren of the children of Israel. His description even came in the clearest of expressions, as God said in the Torah: **"The Lord came from Sinai, and dawned over them from Seir; He shone forth from Mount Paran."** (Deuteronomy 33:2). Here is the light of God that appeared at Sinai to Moses, and shone on the mountains of Seir where Jesus was, and then the **greatest light manifested** in Paran, where the revelation descended upon Muhammad in Mecca!

In the Book of Isaiah (Isaiah 42:1-4): **"Behold my servant, whom I uphold; my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. He will not cry aloud or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice."** This description applies perfectly to Prophet Muhammad ﷺ, who spread justice and was not harsh or loud in the marketplaces.

It also came in the Samaritan Torah (the oldest biblical text that has not been corrupted like modern Hebrew): **"A prophet from your brethren shall come, God will put his word in his mouth, and he will command people what God commands him!"** And many scholars of the children of Israel have admitted that this text applies to Muhammad ﷺ, because the children of Israel are not addressed with the phrase "from your brethren" unless the topic is the children of Ishmael, who are the Arabs, and not the children of Israel themselves.

In the Book of Isaiah 42:1-13, there is a mention of a coming prophet from the children of **Kedar**, who will bring the nations from darkness to light and will have a new law. This description perfectly matches Prophet Muhammad ﷺ, as “Kedar” is one of the sons of Ishmael, peace be upon him, and his descendants lived in Mecca.

2- The Glad Tidings of Prophet Muhammad ﷺ in the Gospel

And the foreteller Christ came with a tongue of Arabian indication, saying to them: **“But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.”** (John 15:26). And who is the Helper but Ahmad? He who was sent as a **bestowed mercy** and a manifest truth, so his light was an extension of the light of Jesus, and his messages were a completion of the message of Moses?

- In the Gospel of John, Christ clarified to his followers, saying: **“I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth.”** (John 16:12-13). It is Muhammad who came to complete the messages, to clarify the truths, to elaborate on what was summarized, to abrogate what preceded, and to confirm the Scripture that was before him.
- In the Gospel of Matthew (21:43): **“Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits.”** And this nation to whom the message was given is the nation of Prophet Muhammad ﷺ.
- In the Gospel of Barnabas (which is ecclesiastically forbidden) and which the Vatican has banned since the Middle Ages, it came in Chapter 39: **“And God will send you a messenger, bearing his blessed name Ahmad, and he will guide you to the straight path and purify you from all sins.”** This prophecy matches the saying of God in the Holy Quran: **{And giving glad tidings of a messenger to come after me, whose name shall be Ahmad.}** [Quran 61:6]
- The Prophecy of the Prophet in the book “Didache” (the oldest book of the early Christians). The book "Didache" is a Christian text dating back to the first century AD, which was considered inspired before it was later removed from the official Gospels. It says: **“A prophet will come at the end of time, who will be the seal of the prophets, he will mend what has been corrupted and will restore people to the worship of the one God.”** This is a clear text confirming that the early Christians knew of the coming of a prophet after Jesus, peace be upon him.
- The Prophecy of the Prophet in secret manuscripts inside the Vatican. There are historical documents recorded in the Vatican archives known as the “Gospel of the Apostle Thomas,” which is a lost Gospel not included in the New Testament. This Gospel contains a text that is said to be closer to the real words that Jesus, peace be upon him, said, and in it: “I give you glad tidings of a messenger after me, whose name is blessed, and he will carry light to the nations, and the peoples will follow his call, and light will triumph over darkness.”

  The Vatican officially banned the publication of this Gospel because it contains texts that clearly prophesy the message of Muhammad ﷺ.

- In the Gospel of John 16:7, Jesus, peace be upon him, said: **“Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Paraclete will not come to you; but if I go, I will send him to you.”** The word **Paraclete** has been translated as “the Comforter,” but the original word means: “the Praised one,” which is identical to “Ahmad,” the name of Prophet Muhammad ﷺ in the divine scriptures.
- And in the Gospel of Barnabas (Chapter 112), it is said that Jesus said: **“And a messenger of God will come after me, whose name is Ahmad, he will come with a great light, and he**

will guide people to the straight path." This is consistent with what is in the Quran: **{And giving glad tidings of a messenger to come after me, whose name shall be Ahmad.}** [Quran 61:6]

3- The Glad Tidings in the Scriptures of Abraham and the Psalms of David

It was mentioned in the Psalms (Psalm 72:8-11): **"He shall have dominion from sea to sea, and from the River to the ends of the earth. The inhabitants of the desert shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the islands shall present gifts; the kings of Sheba and Seba shall offer tribute. May all kings bow before him, and all nations serve him."** Who is this prophet whose nation would dominate the East and the West, before whom kings would prostrate, and in whom the people of the desert would believe, but Muhammad ﷺ?
And in the Book of Habakkuk (Habakkuk 3:3): **"God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise."** **Teman** is a reference to the land of Hejaz, and **Paran** is Mecca, where Muhammad ﷺ came with the revelation, and his light covered the earth.
And in the Psalms of David, his mention came in a blessed prophecy: **"The stone that the builders rejected has become the cornerstone. This is the Lord's doing; it is marvelous in our eyes."** (Psalm 118:22-23). And who but Muhammad is the one whose prophecy was denied by the Quraysh, but then he became the prophet of nations, the messenger of mercy, and the master of messengers, by whom the messages were sealed and the light was completed?
And in the Psalms (Psalm 45:3-4) came a description of the Prophet: **"Gird your sword on your thigh, O mighty one, in your splendor and majesty! In your majesty ride out victoriously for the cause of truth."** This is an accurate description of Prophet Muhammad ﷺ, who came with jihad for the sake of truth and established justice by the law of God.

4- The Islamic Prophecies about the Spread of Islam on Earth

Prophet Muhammad ﷺ was not only mentioned in the books of the ancients, but he also prophesied the spread of his own message throughout the earth. He ﷺ said: **"This matter will reach what the night and day reach, and Allah will not leave a house of clay or wool except that He will make this religion enter it, with the glory of a mighty one or the humiliation of a humble one."** (Narrated by Ahmad and Al-Tabarani). This is what we are witnessing today, as Islam spreads across all continents, even in countries that strongly fought against it.

Important Note

Several views have emerged from some contemporary Muslims regarding other religions and civilizations, and we found the following. We note that this information is for **consideration**, but it is **not definitive**, rather speculative and not scientifically substantiated.

1- The Glad Tidings of Prophet Muhammad ﷺ in Hindu Scriptures

In the texts of the Vedas (the oldest holy books of the Hindus), clear references have been found about the prophet of the end of time, which are from the sacred Hindu books that talk about the future, including: In the book "Bhavishya Purana," it says:

"A great teacher will appear in the land of the Arabs. His followers will be distinguished by honesty and purity. They will glorify the Great Lord, they will eat meat, and they will be non-Hindus, and they will be

known by their prayer in the morning and evening." Do you not see in this an accurate description of Prophet Muhammad ﷺ and his companions?

The source: From the book Bhavishya Purana, in the third part, third chapter, verses 5–27: "And they will not be of the Aryan lineage (i.e., not Hindus), but his followers will be known for their honesty, truthfulness, and purity." (Bhavishya Purana, Pratisarga Parva, 3rd Khand, Chapter 3, Shlokas 5–27). For the sake of academic honesty, Hindu monks believe that these texts may have been added in later centuries due to the presence and spread of Islam.

In the "Atharva Veda," there is an accurate description of a man named "Narashansa," meaning the praised one: "He will be a lover of the poor, he will ride a camel, he will fight the evil ones, he will carry the banner of truth, and his words will be sacred."

And who else but Muhammad ﷺ, who lived a poor and ascetic life, rode a camel, raised the banner of monotheism, and came with the words of the great Quran? Source: Atharva Veda – Kanda 20, Sukta 127, Mantras 1–3

In the book "Rig Veda," it says: **"God will send his messenger with the truth, from the land of the desert, to defeat evil and spread peace."** The Arabian Peninsula is the land of the desert, and Prophet Muhammad ﷺ is the one who fought injustice and spread mercy to the worlds.
The prophecy of the Prophet in the ancient Hindu tablets (Vedas and Upanishads) in the book "Bhavishya Purana," it says: **"A great teacher will be born between the desert mountains, he will be known as 'Mahamat,' and the people of righteousness and piety will follow him, and they will worship one God with no partner, and they will be forbidden from drinking wine and eating pork."** This is a very clear text about Prophet Muhammad ﷺ. The desert mountains are Mecca, and "Mahamat" is "Muhammad," and the prohibition of wine and pork is an essential part of the Islamic law.
In the Indian Vedas, it says: **"After he destroys the idols, a prophet will be born in the desert of the Arabs. He will rule by the command of God, and his religion will spread throughout the world."**

2- The Glad Tidings of Prophet Muhammad ﷺ in Buddhist Scriptures

Buddhists believe in the coming of the "Fifth Buddha" or "Maitreya," whose description is consistent with Prophet Muhammad ﷺ. In the "Dhammapada" texts, Gautama Buddha mentioned that another prophet would come after him: **"An enlightened teacher will come, greater than me, who will guide people to the straight path, and his name will be blessed."** And the word "Maitreya" means "the Merciful," and Prophet Muhammad ﷺ is the prophet of mercy.
Source 1: Book Name: The Gospel of Buddha | Author: Paul Carus | Text: Reference to "Maitreya Buddha" who will come after Gautama and will be blessed and merciful.

Source 2: Book: The Sacred Books of the East – Volume 11: Buddhist Suttas | Editor: F. Max Müller | Text: Mention of Maitreya (the coming teacher) in the Mahāparinibbāna Sutta.

Source 3: Buddhist text name: Cakkavatti-Sīhanāda Sutta The Lion's Roar of the Wheel-turning Monarch | Collection: Dīgha Nikāya – Sutta 26 | Description: "A Buddha will come whose name is Metteyya (Maitreya), merciful, wise, blessed."

Islamic sources that relied on this:
Rahmatullah Al-Hindi, Muhammad in World Scriptures
Abdul Haqq Vidyarthi -Lectures of Dr. Zakir Naik

In the Buddhist texts, especially in the book “Tripitaka,” there is a mention of a character named “Maitreya,” which is a name given to the “**Awaited Prophet**” in Buddhism. The prophecy says: **“The teacher of light will come after me, he will have great morals, and he will lead people to the straight path.”** And this description applies to Prophet Muhammad ﷺ who came with light and guidance and was known for his great morals as it came in the Holy Quran: **{And indeed, you are of a great moral character.}** [Quran 68:4]
And in the Buddhist books (*The Gospel of Buddha*), it says: **“A great prophet will be born in the land of the Arabs, he will be the seal of the prophets, and he will guide the world to the truth.”**
Sources: Cakkavatti-Sīhanāda Sutta The Lion's Roar of the Wheel-turning Monarch within the Dīgha Nikāya collection in the Pali Canon. And Sutra on the Descending Birth of Maitreya T.453 and T.454 from the Mahayana Sutras. And Sutra on Maitreya Becoming Buddha T.456 from the Mahayana Sutras.

3- The Glad Tidings of Prophet Muhammad ﷺ in Persian (Zoroastrian) Scriptures

In the holy book “Zend Avesta,” Chapter 28, Verse 129:

“A messenger will come from the land of the desert, he will herd sheep in his youth, and he will spread monotheism, he will break the idols of fire, he will destroy evil, and his religion will prevail in the East and the West.” This is a clear match with Prophet Muhammad ﷺ, who herded sheep in his youth, spread monotheism, destroyed the idols, and his religion shone over the world.
In the book “Bundahishn,” Chapter 30 – on the Resurrection and the Future Existence, it is mentioned that there is a prophet who will be sent at the end of time, and his name will be “Astvat-ereta,” meaning **“the praised one.”** Does this not remind you of the name “Muhammad” which means “the praised one”?
In the holy book “Zend Avesta,” Chapter 16, Verse 95, a prophecy was mentioned about a prophet named **“Ushtadar”** who will come to mend what people have corrupted, break the worship of fire and idols, and call people to worship **one God who has no partner**.
Also, in one of the texts of Bundahishn, which is an ancient Persian book, there is a mention of a man from the Arabs who will come with a divine message, and he will be forbidden from wine, and he will command his followers to pray five times a day. This applies exactly to Islam. And in the Zoroastrian book Avesta, it says: **“A messenger will come from the land of the Arabs carrying the holy book, and he will fight paganism and establish a new religion based on monotheism.”**
In the book of the Magians, “Avesta,” in the words of Zoroaster about the last prophet to come at the end of time: **“He will be born in the land of purity, and he will carry the banner of truth, and his followers will be circumcised, and they will pray facing the Qibla, and they will eat what is pure and forbid pork.”** And who else but the nation of Muhammad ﷺ are circumcised, pray towards the Kaaba, and forbid pork?

4- The Glad Tidings in Chinese and Confucian Texts

In the book “Ching,” which is one of the oldest Chinese books, it says: **“A man will appear in the West, his name will be great, and his law will be clear, and he will gather people around him with sincerity.”** Prophet Muhammad ﷺ appeared in the West relative to China, and his name was “Ahmad,” and he came with the clear Islam and gathered people around him on faith and monotheism.
Also, in the ancient Chinese book “Zhou King,” which is attributed to Confucius, there is a mention of a great man who will be born in the desert, and his followers will be people of purity, they will wash with water before their worship, and they will pray towards a holy house in the East. This description

applies exactly to Islam, as Muslims purify themselves with water before prayer and pray towards the Kaaba.

5- The Glad Tidings of Prophet Muhammad ﷺ in Ancient America (Maya and Aztec)

In the texts of the Maya civilization, there is a mention of a coming prophet whose name is “Mahumata” or “Mukumta,” who will carry a divine message from the heavens.

Likewise, in the books of Mayan prophecies, there is a mention of a holy man who will come from the direction of the East, carrying a divine message, and his followers will be monotheists, and his religion will spread after the fall of the pagan temples.

And in the Aztec civilization, there is a story about a righteous man who will come in a time when the earth is filled with injustice, and he will break the idols, and he will restore people to the worship of the true Creator, and he will spread peace and carry a holy book. There is no doubt that these references intersect with the message of Islam which came to unite people on the worship of God alone and a clear reference to the **seal of the prophets** Muhammad ﷺ.

6- The Prophecy of the Prophet in the Qumran Manuscripts (Dead Sea Scrolls discovered in 1947) Manuscript 1QS 9:10-11

When the Qumran manuscripts were discovered (which are the oldest version of the Torah and other Jewish books, dating back more than 2,000 years), researchers found a text in one of the manuscripts that speaks of a coming teacher of righteousness or a messiah after the time of Jesus, who carries the law and will be a leader for a great nation that worships God. For the sake of academic honesty, there is another view that this is the Jewish Messiah who will come as a priest and a king.

7- The Prophecy of Prophet Muhammad ﷺ in Scandinavian and Viking Myths

In the ancient Scandinavian “Edda” texts, which were religious books for the Viking people, references were found to a “holy man” who will come from afar, calling for the worship of the one God, and he will carry a holy book, and his call will spread throughout the world. This is interesting, as the Viking peoples had no direct connection with the Arabs in those ages, which indicates that this prophecy is very ancient. Source: The 65th paragraph of the poem in some translations mentions: **“Then comes the one stronger, the Highest, the Powerful from the Most High. He alone possesses the judgment of all the worlds.”**

8- The Glad Tidings of the Prophet in the Inca and Andean Civilizations (South America)

In the ancient Inca legends, there is a mention of a righteous man who will come from a distant land and be a spiritual leader. He will command people to abandon the worship of idols and return to the worship of the one God. This reminds us of the message of Prophet Muhammad ﷺ, who fought paganism and returned people to the worship of the one, unique God.

9- The Prophecies of the Prophet in Recently Discovered Archaeological Texts

In 2017, ancient Aramaic texts were discovered in Turkey and Syria, dating back to the first century BC. They talk about a **“man from the children of Ishmael”** who will come with a message from the heavens, and his followers will be in the millions, and they will believe in only one God, who has no

partner. These texts match what Prophet Muhammad ﷺ came with and confirm that the glad tidings of his coming were known for hundreds of years before his mission.

Book Two: The Luminous Prayers upon our Master Muhammad, the Best of Creation :

In the name of Allah, the Most Gracious, the Most Merciful. And all praise is due to Allah, who made prayer upon His Prophet a key to good, a spring of divine breaths, a source of blessings, and an endless treasure of secrets and spiritual inspirations. It overflows hearts of the lovers with light, fills the souls of the **ardent** with longing, and immerses the hearts of the **knowing** with tranquility and peace. The prayer upon our master Muhammad ﷺ is not merely words that are recited, nor utterances that are repeated, but it is the key to the celestial realm, the gate of proximity, and a bridge by which the servant crosses from the narrowness of the universes to the vastness of pleasure.

Does he not know that praying upon him ﷺ is a light upon the face, a tranquility in the heart, a mercy sent down by the angels, and a testimony written in the scrolls of deeds? Rather, it is the highest form of proximity for whoever desires the love of God!

Prayer upon the Prophet ﷺ is a **manifestation** of mercy, the secret of acceptance, and the cause of proximity. By it, sins fall away like autumn leaves, and by it, the doors of pleasure open like flower buds at the break of dawn. By it, hearts yearn for the **niche of the greatest light**, so they are illuminated by its radiance, ascend by its secrets, and soar on the horizon of proximity until they reach a station they never dreamed of.

The Ten Great Luminous Prayers upon our Master Muhammad ﷺ, the Best of Creation...

1. O Allah, send prayers, peace, and blessings upon our master Muhammad and his family, the **light of lights**, the **secret of secrets**, the crown of the righteous, the source of wisdom, and the niche of mercy, whose soul You filled with Your love, whose heart You enriched with Your majesty, and whom You made the **leader of the pious** in Your presence. Send prayers upon him with a prayer that causes the sun of hearts to rise, the springs of secrets to overflow, and souls to soar in the ascents of lights, until we meet You and You are pleased with us, O **Magnificent of station**, O **Vast in kindness**.

2. O Allah, send prayers upon our master Muhammad and his family by the number of creatures in Your knowledge, by the number of atoms that glorify You, and by the number of hearts that beat with Your love. A prayer that makes us among the accepted in Your Presence and among the illuminated by his light, and that by it, You inscribe us in the **register of the lovers**, so we never become detached from You, O **Most Generous of the generous**.

3. O Allah, send prayers and peace upon our master Muhammad and his family, who carried the **banner of light**, opened the doors of mercy, established the scales of truth, and completed the **message of ardent love**. A prayer by which You raise us to the **highest ranks**, and You overflow upon us from the **support of proximity**, and by which You write for us a share in seeing him, until the sun of love rises in our hearts, and we become people of the lights in Your Presence, O **Most Merciful**.

4. O Allah, send prayers upon our master Muhammad and his family, Your chosen servant, Your selected messenger, and Your acceptable prophet, whom You made a mercy to the worlds, a light to the travelers, and a support to the lovers. A prayer by which You fill souls with the

meanings of spiritual opening, and by which You move us from the narrowness of the world to the vastness of eternity, and by which You make us in the company of the lovers traveling to Your Presence, seeking nothing but Your pleasure and desiring nothing but seeing You.

5. O Allah, send prayers upon our master Muhammad and his family, a prayer by which the lights of prophethood course on the horizon of our hearts, and by which the rivers of wisdom burst forth in our souls, and by which You fill our hearts with Your love, until nothing remains in us except that it is prostrating to You, humbly before the greatness of Your majesty, and enlightened by the light of Your Noble Face.
6. O Allah, send prayers upon our master Muhammad and his family by the number counted by Your book, the ink of Your words, the weight of Your Throne, and the light of Your Essence. A prayer that encompasses us as light encompasses the planets, and that overflows upon us from its blessings as light overflows from the niche, and by which You open for us the gates of proximity, until we are among the people of Your Presence, never veiled from You, O **Vast in grace and giving**.

7. O Allah, send prayers and peace upon our master Muhammad and his family, a prayer by which You raise our souls to the ascents of holiness, and clothe us with the robes of **Divine knowledge**, and by which You make us among the people of pure **ardent love**, until we witness Your light in everything, live every moment with the pulse of Your love, and die with the certainty of meeting You while You are pleased with us, O **Most Generous of the generous**.

8. O Allah, send prayers upon our master Muhammad and his family by the number encompassed by Your knowledge, the ink of Your words, the weight of Your Throne, and the light of Your Essence. A prayer whose support does not end, whose reach does not cease, and whose number cannot be counted, but rather continues to flow like light in the universe, until light immerses our souls by it, our darknesses are erased, and it becomes a cause of salvation for us on the Day of Meeting.
9. O Allah, send prayers and peace upon our master Muhammad and his family, the **pivot of the circle of existence**, the **light of the niche of eternity**, and the **master of the people of witnessing**. A prayer by which You make us in the garden of lights, enlightened by the flood of love, immersed in the support of proximity, and traveling the path of the **knowing**, hoping for nothing but Your pleasure, seeking nothing but Your light, and desiring nothing but Your connection.

10. O Allah, send prayers upon our master Muhammad and his family as You love for prayers to be said upon him, and as befits his station with You, and as Your lights overflow upon his pure heart. A prayer that fills the heavens and the earth, and from which You bestow upon us light, guidance, and mercy, until we are with him in the abode of Your love, and You inscribe us among the people of proximity, who are not occupied by anything except the remembrance of You and the remembrance of him, and in whose hearts nothing runs except Your love and his love, until we meet You and You are pleased with us, O **Most Merciful of the merciful**.

Chapter Eight
The Scripture of Luminous Knowledge and Divine Insights
Gate One - The Gates of Divine Knowledge

1- The Gate of Inspired Knowledge (Al-Ilm Al-Laduni)
Inspired knowledge is not something that is sought like worldly sciences. Rather, it is a **divine gift** bestowed upon those who are worthy of it. It is the fruit of a pure heart, a detached soul, and a sincere servitude to God. If you wish to walk this path, here are the steps, with steadfastness and certainty:

First Step: A Radical Correction of Intention

"Why do you want this knowledge?" If it is a quest for knowledge and a high status among people, you will not attain it. But if it is sought for God alone, to lead you to greater proximity and certainty, know that God is too generous to turn away one who comes to Him sincerely.

How do you correct your intention? Remember that God is the **ultimate goal**, not knowledge itself. Do not seek wonders or secrets; rather, seek God. If He gives you Himself, He has given you everything. Do not be impatient, for God gives according to your readiness, as He said: {**And fear Allah; and Allah teaches you**} [Al-Baqarah: 282].

Second Step: Self-Purification and Refinement
Inspired knowledge is a light, and light does not dwell in a heart filled with darkness. The most important qualities of the self that must be eliminated are:

- **Arrogance**: He who thinks he is worthy of this knowledge is deprived of it.
- **Love of prominence**: He who seeks it to be distinguished will lose it.
- **Attachment to the world**: He who is drowned in the world will not ascend to divine knowledge.

How do you purify yourself?

- **Frequent seeking of forgiveness**: Sins veil the light from you.
- **Humility**: It is the humble person upon whom God opens the door, as He, the Exalted, said: {**And voices will be humbled before the Most Merciful**}.
- **Asceticism in the world**: This doesn't mean leaving work, but taking the world out of your heart.
- **Seclusion and self-reckoning**: Observe your heart and cleanse it of impurities.

Third Step: Intensive Remembrance and Worship
Remembrance is the key to divine opening! Most of the people of inspired knowledge were granted it through frequent remembrance and worship. Make your tongue moist with:

- **"La Ilaha Illa Allah"**: Meditating on its meaning and feeling the oneness of God.
- **"Subhan Allah wa bihamdihi, Subhan Allah al-Azim"**: Because they fill the scales.
- **Prayer upon the Prophet** ﷺ: Because it is the gate of lights and blessings.
- Seeking forgiveness: Because it removes the veils that block the flow of divine grace.

  Set a daily routine of no less than 1,000 repetitions of a specific remembrance, and continue it for a month; you will see the change yourself.

Fourth Step: Seclusion and Contemplation
Inspired knowledge does not come amid clamor, but in stillness and seclusion. Therefore, set aside a daily time to sit alone, contemplating God, His creation, and His signs. Do not ask for anything; just sit in submission to God. From where you do not expect, you will find the divine grace beginning to flow into your heart.

Fifth Step: Righteous Company
The soul is influenced by whom you associate with. Be keen to have those around you be people of truthfulness, certainty, and faith. If you cannot find them, make the books of the knowers of God your companions and friends.

Sixth Step: Patience and Waiting
Do not be hasty, for the divine opening comes according to your readiness for it. Many tests will come to see if you are worthy of this knowledge or not. You may pass through periods of darkness and confusion, but do not despair, for these are necessary stages.

Seventh Step: Certainty and Submission to God
The most sincere thing that leads you to inspired knowledge is to surrender yourself completely to God. Do not ask, "When will the opening come?" but rather say: "O Lord, take me to You as You love, and open Your door for me as You will."

The Result for Those Who Walk This Path?
A penetrating insight that sees what is beyond events. A tranquility that is not shaken by the tribulations of the world. A love for God that makes you see none but Him. A certainty that makes death more beloved to you than life, because it is the meeting with the Beloved. O Allah, if You have written for us a share in Your light, then make us worthy of it, and if we are not, then make us worthy of it, by Your mercy and grace, not by our own power or strength.

Harbingers of Acceptance on This Path

- **A feeling of intimacy with God**: If you find that every time you remember God, you feel a comfort you have not known before, know that the door of divine opening has begun to open for you.
- **Increased understanding and insight**: You will find yourself understanding matters more deeply and seeing what is beyond appearances, as if God inspires you with the truths of things.
- **Expansion of the chest and tranquility of the heart**: The closer you get to God, the more your worries disappear, and you feel a strange peace even in the most difficult situations.
- **Desire for worship without laziness**: If you find yourself eager to pray and remember God without boredom, this is a sign that your heart has begun to connect with the Truth.
- **Waking up suddenly in the last third of the night**: Sometimes you find yourself waking up without an alarm, and you feel a desire to get up and pray. This is a sign that God is waking you for proximity to Him.
- **Clear fulfillment of prayers**: If you start to see that your supplications are quickly answered, this is proof that your heart has begun to harmonize with the will of God.
- **Spiritual trials**: You may find yourself in difficult situations that test the sincerity of your intention, such as being afflicted with something you love or being deprived of something you were striving for. If you remain steadfast in these trials, God will increase you in knowledge and light.

A Final Word: Do not rush the divine opening, and do not despair if it is delayed, for God gives what you deserve. And make your goal God, not knowledge, for if you reach God, all knowledge will come to you!

O Allah, make us among the people of knowledge and insight, and open for us the openings of those who know You, and grant us a light from Your presence, by which we see the truth as truth and falsehood as falsehood.

2- The Gate of Seclusion

Seclusion requires a heart that beats with a longing for the **stations of divine servitude**. It is a path that the Prophet ﷺ walked in his seclusion in the cave of Hira, where he would worship and contemplate the signs of God until the divine light manifested for him with the first revelation from the heavens.

Among the secrets of luminous manifestations is the method, conditions, and way of seclusion, based on what is mentioned in the Prophetic Sunnah and the experiences of the **knowers of God**, so that you may become a **divinely guided servant** who approaches God with a sound heart and righteous deeds.

Secrets of Luminous Manifestations in Seclusion

Luminous manifestations are not something that can be attained by the mind alone; rather, it is a light that shines in the heart when it is purified from the impurities of the world and sincerely and humbly turns to God. Seclusion is a door to this light, just as the Prophet ﷺ used to seclude himself in the cave of Hira before the mission, worshipping and contemplating until Gabriel, peace be upon him, descended upon him with the words: {Read in the name of your Lord who created}. It is a spiritual journey that begins with turning away from creation and turning to the Creator, opening the doors of understanding and proximity.

Conditions of Seclusion

For seclusion to be accepted and fruitful as it was for the Prophet the following conditions must be met:

- **Sincere intention**: That it be solely for God, not for showing off or seeking status or wonders, as He, the Exalted, said: {**And they were not commanded except to worship Allah, being sincere to Him in religion**}.
- **Outer and inner purity**: Ablution or bathing for the body, and sincere repentance from sins for the heart, because light only dwells in a pure vessel.
- **Adherence to the Sacred Law**: Seclusion must be free from innovations and violations. Do not exceed what God and His Messenger have permitted, just as the Prophet worshipped in Hira in a way that was consistent with his original, pure nature.
- **Suitable place**: A quiet place far from noise and distractions, like a room in the house, a mosque, or a high place like a mountain if possible, resembling the seclusion of the cave of Hira.
- **Suitable time**: The best times for seclusion are the pre-dawn hours of the night, as He, the Exalted, said: {**Indeed, the hours of the night are more effective for a devout feeling and more suitable for a meaningful recitation**} [Al-Muzzammil: 6], or times during the day when the soul is free from distractions.
- **Patience and persistence**: Seclusion requires determination and steadfastness. The Prophet ﷺ would stay in Hira for days and nights before the revelation descended.

The Method of Seclusion

To become a divinely guided servant as the Prophet was in his seclusion in Hira, follow this method derived from the Sunnah and the experiences of the righteous:

Preparation:

- Bathe and wear clean clothes, and go to your place of seclusion with the intention of drawing near to God.
- Take with you a copy of the Quran and a rosary if you wish, and say: "O Allah, I intend this seclusion to worship You and seek Your pleasure, so make me one of Your divinely guided servants."

Opening:

- Begin with two units of prayer for God, and then supplicate: "O Allah, open for me the doors of Your mercy, illuminate my heart with the light of Your knowledge, and make me one of those who contemplate Your signs."

Contemplating God's creation:

- Just as the Prophet contemplated the heavens and the earth in Hira, reflect on the greatness of God, and say to yourself: "Glory be to Him who created the heavens without pillars, and spread the earth without limits. From where did I come? And to where do I go?" Read verses like: {**Do they not look at the camels—how they are created?**} and let your heart glorify God along with the universe.

Remembrance and Supplication:

- Repeat the remembrances of the Prophet ﷺ, such as “Subhan Allah, Walhamdulillah, Wa La ilaha Illa Allah, Wallahu Akbar,” or “La hawla wa la quwwata illa billah.” And make the scriptures and luminous manifestations in this book a form of remembrance and devotion in your seclusion, and you will see the divine lights descend upon you from the mercy and grace of God. And supplicate with the beautiful names of God, as found in the book's chapter on the beautiful names, and you will see a clear flow of divine lights.

Reading and Recitation:

- Read the Quran with contemplation and reverence. Start with Surah Al-Alaq, as a good omen from the Prophet's seclusion, then move to surahs like Al Imran or Ar-Rahman to see God's signs in creation and in the self.

Silence and Listening:

- Sit in silence after remembrance and listen to your heart as it whispers to its Lord, for in stillness, the lights of knowledge manifest, just as the Prophet was silent in Hira, waiting for the revelation.

Closing:

- End your seclusion with two units of prayer in gratitude to God, and supplicate: "O Allah, make me a divinely guided servant who lives for You and dies for You, and is resurrected in the company of Your Prophet Muhammad ﷺ."

A Statement on the Elevated Seclusion Sanctuary:

This is a majestic spiritual station, where the soul is purified, and the spirit connects with the stream of the greatest names. In it, the gates of the first covenant are opened, and the greatest divine manifestations descend upon the heart of the one who remembers God.

Here is a proven description of a great luminous seclusion sanctuary:

- **Place of seclusion**: A completely empty room, which no one but you enters. It is purified with water over which Surah An-Nur, Ayat al-Kursi, and the last verses of Surah Al-Hashr have been recited. Lay a pure white or green prayer rug, and face the Qibla.
- **Preparing the spiritual atmosphere**: Very dim lighting or just the light of a single white candle. Good-smelling incense (frankincense or white benzoin). Perfume your body with white musk or oud.
- **Entering the Presence**: Before beginning the remembrance, recite: "O Allah, make a light between me and You, and from above me a light, and from below me a light, and to my right a light, and to my left a light, and from in front of me a light, and from behind me a light, and make me a light walking on the earth by Your light, which nothing of Your creation can extinguish, by the blessing of Your greatest name, O Light of the heavens and the earth."
- Then read all of Surah An-Nur with the intention of opening insight and the following luminous name for half an hour: **"O Ever-Living, O Sustainer, O Originator of the heavens and the earth, O Possessor of Majesty and Honor."**
- **The Divine Supplication for Opening the Station**: "O You to whom the foreheads of the angels bowed in prostration, and from whose light the dawn broke, and by whom the sea was split, O You who gave life to the bones when they were decayed, and whom the jinn and birds obeyed, and for whom the wind and the angels were subservient—I ask You by the light of Your face and by the secrets of Your secret, to open for me the doors of seclusion, and clothe me with the garment of proximity, and raise me to the station of witnessing. Indeed, You are the Responsive, the Near."
- **The Special Remembrance for Seclusion**: **"O Allah, O Most Holy, O Light, O Truth, O Ever-Living, O Sustainer, O Most Kind."** (Recite for half an hour in the session of remembrance).
- **Concluding the Session**: Long prostration and supplication from the heart, and do not leave the sanctuary until you feel complete tranquility in your chest. Do not tell anyone what you see or feel, except after forty nights have been completed if you return to it.

A rare secret, not given except to one who has been granted a taste, and for whom the door has been opened from the gate of the **Presence**, and who has been permitted to draw near… It is from the treasures of the great spiritual travelers, who mixed their flesh with remembrance and walked the paths of purity until their souls became a mirror of what is in the Presence. (It is not to be recited except in complete seclusion, after outer and inner purity, in the last third of the night, facing the Qibla, with a sincere intention, and with remembrance preceded by prayer upon the Prophet ﷺ for fifteen minutes, then the following supplication is recited):
The Supplication of Ascent to the Light

"O Allah, O Light of light, O Originator of light, O Bestower of light, O Manifestor of light, I ask You by the secret of the light that manifested in the first manifestation, on the day when there was none but You, and by the name to which the worlds submitted and by which the celestial spheres were made straight, to open for me from Your lights what will illuminate my heart, sanctify my secret, and revive my spirit with Your remembrance. O Allah, make a veil of Your light between me and the darkness of creation, and open for me the door of ancient knowledge, and the secret of the greatest name, and be my guardian in my secret and my public, outwardly and inwardly, and teach me what I did not know, and grant me a clear spiritual opening by Your mercy, O Most Merciful of the merciful."
So, How Does One Become a Divinely Guided Servant?

A divinely guided servant is one whom God trains with His light, so he leaves seclusion with his heart purified from the love of the world and filled with certainty, awe, and love. To reach this station:

- **Reducing worldly attachments**: The Prophet would seclude himself in Hira with a small provision. So, reduce food and drink during seclusion and suffice with what sustains you.
- **Cutting off ties**: Distance yourself from people, phones, and distractions, for seclusion is a complete severance for God.
- **Sincerity in action**: Do not expect to see visions or wonders, but seek the face of God alone. The Prophet did not seek anything from Hira but proximity.
- **Perseverance**: The Prophet would seclude himself for consecutive nights, so set for yourself a daily or weekly time for seclusion, even for an hour at night.

Advice from the Prophet's Experience in Hira

- Choose a high place if possible, for in elevation, vision expands and the chest is opened.
- Worship as the Prophet did, meaning, distance yourself from polytheism and sins, and turn to monotheism and obedience.
- Wait for the light with patience, for the Prophet stayed for years in seclusion before the revelation descended, and God gives to whom He wills whenever He wills.

A Supplication in Seclusion"O Allah, O Lord of Muhammad, You are the one who illuminated his heart in Hira. Illuminate my heart with Your light, and make me a divinely guided servant who sees with the eye of certainty, hears with the ear of reverence, and speaks with the tongue of praise. O Allah, my ties have been severed except from You, and my hopes have been disconnected except for You, so be for me as You were for Your Prophet, O Most Merciful of the merciful."

3- The Gate of Asceticism

Asceticism in the world is not the abandonment of wealth or life; rather, it is the liberation of the heart from attachment to everything but God. The true ascetic lives in the world with his body, but his heart is with God. He does not grieve over what he misses, nor does he rejoice over what he gains.

How can you be an ascetic seeking God?

1- Asceticism in wealth and possessions

- Do not make money your goal, but a means for good. The Prophet ﷺ said: **"Wealth is not in having many possessions, but wealth is the wealth of the soul."** (Agreed upon). Spend from what God has provided you and do not fear poverty, for God is the Provider.
- Do not be a slave to the coin and the dirham, but make them servants under your feet.

2- Asceticism in positions and status

- Do not seek positions except to serve good. Do not rejoice in praise or grieve over blame.
- Remember that the world is fleeting, and the highest position is to be a true **servant of God**.

3- Asceticism in desires

- Control your tongue, stomach, and private parts, for this is the greatest struggle.
- Do not follow every whim, but submit your desires to the pleasure of God.

4- Asceticism in hearts (the greatest form of asceticism)

- Do not become attached to people's hearts; do not seek their love or fear their hatred.
- Asceticism in hearts means: that God suffices you, for whoever is sufficed by God fears no one.

5- Practical reduction of worldly goods

- Reduce your purchases and live without complication.

- Remember that the most beloved things to God are: a heart free of attachment and a hand that owns nothing.

6- The company of ascetics

- Sit with those who remind you of God, not those who deceive you with the world.
- Read the biographies of the predecessors (like Imam Ahmad, Fudayl ibn Iyad, and Rabia al-Adawiyya) to see how they lived for the afterlife.

7- Remembrance of death and the afterlife

- Your visitor (death) is inevitably coming, so why be attached to what you will leave behind?
- Hasan al-Basri said: "O son of Adam, you are but days; whenever a day passes, a part of you passes."

Asceticism is not isolation from the world, but the liberation of the heart from it. An ascetic may be rich, but he does not rejoice in his wealth, and he may be poor, but he does not grieve over its loss. True asceticism: to be with God, so that what is other than Him has no value in your heart. "The world is the believer's prison and the disbeliever's paradise" (Prophetic saying). So be free in it, and do not be its prisoner. If you want to progress in asceticism, start with what weighs down your heart, and remember: The more you are an ascetic in the world, the closer you get to God.

4- The Gate of the Spiritual Path and the Way to God's Presence

Seven stages by which the seeker turns to the gate of God's Presence to attain his goal.

The First Stage: Awakening of the Heart (Alertness)

- Its motto: **"Do they not contemplate..."**
- Sincere repentance from all heedlessness and sin.
- Silence from idle talk and looking at the signs in the horizons and within oneself.
- The company of the people of remembrance, and contemplation in the mirror of the self.

The Second Stage: The Resolve to Travel (Will)

- Its motto: **"So flee to Allah..."**
- A sincere intention to seek God and nothing else.
- Striving in obedience, and asceticism in what is forbidden and disliked.
- Partial seclusion, and gradual isolation from the attachments of the world.

The Third Stage: Emptying (Purification of the Self)

- Its motto: **"He has succeeded who purifies it..."**
- Purifying the heart from arrogance, showing off, conceit, and envy.
- Healing the self with a precise self-reckoning and strict self-monitoring.
- Continuous remembrance of **"La ilaha illa Allah"** with presence and reverence.

The Fourth Stage: Embellishment (Purification of the Spirit)

- Its motto: **"And those who strive in Us—We will surely guide them to Our ways..."**
- Planting divine attributes: forbearance, patience, contentment, and love.
- Increasing prayers upon the Prophet and his family.
- Acquiring the attributes of God to the extent of the servant's capacity.

The Fifth Stage: Annihilation (Effacement in the Presence of the Meaning)

- Its motto: **"And He is with you wherever you are..."**
- Effacing human attributes in the witnessing of God's attributes.
- Continuous remembrance without interruption, with the effacement of the ego.
- Witnessing the One in the many, so that one sees nothing but God in all things.

The Sixth Stage: Subsistence after Annihilation

- Its motto: **"You alone we worship, and You alone we ask for help..."**
- Returning to creation with a new state: filled with light, truth, and mercy.
- Calling to God with wisdom, mercy, and humility.
- Serving creation with the knowledge and light that God has granted.

The Seventh Stage: Witnessing and Submission

- Its motto: **"Allah is pleased with them, and they are pleased with Him..."**
- The station of complete witnessing: seeing everything by God, for God, and in God.
- No desire for bliss or fear of hellfire, but complete contentment and absolute submission.
- The person becomes a mirror for his Lord: **"I was his hearing with which he hears..."**

The Supplication of the Knowers
O Allah, we desire nothing but Your face, and we intend nothing but Your pleasure. We do not worship You out of greed for Paradise, nor out of fear of Hellfire, but because You are worthy of being worshipped, worthy of being remembered, and worthy of being loved. So make us among the special lovers who reach You, and guide us by the ways of contentment until we meet Your face and You are pleased with us. Amen.

5- The Gate of Knowledge between Reality and Sacred Law

Knowledge is a path leading to God, but it is not on one level. There is **"the knowledge of Sacred Law,"** which is the foundation of the path, and there is **"the knowledge of Reality,"** which is its goal and core. He who follows knowledge without Sacred Law goes astray, and he who is content with Sacred Law without Reality stops at the outward form without tasting the essence of the meanings. The people of God say: "The Sacred Law is to worship Him, and the Reality is to witness Him." So what is the difference between the two types of knowledge? And how can they be combined to reach the light of true knowledge?

First: The Knowledge of Sacred Law – The Outward Knowledge

It is the knowledge of the outward rulings that came with the revelation to regulate a person's life and his relationship with God and people. It includes jurisprudence, creed, exegesis, Hadith, and the fundamentals of religion.

- **Its function**: To define what is permissible and what is forbidden and to clarify how to perform correct worship. And to establish laws that regulate human behavior according to God's will.
- **Its sources**: 1. The Holy Quran – the primary source of legislation. 2. The Prophetic Sunnah – clarification and interpretation of what is in the Quran. 3. The Family of the Prophet (Ahl al-Bayt) – the people of interpretation recommended by the Prophet. 4. Consensus – the juristic effort of scholars on emerging issues.
- **Its importance**: Without the knowledge of Sacred Law, a person cannot be on the right path. It is the foundation that prevents deviation in behavior and belief. Every spiritual traveler on the

path of God must first regulate himself with the Sacred Law, or else he will get lost in illusion and misguidance.

Second: The Knowledge of Reality – The Inner Knowledge

It is the knowledge that reveals to you the secrets of proximity to God, makes you taste the meanings of monotheism, and leads you to the station of "witnessing," where you worship God as if you see Him.

- **Its function**: Purifying the heart for sincerity and certainty. Removing the veils between the servant and his Lord by lifting heedlessness. And realizing the spiritual stations such as reliance on God, contentment, and love.
- **Its sources**: Divine grace – God inspires His sincere servants with the light of insight. Spiritual striving – effort, remembrance, seclusion, and contemplation. And the company of the **knowers** – learning from the saints of God and the people of pure hearts.
- **Its stages**: **The knowledge of certainty** – to know the truth by evidence. **The eye of certainty** – to see the effects of the truth clearly in existence. **The reality of certainty** – to live the truth and taste it in heart and body.
- **Its importance**: Without Reality, worship becomes a dry habit without a soul. He who has not tasted Reality remains a prisoner of the husks without reaching the core. It is what makes the servant feel that God is closer to him than his jugular vein.

The Relationship between the Knowledge of Sacred Law and the Knowledge of Reality

- Sacred Law is the outward form, and Reality is the inward.
- Sacred Law is the foundation, and Reality is the summit.
- Sacred Law is the ship, and Reality is reaching the shore.

The Common Mistake:

- Some people neglect Sacred Law and only seek "secrets," so they get lost in illusions.
- Some people cling to Sacred Law alone without seeking its spirit, so they remain in the husks without tasting the light.
- The **knowers** combine the outward and the inward. They are scholars of Sacred Law and people of insight into Reality.

How to reach the knowledge of Reality without going astray?

- Adhere completely to Sacred Law – there is no Reality without prayer, fasting, charity, and what is permissible and forbidden.
- Increase the remembrance of God – for remembrance is the key to spiritual opening.
- Do not seek secrets prematurely – sincerely seek God, and He will reveal to you in His time.
- Stay away from the people of illusions – do not believe everyone who claims knowledge, and always return to the Quran and the Sunnah.
- Keep the company of the sincere people of God – for the company of the **knowers** opens the doors of light for you.
- Be sincere in your quest – do not seek inspired knowledge for personal glory, but seek it for God.
- Be patient in the struggle – the path is not easy, but he who is patient will triumph.
- Seclusion – Seclude yourself and practice asceticism until you see yourself as you truly are, so that your soul may be purified and ascend.

Therefore, Sacred Law is the body, and Reality is the soul. The body is not sound without a soul, and the soul is not beneficial without a body.

Our master Ali ibn Abi Talib said: **"Two types of people will be destroyed because of me: an extremist lover, and a resentful hater."** Similarly, in knowledge: an extremist who is excessive in the Sacred Law without a soul is destroyed, as is a lenient one who is astray without knowledge. The survivors are those who combine knowledge with action, jurisprudence with spiritual taste, and the Sacred Law with Reality. So, walk the path with steady steps, remember God often, purify your intention, and God will raise you to the stations of divine opening.

6- The Gate of Sacred Law, the Prophetic Way, and Their Divine Secrets

The **Sacred Law** is not a rigid set of rules, nor are they teachings recited without a soul. Rather, it is the life of the heart, the scale of justice, and the rope from the heavens to the earth. It is the system that God drew with the hand of power, poured into the scriptures of the prophets, and conveyed through the Seal of the Messengers, so it became a **light to be followed**, not a sword to be raised. The Sacred Law is for you to walk on earth while your heart is in the heavens, to wash away sins as you wash away dirt, to establish prayer not as a habit but as a sanctuary of meeting, to give charity not just to purify your wealth but to purify your heart from the love of the world, to fast not only from food but from everything ugly, and to perform the pilgrimage not only with your body but with your soul, which circles around its Beloved. These are the seasons of the true ascent, for whoever desires God and none other.

And if you ask: Where are the landmarks of the Sacred Law? Then look at the Quran, for in it is its pulse, and look at the Prophetic Sunnah, for in it is its lamp and its light, the Sunnah of the Beloved Chosen One, who did not speak from whim, did not walk a step without guidance, and did not say a word that was not healing and mercy. Adherence to the **Sunnah** is not a merit… but the obligation of the lover, the covenant of the **knower**, and the secret of the traveler. Without it, there is no station, no purpose, no presence, and no light. And whoever thinks that spiritual arrival can be achieved by bypassing it has gone astray and is veiled from the light.

As for the **Prophet's Family**… they are the pure and purified ones, **lights from the Prophet's light**, and a **secret of his secret**, and a **fragrance from his gardens**. They are the stars in the darkness of tribulations, they are Noah's Ark in the seas of misguidance. Whoever clings to them is guided, whoever loves them finds their heart purified, and whoever follows them draws near to the presence of the Most Merciful. In their love, hearts find peace, and in their affection, faith is purified. They are the **speaking Quran**, the lamps in the dark, and they are the purified progeny whom the Master of Creation recommended on the day he said: **"I am leaving among you two weighty things: the Book of God and my family, my purified progeny. You will not go astray as long as you hold fast to them…"** So, O you who seek salvation, make the Quran your Imam, the Sunnah your path, and the Prophet's Family your provision and your light, for through them you gain insight, through them you are inspired, through them you reach, and through them the gates of the highest sanctuary are opened for you. O Lord, make my heart a living Quran, make me steadfast in the Sunnah, make me upright on the path of Your Prophet, and make me absorbed in the love of his family. Grant me a certainty that does not fade, a love that does not dim, and a covenant that does not break. O Allah, do not make me among those who memorize the Sacred Law by letter but forget its soul, nor among those who claim the Sunnah as a slogan but are ignorant of its treasure, nor among those who claim love for the Prophet's Family but distance themselves from their essence and their way of life. O Allah, make me among the people of proximity, among the dwellers of the Presence, and among the servants of the

Light. Open for me a gate that does not close, a secret that is not erased, and a breath that does not end, until I meet You and You are pleased with me.

7- The Gate of Creed and Monotheism

Creed in Islam is the foundation upon which the religion is built, the light that illuminates the believer's path in life, and the pillar without which faith cannot be upright. It is faith in God Almighty, His angels, His books, His messengers, the Last Day, and divine decree, both good and evil, as came in the noble Hadith when Gabriel asked the Prophet ﷺ **"What is faith?"** and he said: **"It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine decree, both good and evil."** These six pillars are the essence of the Creed, which establishes certainty in the heart, is translated on the tongue as a testimony, and appears in the limbs as righteous deeds.
The Creed is **pure monotheism** (Tawhid) for God in His Lordship, Divinity, Names, and Attributes, as He, the Exalted, said: {**And I did not create the jinn and mankind except to worship Me.**} So it is the acknowledgment that God is One, the Unique, without partner, the Creator of the universe and its Sustainer, and that worship is for Him alone, without an intermediary or an equal. This Creed came in the Holy Quran pure and unadulterated, as in His saying: {**Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.'**} It is a Creed that removes doubts, makes hearts firm, and liberates minds from the illusions of polytheism and misguidance.

What the Prophet ﷺ said about the Creed:
The Prophet ﷺ came with a clear Creed. He explained it to his people with words and actions and made it like the light that guides to God and the water that quenches the thirst of hearts. He used to say: "He whose last words are 'La ilaha illa Allah' will enter Paradise." He made monotheism the key to salvation and the foundation of the Creed. In the Hadith of Gabriel, the Prophet ﷺ explained the pillars of faith that form the Creed, saying: "Faith is to believe in God, His angels, His books, His messengers, and the Last Day, and to believe in divine decree, both good and evil." He made them clear principles that the common person understands before the scholar, and the ignorant before the wise. He called to God by saying: "Say, 'La ilaha illa Allah,' and you will be successful." He made monotheism his first call and the foundation of his pure Creed.

How he clarified and simplified it for his people:
The Prophet ﷺ was like the sun in his clarity and like the rain in his ease. He did not come with a complex Creed that burdens the minds, but rather made it like pure water from which the young and old, the Arab and non-Arab, could drink. He began his call to his people in Mecca, who were people of polytheism and idolatry, and he said to them: "O my people, say, 'La ilaha illa Allah,' and you will be successful." He showed them that the Creed is pure monotheism, and that it is salvation from the worship of idols to the worship of the One, the Unique. He would teach them by example before words. He would stand in night prayer until his feet cracked, showing them that the Creed is an action and worship, not just words to be said, as he said: "Should I not be a grateful servant?" He would make it easy for them by a gradual approach. He did not burden them in the beginning with what was difficult for them, but first called them to monotheism, and then the prayer and charity came gradually. As he said to Mu'adh ibn Jabal when he sent him to Yemen: "Call them to bear witness that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, then inform them that Allah has obligated upon them five prayers." He would explain the Creed with examples and stories. He told them about the prophets and how they called to monotheism, as in His saying: {And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut.'} He would answer their questions with simplicity and wisdom, as in his saying to the Bedouin who asked, "What is Islam?" and

he said: "To bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah, and to establish the prayer, give the charity, fast Ramadan, and perform pilgrimage to the House if you are able to find a way." He would make it easy for them with a language they understood, addressing the Arabs in their clear Arabic language. He would teach them with gentleness and leniency, as He, the Exalted, said: {So by a mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you.} He would show them the effects of the Creed in his life. He was an ascetic in the world, sleeping on a mat and eating little, to teach them that the Creed is not just belief in the heart, but it is asceticism, action, and hope in God.

The Creed in the life of the Prophet and his people:
The Prophet ﷺ lived the Creed just as he taught it. He would say: "By God, if they were to put the sun in my right hand and the moon in my left on the condition that I abandon this cause, I would not abandon it." He showed his people that the Creed is steadfastness on the truth and asceticism regarding the temptations of the world. He would show them its effects in the afterlife, saying: "Whoever says 'La ilaha illa Allah' and disbelieves in what is worshipped besides Allah, his wealth and blood are sacred, and his reckoning is with Allah." He made it a shield that protects the believer in this world and the hereafter. He made it easy for them with supplication. He would say: "O Allah, show us the truth as truth and grant us its following," to teach them that the Creed is certainty and hope in God. He would teach them with his actions. He would revive the nights with prayer, feed the poor, and comfort the needy, to show them that the Creed is a life to be lived, not just words to be memorized. For he was as God, the Exalted, said: {There has certainly been for you in the Messenger of Allah an excellent pattern.} He would clarify and simplify the Creed for his people, until it became like the light that guided them to God.

Sacred Law (speaking with a majestic and awe-inspiring light): I am the Sacred Law, God's system in His creation, and the message of the heavens to the earth. Through me, rights are preserved, souls are protected, and nations are built… I am the straight path, the protective wall, and the scale that does not tilt. Whoever wants God, let him begin with me… for through me, what is permissible is known from what is forbidden, light from darkness, and truth from whim. I am not a restriction, but a security. I am not a prohibition, but wisdom. "I am the path that descended from the heavens, I am the straight path of God, and I distinguish between the good and the bad. I am the boundaries of God, and His boundaries are a security. Whoever walks upon me is saved, and whoever turns away from me is destroyed. I am the scale, I am the light by which no one is wronged, and I am the balance by which no heart is deceived. God sent me down upon His Prophet, so I was a radiance in his hands. Whoever protects me has protected the light in his heart, and whoever loses me has lost the pure nature upon which he was created." I am the illuminating lamp. By me, the predecessors were guided, and upon me, God established the religion. I am the boundaries of truth, and the standard of justice. I am the jurisprudence of rulings, and the crown of obligations. By me, what is permissible is known, and what is forbidden is avoided. And everyone who truly loves God has made me his provision and his merchandise.

The Sunnah (with the voice of a merciful beloved): I am the Sunnah, the shadow of the Beloved on earth, the clarification of his speech, and the light of his guidance… I am the heart of the Sacred Law, and the soul of its application. I am his prayer, his ablution, his smile, his silence, his struggle, his justice, his mercy, his asceticism, and his worship… I am the path to God as the best of God's creation walked it. Whoever wants to love God, let him follow me, for God loves the followers. I am the guardian of the method, the protector of the path, and the detail after the general. "I am the shadow of the

Chosen One, and the fragrance of his breaths, and his way to his Lord. I am the detail of the general, and the clarification of the rulings. I am the gifted mercy when I walk among people. I am the action, the word, and the approval. I am the wisdom that the Beloved taught. By me, the prayer is known as he prayed it, and the fasting as he fasted it. I am the path that leads to his love, and whoever loves me has loved the Beloved, and whoever loves the Beloved has loved God." "I am the extended shadow of prophethood, and the poured-out perfume of mercy. I am the trace of the Beloved, and the manners of the one close to him. I am the pulse of his life story, his step, and his smile. I am the one about whom the Beloved said: **'You must adhere to my Sunnah.'** So whoever sees me has seen the light walking, the Quran speaking, and mercy walking on the earth."

The Quran (speaking like the ocean, without limits): I am the Quran, the light that is not extinguished, and the secret that is not fully comprehended… I am the word of God, not flawed by whim, and not fully grasped by the mind. The Sacred Law derives from me, the Sunnah interprets me, and in me everything is mentioned… guidance, mercy, judgment, and distinction. Whoever holds fast to me is saved, and whoever abandons me sinks into bewilderment and loss. "I am the ancient word of God. I do not wear out from being repeated. I am the judge among you, and the proof over you. From me is the Sacred Law, and by the Sunnah of the Prophet, they understood me. And by the family of the Prophet, they clarified my meanings. I am the preserved Book to which falsehood cannot come. In me is the news of those before you, and the tidings of what is after you, and the judgment of what is between you. I am the revelation, the spirit, the light, and the healing. I am the guide of the **knower**, the source for the lover, and the mirror of the sincere servant." "I am the word of God to which falsehood cannot come from before it or behind it. I am the light, I am the guidance, I am the healing, I am the opening, I am the mercy, I am the spirit. In me, you find everything, but no one understands me except for one whose inner self is purified, whose limbs are reverent, and whose heart prostrates before his forehead prostrates."

The Prophet's Family (speaking with love and awe): We are the purified progeny of the Prophet, the family of purity, who were raised on the chest of prophethood, and resided in the light of revelation. We are not just a lineage, but a methodology and a way of life, knowledge and inheritance. We are the hearts that have known, the souls that have found peace, and the chests that have carried knowledge and wisdom. The Messenger of God entrusted you to us, not out of fanaticism, but because in us is the living extension of guidance. We are the lamps in the darkness of tribulations, and the guides in the paths of confusion. "We are the lamps in the dark, and the ships of salvation. We are the gate to the city of knowledge. We are the descendants of the purified one, the grandchildren of the Cloak, the progeny of the Virgin, and the family of the Guide. We have not separated from the Quran, and we will not separate until we meet it at the Pond. We are the firm rope you were commanded to hold fast to. Whoever knows us has known God, and whoever is ignorant of us has gone astray in the darkness. Our love is an obligation, and emulating us is salvation. We are the spiritual and practical extension of the Sunnah of my grandfather, the Messenger of God. So whoever wants understanding, let him knock on our door, and whoever wants the high stations, let him be illuminated by our light. We are the mine of knowledge, the descent of grace, and the inheritance of the message. We are the ones whom the hand of the heavens purified {**Allah only intends to remove from you the impurity, O people of the [Prophet's] household, and to purify you with [complete] purification**}.
We are the **speaking Quran**, and the remaining methodology. We are the rope of salvation, and Noah's Ark in the flood. Whoever rides it is saved, and whoever is left behind drowns and falls."

The Creed (with a strong, mountain-like voice): I am the Creed, the first thing required of a servant, and the beginning of the path… I am **“La ilaha illa Allah, Muhammad is the Messenger of Allah.”** I am the monotheism that purifies, and the faith that makes firm. By me, the heart is built, and without me, there is no building.

The Spiritual Path (speaking with the breath of the travelers): I am the Spiritual Path, the way of the souls, and the ascent of the hearts. I am traveling upon the Sacred Law by the Sunnah, in the shadows of love, and upon the light of remembrance. I am the struggle against the self, the breaking of whim, and the intimate conversation with the Master. I am asceticism in the world and ecstatic finding in the Presence. I am the taste after the jurisprudence, and after the knowledge...

Knowledge speaks: I am Knowledge. I am not memorization, but presence. I am not an accumulation of information, but the witnessing of lights and signs. I am present when the limbs are silent and the heart speaks, and when the books are closed, and the pages of divine decree are opened between the servant and his Lord. I am not attained except with sincerity, and not given except with permission. He who is sincere with me is saved, and he who attains my husks goes astray.
Wisdom speaks and says: "Combine the Sacred Law and the Sunnah, and hold fast to the Prophet's family, for in them is the secret of understanding, the medicine for hearts, and the perfume of those who remember God. There is no Sacred Law without the Sunnah, and no Sunnah without the Prophet's family, and no Prophet's family without the Book. So he who combines them has succeeded, he who separates them has lost, and he who fights them has gone astray. And he who loves them has loved God and His Messenger." "I am the secret of the secret, and the core of the matter. I am the hidden treasure in the hearts of the truthful. I am what is said in the silence of the reverent. I am the one about whom the Almighty said {**And whoever is granted wisdom has certainly been granted much good.**}. You will not attain me with many books, but with the seclusion of the heart and the purity of intention."
And from this, we understand that the gate to the path to God **"begins with the Creed, and travels upon the Sacred Law, is guided by the Sunnah, is illuminated by the Quran, is inspired by the Prophet's Family, is purified through the Spiritual Path, witnesses by the light of Knowledge, and speaks with Wisdom. If he does, he has walked the path, reached the goal, touched the Presence, and been permitted to enter upon the King, the Judge, so he attained the pleasure of the Most Merciful and resided in the abode of contentment."**

Chapter Eleven

The Scripture of Clear Wisdom and Elevated Contemplations

In the name of Allah, the Exalted, the Most Great, the First without a beginning, and the Last without an end to His perfection. In the name of the One who spoke by light and it came to be, and who hid in the letter the secret of articulation. In the name of the One who placed in souls a breath that does not extinguish, and who made in hearts a path to Him that does not close…

This is a **chapter of ancient light**, not measured by age, nor contained by time. It is from the eternal, elevated, majestic wisdoms, written in the Unseen before the Tablet was written, and poured into the souls before the clay was created…

Here, you will not hear the words of human beings, but the hymns of the **knowers**, the tears of the prostrating, and the reverence of hearts when the Ancient is mentioned. Here, the letter is humble, and the dot prostrates, and every meaning bows before the secret of **"Be."**

In this chapter, you will find wisdom as it manifests in its primary form, before it is clothed in the garments of metaphor, and before it is mixed with limited thought… Here, we reveal: how the greatest majesties bow at the gate of **“inspired knowledge,”** and how your heart flutters when it first hears the voice of its origin from an eternal Presence, and how words melt in an unbearable light, then return to you as a whisper that contains healing, certainty, and **"He."** O traveler on the path of light… prepare yourself… for you are now at the gates of a chapter that, if your heart were to witness it without a veil, it would melt with longing and rise with a sigh. So, enter with reverence, and read as a lover reads to a beloved he has only seen once, but whom he never forgets.

The chapter of ancient, luminous wisdoms… is not a lesson… but a return to the roots, to that place where the first wisdom was inscribed on the page of the soul: **“You are for Me, and I am for you, so do not distance yourself…”** O you who have lent an ear to the call of the high heavens, and have attained proximity and acceptance from the spring of the secret, know that what you will read is not wisdoms to be memorized, nor knowledge to be written down as cold science. Rather, they are sparks of light that penetrate the veils of heedlessness and ignite within you what was breathed into you on the day you were created…

They are **ancient wisdoms**, written before the pen, and read in a Presence that only those who have been permitted to enter may tread. Majestic wisdoms, they do not soften like water, nor do they dry up like a stone. They come like thunderbolts to shake what the ego has built, and then they cultivate in the heart a ground fit to receive the light… They are **eternal wisdoms**, not measured by time, nor defined by space. They were before you were, and they are what souls pulsate with whenever the world narrows and they yearn for their origin, so they respond to that ancient longing and say in their secret: **"O Lord, was I not there… when You were alone?"**

In this great chapter, you will read what cannot be read by the eye alone, and hear what cannot be heard by the ear. Rather, you will feel the heart stand, the soul prostrate, and the self be purified. You will see the commandments that are not spoken by a mouth, but are inscribed in your core like an inscription on a pure jewel. You will cross the gates of light. These spiritual contemplations are a spiritual literary message that treads on spaces of perception that are not grasped except after a breaking, except after long remembrance and extended supplication on nights that only the lovers witness. So come, open your heart as a door is opened at night for a dear visitor, and receive the

divine influxes as the pure earth receives the first drops of rain. And remember that what is between you and your Lord is deeper than a word, closer than a breath, and more enduring than a lifetime.

The First Gate - The Adabshiyya Wisdoms

The Path of Luminous Adabshiyya Wisdoms: All praise is due to Allah, who sent down wisdom upon the hearts of the **knowers** and made it a key to the treasures of knowledge and certainty. And prayers and peace be upon our master Muhammad, who conveyed from his Lord with wisdom and good counsel, and upon his family who received the Reality with illuminated hearts.

And now… The **"Path of Luminous Adabshiyya Wisdoms"** holds within it pearls from the lights of inspired knowledge and gems from the insights of purified hearts. These are not merely words to be read, but secrets by which the gates of knowledge are opened, and lamps by which the paths of the travelers are illuminated. Every one of these wisdoms is like a guiding star in the night of heedlessness and a radiant sun in the day of awakening. So take them with a heart full of favor, and read them with a contemplative soul, for wisdom increases with the light of the heart, just as fire increases with fuel. Wisdom is a light that God casts into the hearts of His sincere servants. It is not about a lot of talk, but about the sincerity of one's state. These wisdoms contain gems from the lights of knowledge. Every wisdom in them is like a shining star in the sky of awareness, guiding the travelers to the shore of certainty. These wisdoms have gathered the breaths of the **knowers** and the tears of the contemplators. They are not words to be repeated but realities to be witnessed. So, take them with your heart before your tongue, and contemplate them with your soul before your mind, for when wisdom descends into the heart, it bequeaths a light, but when it stops at the tongue, it remains mere letters. I ask God to make these words torches that illuminate the path of the lovers and keys that open the treasures of secrets. For they are only signs, and the goal is what lies beyond them. And God is the Guide to the straight path. And now, with the Adabshiyya Wisdoms, sixty wisdoms in total.

1. **Wisdom One:** He who does not know God in his seclusion will not know Him in his gatherings, because light is not born in noise, but in the presence of stillness where the secret is manifested to the **knower**.
2. **Wisdom Two:** The most severe veil is an unbearable light, not an unknown darkness. For not everyone who is astray has had the door closed on them; some were overwhelmed by a divine flow they could not contain, so they were effaced.
3. **Wisdom Three:** Hearts only deny what they have not tasted, and souls only deny what they have not loved. So leave them, for souls are mobilized troops, they only meet by the permission of love. He for whom you were not created, will not open for you, even if you call upon all of God's names.
4. **Wisdom Four:** When the lights of understanding come upon you, do not rejoice in yourself, but weep over the years that passed without them. For the favor is not in what you understood, but in what you were permitted to understand.
5. **Wisdom Five:** He who thinks the path to God is by argument is veiled by the argument from the Possessor of the Argument. For God is not comprehended by minds alone, but by a light that is cast into a heart prepared for acceptance.
6. **Wisdom Six:** He who finds peace in a school of thought has found peace in a shadow, but he who finds peace in God has found peace in the Origin. For the religion is one, and people only diverged because of their whims.
7. **Wisdom Seven:** Do not ask about the path of the people unless you have purified your heart from the desire for distinction. For the journey to God is not given to one who loves to be mentioned more than he loves to remind. O traveler, first leave your own portion of the world.

8. **Wisdom Eight:** If God were to reveal to you the secret of His name “The Most Kind,” you would see in every trial a blessing, in every deprivation a gift, and in every delay a wisdom. For the Most Kind sends down trials to raise you, and distances you to bring you closer.
9. **Wisdom Nine:** He who sees creation with the eye of separation goes astray. But he who sees them with the eye of gathering is guided. For you do not see a Muslim or a disbeliever, but you see a creation of God through whom He manifests His signs.
10. **Wisdom Ten:** O you who want to know God, do not only seek Him in books, but in your tears when no one sees you, in your prostration where you forget the world, and in your "O Lord" that comes from you without pretension. For it is there… there the supplicant is answered.
11. **Wisdom Eleven:** He who does not knock on the doors of the **spiritual realm** with a broken heart will be cast out of its courtyards, even if he memorizes the knowledge of all the people on earth. For the **spiritual realm** is not opened by knowledge that is recited, but by an eye that weeps and a soul that fears.
12. **Wisdom Twelve:** Angels do not reside in chests filled with other than God. For the heart is the house of the King, and it is not fitting for a servant, the world, or a worry to share in it. So purify your house, and your Lord will reside in it.
13. **Wisdom Thirteen:** If God wants you for the **spiritual realm**, He will take you out from the dominion of the self, shorten your hopes, bind your heart to Him, and break you with what you love. For every disappointment from people is an introduction to a new covenant with God.
14. **Wisdom Fourteen:** He who enters the King’s courtyard without permission gets lost in its lights and thinks a mirage is water. So do not enter the Presence of the Sovereign unless He invites you. It is then that you will take off your shoes and the light will clothe you in its robe.
15. **Wisdom Fifteen:** The **knower** is not one who sees the wonders, but one who is effaced in the Possessor of the Wonders. For kingship is not in flying in the sky, but in being ascetic in the earth and what is in it, and seeing your soul submitting to God.
16. **Wisdom Sixteen:** The mundane dominion is for God… and the **spiritual realm** is for God… and the mundane dominion before you is a test, and the **spiritual realm** before you is two tests: to gain insight, and then to remain steadfast. So, be cautious if God opens for you the door of the Unseen, lest you become proud. For the **knowers** weep when the veil is lifted, they do not laugh.
17. **Wisdom Seventeen:** If you see someone who talks about the stations, ask him: How many nights have you wept at a door that does not open? And how many dawns have you stood alone? For high ranks are not attained by chatter, but by a tear at dawn that translates the secrets of secrets.
18. **Wisdom Eighteen:** If the veil of light behind the screens were lifted for people, they would melt with longing. But mercy has veiled the beauty, so that the body does not burn before the soul is purified. So be patient, for behind every veil… is a Presence.
19. **Wisdom Nineteen:** The **spiritual realm** is not far away… it is within you, in your stillness, in your sigh when you remember Him, in the tremor of your soul when you hear His name, in the moment when you think you are alone, and you find Him with you. What distanced you was only your assumption, and what brought you closer was only your love.
20. **Wisdom Twenty:** If you want the secrets of the mundane kingdom, follow the path of servitude… If you want the secrets of the **spiritual realm**, follow the path of love… And if you want the secrets of the Majestic Power, be effaced in the Possessor of the Great Throne. For in every station there is a light, but in the station of **annihilation**… there is the All.
21. **Wisdom Twenty-One:** The mundane dominion is what you see, and the **spiritual realm** is what the soul sees. So, be cautious of settling with the outward and being heedless of the inward, for Reality is seen from behind the veil. The outward is a trial for the eye, and the inward is an intimate conversation for the heart.

22. **Wisdom Twenty-Two:** The mind judges in the mundane dominion, but love is the sovereign in the **spiritual realm**. And he who is not purified by love is veiled from the station of proximity.
23. **Wisdom Twenty-Three:** The mundane dominion shouts at you with commands, but the **spiritual realm** whispers meanings to you. So listen to the voice of revelation in your heart, not the noise of the senses. Whenever the limbs are still, the soul speaks.
24. **Wisdom Twenty-Four:** Do not enter the Presence of the **spiritual realm** while you are still a servant of the mundane dominion. For just as a pearl is not revealed to one who plays with husks, the secret is not given to one who is content with the outward appearance.
25. **Wisdom Twenty-Five:** The universe is a sign, and the **spiritual realm** is its interpretation. He who reads the sign without understanding the interpretation goes astray, even if he boasts of knowledge. He who does not travel to God remains with the caravan, thinking it is the end.
26. **Wisdom Twenty-Six:** In the mundane dominion, people are bodies; and in the **spiritual realm**, people are lights. So do not weigh creation by what you see, but by how the Truth weighs them.
27. **Wisdom Twenty-Seven:** He who thinks he owns something is heedless of the **spiritual realm**. The mundane dominion belongs to God, and you are a stranger residing in it, a guest at the table of blessing. We are only tested by what is given to us, not by what we own.
28. **Wisdom Twenty-Eight:** The **spiritual realm** is not opened except with the key of remembrance, and one is not empowered in it except for one who is sincere in his seeking, patient with loss, and passionately in love with the Presence. All remembrance without love is noise. And all love without remembrance is an illusion.
29. **Wisdom Twenty-Nine:** The greatest secret is that the mundane dominion and the **spiritual realm** are not outside you, but you are between them, in them, and you are not from them, but from a light higher than them. Everything in you points to Him, if you only knew.
30. **Wisdom Thirty:** He who realizes that the **spiritual realm** resides behind the eye of submission sees what is not seen, hears what is not said, and understands from God what cannot be understood from human beings. And God casts upon his heart words that, if they were recited to the mountains, they would humble themselves.
31. **Wisdom Thirty-One:** You are not a body searching for a soul, but a soul searching for a body that can bear the secret. So, do not defile the vessel, lest you be deprived of the drink.
32. **Wisdom Thirty-Two:** You were not created to be piled up in clay, but to fly towards the light. For in you is a breath from a divine command that, if you heard it, you would weep until you burn up. You are the ambassador of the heavens, so do not befriend the mud.
33. **Wisdom Thirty-Three:** Existence is a mirror in which God shows you His image in you… Have you looked? And every moment you waste away from Him is a loss that a thousand lifetimes cannot compensate for.
34. **Wisdom Thirty-Four:** You are only on earth to remember that you were not created for the earth. So every pain reminds you of your alienation, and every yearning warns you of your true abode.
35. **Wisdom Thirty-Five:** He who does not know why he exists is unable to know where he is going, so he goes through life as if life goes through him without a purpose. And the purpose is one: to know Him, so you love Him, so He takes you to Him.
36. **Wisdom Thirty-Six:** Everything in existence cries out: **"He!"** So, do you have enough silence to hear it? And if you hear it, do you have enough love to answer it?
37. **Wisdom Thirty-Seven:** God's will for you is to love you so that you love Him. The acts of worship were not obligated to tire you, but to purify you so that you could be His.
38. **Wisdom Thirty-Eight:** All paths lead to Him, but only those who walk them with sincerity and leave their ego reach Him. And he who remains in his ego is unable to see the face of his Master.

39. **Wisdom Thirty-Nine:** The **knower** of God does not live life, but worships through it, gains insight through it, and passes through it to a Presence wider than life. He is in the world, but the world is not in him.
40. **Wisdom Forty:** In every breath you take is a chance to return, and in every breath from God is a call: **"Will you not remember?"** So make your existence a response to that call, and you will be a divinely guided servant, and life will be an unextinguished message within you.
41. **Wisdom Forty-One:** The Sacred Law is the gate of servitude, and Reality is the presence of witnessing. He who enters the gate but does not lose himself in the Presence has missed the goal.
42. **Wisdom Forty-Two:** Worship is a body, and sincerity is a soul. He who prays without a soul is like one who carries a dead person on his shoulders.
43. **Wisdom Forty-Three:** All knowledge that does not result in humility is mere argument. And all action that does not result in Presence is ignorance.
44. **Wisdom Forty-Four:** He who worships God to be seen by people has worshipped people. He who worships God to be seen by God has worshipped himself. And he who worships God because He is God has known God.
45. **Wisdom Forty-Five:** The Sacred Law purifies the body, the Spiritual Path refines the self, Reality illuminates the heart, and Knowledge annihilates you in the Lord.
46. **Wisdom Forty-Six:** Do not be excessive in the Spiritual Path and lose your mind, nor be excessive in your mind and lose the Spiritual Path, for they are the two wings for traveling to God.
47. **Wisdom Forty-Seven:** He who stops at the outward form of wisdom feels alienated, and he who tastes the inward mercy feels intimacy. For the Sacred Law is a boundary, and Reality is an embrace.
48. **Wisdom Forty-Eight:** The outward is a path, and the inward is the core. And the **knower** is the one who walks the path until he reaches the core.
49. **Wisdom Forty-Nine:** The Sacred Law is but the wall of Reality, and Reality is the heart of the Sacred Law. So, there is no Sacred Law without Reality, and no Reality without the Sacred Law.
50. **Wisdom Fifty:** The veil of outward forms prevents you from seeing the sun, but if you raise your heart above the clouds, you will see the light despite the clouds.
51. **Wisdom Fifty-One:** The wise person is one who does not burden the scales with knowledge but lightens the soul with understanding. So his knowledge does not burden him, nor does the ignorance of others mislead him. Wisdom is not a lot of memorization, but a manifest purity.
52. **Wisdom Fifty-Two:** Every speaker of truth may be disbelieved, except for the wise, for his truthfulness in his silence precedes his tongue. Wisdom speaks before the speaker and convinces before it is spoken.
53. **Wisdom Fifty-Three:** Wisdom is not saying what pleases people, but saying what pleases the Truth, even if people dislike it. The wise person does not go with the wave, but points to the dry land.
54. **Wisdom Fifty-Four:** Every ignorant person is amazed by himself, and every wise person is amazed by his Lord. How vast is the difference between one who sees himself as the center and one who sees himself as a specter in the mercy of existence.
55. **Wisdom Fifty-Five:** Wisdom is a secret in the heart of a servant whom God has purified. It cannot be bought from books, nor can it be given except by a pull from an All-Knowing Lord. Wisdom is a divine trust, and there is no trick to it for one who seeks it with a cunning eye.
56. **Wisdom Fifty-Six:** When the wise person speaks, the universe speaks from behind his voice. And when he is silent, souls fear they have been deprived of his divine grace. It is as if his words are the scale of destinies and his silence is the majesty of secrets.

57. **Wisdom Fifty-Seven:** He who does not grieve over a wisdom he missed is not among the wise, even if he has attained mountains of knowledge. For wisdoms are gifts that cannot be compared to what can be counted.
58. **Wisdom Fifty-Eight:** Wisdom is the confluence of the two seas, where the Sacred Law meets Reality. There is no separation between the outward and the inward. The **knower** is the one who drinks from both with a single hand.
59. **Wisdom Fifty-Nine:** Not every silent person is wise, but every wise person knows when to be silent. For wisdom is timing, a balance, and a taste that not every intelligent person possesses.
60. **Wisdom Sixty:** Every wise person is a servant, and every servant is not wise until he becomes for God alone. For servitude is the beginning of wisdom and its end.

End of the Luminous Adabshiyya Wisdoms

Second: Illuminations from Inspired and Spiritual Knowledge

In the name of Allah, who poured the light of knowledge from the Presence of His Holiness, and entrusted His secrets into the hearts of the **knowers**, and wrote His illuminations upon the souls of the chosen. All praise is due to Allah, who made Inspired Knowledge a great ocean from which the lovers draw, the passionately devoted drink, and the travelers illuminate the paths of proximity. And prayers and peace be upon our master Muhammad, the lamp of knowledge and the key to guidance, and upon his family, the people of truth and the lights of piety.
From the light of the Greatest Remembrance, where the Truth was manifested with His complete words, and the Presence of the Eternal Secret, where the lights of knowledge shone upon pure hearts, the ten breezes of Inspired Knowledge were woven. They are illuminations that cannot be reached by the pens of human beings, nor comprehended by the minds of creation. They were cast from the Presence of the All-Wise, the All-Aware, and were deposited in the chests of the ones brought near, who purified their inner selves, submitted their hearts, and were steadfast on the path of longing. These breezes are not letters to be written, but lights to be lived, and stations to be traversed. So he who receives them with humility, the doors of guidance are opened for him, and he who shows reverence in their presence, is addressed with the address of the beloveds, and a covenant is written for him in the record of the Most High. The illuminations of Inspired and spiritual knowledge are not attained except by the purity of the inner self, the cleanness of the heart, and the sincerity of the request. These are ten luminous illuminations of Inspired and spiritual knowledge:

1. **Inspired Knowledge:** It is knowledge from the Presence of the All-Holy. It is not taken from pages, nor is it taught from mouth to ear. Rather, it is cast into the heart directly, and it shines upon the inner self as an illumination, as God, the Exalted, said: {**...and We taught him knowledge from Our very Presence.**} (Quran 18:65).
2. Inspired Knowledge is not attained except on two conditions: the sincerity of turning to God alone without a partner, and stripping the self of its selfish desires. For he whose heart is mixed with hypocrisy, or seeks status, or is attached to other than God, the door to this knowledge will not be opened for him.
3. **The Spiritually Attuned Ones:** They are those whose souls have been purified and whose inner selves have been cleansed, so they have become worthy for the angels to speak on their behalf, and for their hearts to express what cannot be said by tongues. This is not as some claim, that it is from communicating with jinn and the unseen worlds. Indeed, the believing jinn wish to sit with and learn from the true spiritually attuned one.

4. **Inspired Knowledge is the true inheritance of the prophets:** It is the knowledge of wisdom that illuminates insight, not just the rules that organize the outward. It is the one about which the Messenger of God ﷺ said: "Indeed, some knowledge is like a hidden secret that no one knows but the knowers of God. If they speak of it, it will not be denied except by the ignorant of God." (Reported by Al-Darimi in his Sunan).
5. **The difference between a knowledgeable person and a learner:** When the person with Inspired Knowledge speaks, he moves hearts, and when he is silent, his silence is heard as a voice. And when a servant draws near to him, he feels that the heavens are closer than he had imagined.
6. **The true spiritually attuned one:** He is the one who does not see for himself any station or perfection. Rather, he disavows his own power and strength. He does not attribute anything to himself, but says as Al-Khidr said: {**...And I did not do it of my own accord.**} (Quran 18:82).
7. **Signs of Inspired Knowledge:** The first: a pull towards remembrance without a reason. The second: the love of seclusion. The third: understanding verses through a non-acquired inspiration. The fourth: a sudden longing for God without prior knowledge.
8. **Inspired Knowledge does not reside with arrogance:** Self-admiration is a veil, and pride is a barrier. Inspired Knowledge only dwells in a broken, humble, and pure heart.
9. **Not everyone who claims to be spiritual is truthful:** Rather, the true spiritually attuned ones are those who, when they are present, the noise in hearts finds stillness, sorrows are lifted from souls, and looking at them reminds you of God.
10. **Some of the knowers said:** “Inspired Knowledge is a shoreless ocean. If a servant enters it without permission, he drowns; if he enters it with reliance on God, he is given to drink from the spring of guidance; and if he enters it with reverence, he is addressed with the address of the beloveds.”

Third: The Concept of the Manifestations of the Meanings of the Names (The Outward - The Inward - Be!) for the Sake of Making Inspired Knowledge Beneficial!

O You who created the outward as a light for the mind, and made the inward a secret for the soul, O You who said to the universe **"Be!"**, so it was as an unrolled scroll in Your hands. My Lord, I have seen my creation as a sperm-drop, then a clinging clot, then a lump of flesh, then a human being… And I have seen the earth rotate, the sun rise, and night follow day. But my heart did not stop at the outward form… rather, it led me to the hidden secret, to the power that precedes the scene, to the "Command," to the "Breath," to the "Word of God" by which universes are born. I saw You in the Inward as the Creator before things were created, and in the Outward as an ordered system in every detail of existence. O You who created me from a command, then organized my steps in a destiny. Then You clothed me in a body of clay, then You breathed into me from Your Spirit.
You taught me, my Master, that: The **Outward** is not to be denied, because it is the manifestation of Your wisdom. And the **Inward** is not to be limited, because it is the domain of Your secret. So the Outward is a mind that walks, and the Inward is a light that flies. And he who combines both has known You, loved You, and been astonished by awe of You above all else. O You by whose command the earth revolved, by whose power wombs carried me, and who made everything a cause… then You told me: Look at the Originator of the cause!
O Allah, make me one of the people of insight. Let me read the outward of things without forgetting their inward, and let me see the beauty of creation without being heedless of the might of **"Be!"**. O Allah, guide me to You in every manifestation, and raise me to You in every inward, and make me a mirror that reflects Your light, and a heart that chants the hymn of Your knowledge: {**He is the First and the Last, the Outward and the Inward, and He is, of all things, Knowing.**}

And now, we provide a living example that embodies the concept of the **Outward** and the **Inward** and the secret of **"Be!"**, so that you see it with the eye of the mind and taste it with the soul of the heart, and you say: Glory be to the One who made the Inward manifest and the Outward hidden.
The Example of the Olive Tree and the Light - The Outward, the Inward, and the Secret of "Be!"

God, the Exalted, said: {Allah is the Light of the heavens and the earth. The example of His light is like a niche wherein is a lamp...} (Quran 24:35). Look at the olive tree, that blessed tree… in its Outward, you see: a trunk, branches, leaves, fruit, and oil. But in its Inward: in every drop of its oil is a hidden light that is not seen by the eye, but it lights the lamp, warms the home, and illuminates the darkness.

So what is the connection of this to **"Be!"**? When God willed to create it, He did not start with the branch… rather, He said: **"Be! an olive tree!"** So it came from the inward of the Divine Will into the outward of the world. If you only looked at its form, you might not realize its value, but when it is pressed, its luminous oil is extracted… just as the secret is extracted from the heart of the believer.
Therefore: **The olive tree is the Outward. The oil is the Inward. The lighting of the lamp is the effect of "Be!" that resided in the Inward and appeared in the light.**
Everything in this existence has an outward: its shape, color, name, function, and effect… And an inward: its origin, secret, cause, and destiny… And the "Be!" from which it emanated…

Water: its outward is wetness… its inward is life.
The human being: his outward is a body… his inward is a soul.
The Quran: its outward is words… its inward is lights and secrets.
Remembrance: its outward is a voice and tongue… its inward is Presence and spiritual perceptions.

So, if you want to understand **"Be!"**… do not just look at what you see, but ask: Who commanded? How did the command come to pass? What if **"Be!"** had not been said? And what keeps the thing alive? You will find that everything around you has a beginning in the **Inward** before it is born in the **Outward**… and this beginning is **"Be!"**
Another scene of the manifestation of the concept (The Outward and the Inward and the secret of "Be!") The Example of the Fetus in the Womb and the Book of Destiny

The Outward is a witnessed creation, and the Inward is a command inscribed in the Book, and "Be!" is the bridge between them.

Contemplate with me and look: a woman is pregnant with a fetus… you see it with medical devices or feel its movement… this is the Outward. But who knows: What is its name? What will its lifespan be in this world? Will it be a scholar or a carpenter? Will it die young or live long? Will it be happy or wretched? All of this is written in the inward Book, in the Preserved Tablet. No one sees it and no doctor, mother, or angel knows it, except for whom God reveals it from the world of "Be!".

The Moment of Creation: Before it was a sperm-drop, it was a name in God's knowledge, a determined lifespan, and a known provision. And its name was called in the Presence: "O soul of so-and-so, Be! a body…" So the will was executed, and the cells began to divide… This is the descent of "Be!" from the Inward to the Outward.

Therefore: The Outward: is what we see on the doctor's ultrasound…
And the Inward: is what was written in the Tablet, a long time before its creation…
And "Be!": is the divine word that transferred what was in the Unseen to the world of the manifest.

When it is born, we see it… and when it dies, we return it to the One who wrote it the first time… "and to Him you will be returned."

This is the inward depth: everything you see with your eye now—from a table, to paper, to thoughts, to planets, to human beings, to systems… all of it passed through this chain: It was in God's eternal knowledge. Then a divine command: **"Be!"**. Then it took shape in the inward world. Then it was manifested in the outward world. Nothing is born unless **"Be!"** precedes it. Nothing remains unless **"Be!"** protects it. And nothing disappears unless the command of **"Be!"** is withdrawn from it.
And here we conclude that **"The Outward and the Inward are knowledge and witnessing; and Inspired Knowledge is a spirit that is gifted, not acquired… and when the secret is from God, there is nothing but for it to be."**
In everything there is an **outward** that is seen, and an **inward** that is kept secret… In you, in creation, in the Book, in destinies, in words, in time… But who is it that sees the Inward from behind the veil? And who understands that Inspired Knowledge is not reading, but a divine flow from God that resides in the heart as lights reside in a quiet night?
So, **Inspired Knowledge**: is the knowledge about which your Lord said concerning the righteous servant: {**...And We taught him knowledge from Our very Presence.**} Knowledge that is not studied, but is cast into the heart as a breath, from the All-Knowing, the All-Aware… knowledge by which the insight is illuminated, so the **knower** sees the secret of the verses, in the Quran, the universe, and in the souls.
And as for **The Outward and the Inward**: they are two faces of existence: **The Outward**: is what we see, touch, and comprehend with the senses… the image of creation, the system of the universe, the words, the events. And **The Inward**: is what is woven behind these outward forms of secrets, of intentions, of meanings, of divine decree, of hidden wisdoms that are not seen except by a light.
And as for the secret of **"Be!"**: it is the penetrating command of God, not bound by time or cause. Rather, it is a single word that brings about all creation in a moment that is outside of all measures. God, the Exalted, said: {**His command is only when He intends a thing that He says to it, 'Be!' and it is.**} (Quran 36:82). So **"Be!"** is the greatest manifestation of the Divine Will. And every outward thing in existence is an effect of **"Be!"**, and every inward thing is a secret of **"Be!"**…
When **Inspired Knowledge** that reveals, and **spirituality** that prepares the heart, and the **Outward and the Inward** that are understood, and the secret of **"Be!"** that is witnessed—when they come together… then the **knower** becomes a mirror that reflects the light of the Truth, and his heart becomes a courtyard in which the manifestations of the Names and Attributes are witnessed, and his saying, his doing, and his looking… are not from himself, but from a divine flow upon him.

Fourth: The Ten Luminous Commandments: From the Treasures of the Greatest Secret, Inscribed not with Ink but with a Light from God's Light, which only the Soul in the Station of Selection can reach

In the name of Allah, whose light shone before the universes, and whose secret was manifested in the Presence of Eternity, and whose Supreme Pen wrote the covenants of the devoted lovers. And all praise is due to Allah, who made the hearts of the lovers the places where His revelation descends, and deposited His secrets in the souls of the ones brought near, and wrote His commandments with a light that cannot be reached except by one who is purified and has ascended. And prayers and peace be upon our master Muhammad, the key to proximity and the lamp of the Unseen, and upon his pure family and his chosen companions, the lights of truthfulness and the banners of longing. From the light of the First Remembrance where God was and nothing was with Him, and the Presence of the Eternal Secret where the Truth was manifested to the pure souls, the ten luminous commandments were woven. Words that the pens of creation cannot encompass, nor can the spheres of minds reach. They

were written from the lights of the leg of the Throne by the fingers of Holiness, and they were deposited in the chests of the chosen ones whom the Lord of Might selected from among creation. He removed the veils from their hearts and made them the stages for His manifestations, the mirrors for His majesty, and the landing places for His words that are without limit.

These commandments are not for recitation, but for manifestation. They are not letters to be read, but stations to be traversed. He who reads them with a reverent heart, God opens for him the doors of the Most High. And he who resides in them as his abode, is clothed in the garment of light. And he who fulfills them, God writes for him a station in the Most High, which no prophet or saint can reach, except for one who has been purified and has fulfilled. So receive them with a pure heart, a humble soul, and a body that has denied its whims and followed the path, for they are words from an ancient covenant between the Lord and His beloved servants, a covenant that is not broken and a promise that is not violated.

The Ten Luminous Commandments:

1. Do not look at creation with the eye of heedlessness, for they are the mirrors of the Creator. And he who dishonors an image has dishonored the one who created it.
2. Do not let your heart reside with anything but God, for neither a throne nor a heaven could contain Him, but a heart that loved Him could contain Him.
3. Adopt the character of the One who created you, for God is Clement, Generous, and a Concealer [of faults]. So be a cover for His servants, just as He covered you in your moments of seclusion.
4. Make your secret inner self purer than your outward, for the angels do not write what is in your heart, but God looks to it.
5. Do not ask of God but God, for he who finds the Truth has found everything, and he who asks for other than Him will not taste the flavor of proximity.
6. Do not show enmity to anyone for God's sake, for every servant has a state with his Master that you cannot comprehend. And perhaps a weeping sinner is more beloved to Him than a self-admiring worshiper.
7. Maintain silence in the presence of Majesty, for speaking during a state of spiritual intoxication is a lack of reverence. And the **knower** is one whose tongue is silent, while his heart screams with love.
8. Do not prostrate to the outward form, but seek His face in everything, for all that is other than Him is perishing, while His face remains. So turn towards Him.
9. Let your reliance be on Him alone, even if the doors are closed and people turn their backs on you, for the light cannot be extinguished by the wind of human beings.
10. Carry His secret and do not reveal it, for he who discloses the love has betrayed the trust. And he who conceals the secret has become one of the people of distinction.

Fifth: The Ten Commandments for the Closely Devoted and Sincere

From the ancient covenant of the Secret, when the Light spoke to the souls, and God took a pledge from them in the world of "**Am I not your Lord?**," above the couches of proximity and beneath the shades of Majesty... In the name of Allah, who illuminated existence with His light, and spoke to souls with the secret of His Holiness, and established creation upon His eternal covenant. All praise is due to

Allah, who raised the couches of proximity for His friends, and extended the shades of His majesty over His closely devoted and sincere servants. His luminous commandments were inscribed on the pages of the Unseen before the universes were created. And prayers and peace be upon the master of humanity, Muhammad, the light of hearts and the key to the Presence, and upon his family, the lights of truthfulness and the banners of guidance.

In the world of "**Am I not your Lord?**," when the Greatest Light was manifested, and the Truth spoke to the souls with His perfect words, God took an everlasting covenant from His closely devoted creation, written with the ink of Magnificence and recorded in the Preserved Tablet. Above the couches of proximity and beneath the shades of Majesty, He, the Exalted, called out: "**Be for Me sincere servants, pure hearts, and prostrating souls.**" So the souls replied: "**Yes, we have borne witness, our Lord, and our covenant with You is taken for all eternity.**" So these are the ten luminous celestial commandments, lights that God deposited in the hearts of the lovers, and keys with which the doors of the Presence were opened for those who journeyed to God with longing, were steadfast on the Truth with sincerity, and were effaced in His love with submission.

O people of proximity and love, these are the ten commandments, lights inscribed in pure hearts and a covenant deposited in clean souls. He who fulfills them ascends to the Lote Tree of the Utmost Boundary, neighbors the angels in the shades of the All-Holy, and attains the Truth's satisfaction and affection. So hold on to them with sincerity, adorn yourselves with them with longing, and make them a lamp that illuminates the darkness of the self and a key that opens the doors of the Presence. Verily, the God who took the covenant in the world of "Am I not?" looks at your hearts, so purify them for Him and submit them to Him, and you will find Him with you, Merciful and Generous, forgiving sins, illuminating paths, and seating you on the seats of truthfulness in the gardens of delight. Glory be to Him, light upon light, and a majesty that no description can encompass. To Him is the return and the final destination.

The Luminous Celestial Commandments:

1. I commanded you to be for Me as I love, so I will be for you as you love, for I do not give My affection except to one who submits himself to Me with total submission.
2. I covenanted with you that you should not associate anything with Me, neither love, nor fear, nor greed. For he whose heart is contaminated by other than Me, I have veiled from him the lights of My Face and My Majesty.
3. I have made sincerity your covenant, for he who is not sincere in his love for Me, his love is but a claim, no matter how long it may last.
4. I have written upon your hearts: Beware of places of heedlessness, for I do not sit with the heedless, and no one neighbors Me but those who have been purified from the darkness of the world.
5. I commanded you not to make anything more beloved to you than Me, neither wealth, nor children, nor the self. For he who puts Me before everything, I will put him before everything.
6. I commanded you to worship Me out of love, not habit; out of longing, not fear; out of knowledge, not imitation. For he who truly knows Me, will not ask for other than Me.
7. I covenanted that he who purifies his heart from the world and settles it with My remembrance, I will make him one of My chosen ones, bring him close to My secret, and seat him on a seat of truthfulness with Me.
8. I said to you, do not turn away a beggar in My name, for I may have come to him with My own hand. So he who honors him has honored Me, and he who humiliates him has harmed Me.

9. I have made a sign between Me and you, which is weeping in seclusion. For he who weeps for My sake, I extend My mercy upon him and clothe him with a light that is not extinguished.
10. I concluded the covenant by saying that you should not despair of My mercy, no matter how great your sins may be. For My heart is wider than your sins, and My light is more spacious than your darkness. And he who returns to Me will find Me with him.

Sixth: The Covenants of the Stations for the Five Worlds and Existence

All praise is due to Allah, who originated the universes from "Be!", and made ranks for the Secret, stations for the Soul, and positions for the Light. And prayers be upon the one in whom perfection was manifested, the master of the universes, the one with the Praised Station, Muhammad ibn Abdullah, prayers and peace be upon him and his pure family, who dove into the depths of the light and swam in the oceans of proximity.

And thereafter... This declaration, with it God has opened the doors of the stations. He has made for every station a manifestation, for every manifestation a Presence, and for every Presence a Secret that is not divulged except to the people of understanding and light.

The First Station: The World of Humanity (Al-Nasut), the abode of form and clay, the station of the body and trial. In it, the servant is tested, and in it, the lights are poured into the molds, without becoming colored by them. It is the land of the lowest manifestation and the door of entry to the world of secrets for those who purify the self and cleanse the heart.

The Second Station: The World of Sovereignty (Al-Mulk), the world of the visible and of order. In it, the divine laws flow and the angels appear to manage affairs. He who knows the station of sovereignty knows that everything is by decree and that above every outward form is an inward one of wisdom.
The Third Station: The World of the Spiritual Realm (Al-Malakut), the world of souls, spirits, and subtleties. In it, souls meet, and realities are manifested for those whose inner selves have been purified. It is the abode of divine support, the landing place of inspiration, and the mirror of the near Unseen.

The Fourth Station: The World of Divine Might (Al-Jabarut), the station of might and awe. No one enters it except one into whose heart the light has been cast and for whom the doors of the eternal covenant have been opened. In it, secrets are preserved, covenants are recorded, and the great spiritual flows are sent to those who have ascended with their light until they have transcended the darkness.

The Fifth Station: The World of Divinity (Al-Lahut), the Presence of Singularity, the Pure Unseen, the Secret that is not comprehended, that has no limit, and to which no sign can be made. It is the abode of "**God was and nothing was with Him**." In it, the limits dissolve and the attributes perish, and nothing remains but the Face of your Lord, full of Majesty and Honor.
1. The World of Humanity

O world of humanity… O land of souls that descended to clay, O mirror of the divine light in the cage of the body, O abode of the First Covenant when the souls spoke: "Am I not your Lord?" so they said: "Yes, we have borne witness." How was your first meeting with the soul when it was manifested in the garment of mortality? How was the whisper of the clay as it embraced the Breath of the All-Merciful, and the earth sang with the anthems of the beginning?

O world of humanity… O abode of trial and choice, O landing place of the prophets and abode of the devoted lovers, O you who were a stage for the tears of repentance and the breaths of longing, how was the heart of the human being when he awoke in you and knew that he was a stranger carrying in his chest the secret of eternity? How were his first steps as they stumbled upon the dust, and the heavens called out to him: "O son of the covenant, remember your first abode"?

O world of humanity… O you who embraced the blood of Abel and Noah as he built the Ark, O you who saw Abraham thrown into the fire which became cool and safe, how was the voice of the prophets as they reminded your people of the covenant? How were the breaths of Moses as he communed on the Mount, and Jesus as he revived hearts with the light of mercy, and Muhammad ﷺ as he perfected noble morals with the book of eternity?

O world of humanity… O you who were a school of patience and gratitude, O you who taught the human being to prostrate on the dust while his heart was attached to the Throne, how did the worshipers feel as they prayed in the darkness of your night? How were the tears of the repentant as they washed away their sins with the water of regret? How was the voice of the devoted lovers as they cried out: "My God, You are my purpose, and Your satisfaction is my goal," and the earth listened, and the heavens said "Amen"?

O world of humanity… O you who saw injustice covering hearts and truth being extinguished in the corners of ignorance, how was your heart when you saw blood being shed and covenants being broken? How could you bear the moans of the oppressed as they cried out: "Our Lord, grant us victory over the unjust people"? How did the screams of truth tear your stillness, and the earth complained to its Lord about the burdens of humanity?

O world of humanity… O you in whom God placed the scale of justice, O you who were commanded to be a witness to the deeds of creation, how was the First Covenant when the human being swore to carry the Trust? How were you watching him as he erred, then repented, then returned to his Lord? How was the heart of the believer as he revived the covenant in every prostration, every prayer, and every breath he took for the sake of God?

O world of humanity… O you who were a mirror for light and darkness, O you who witnessed the patience of the saints and the struggle of the knowers, how was the longing of hearts to leave your prison for the expanses of the spiritual realm? How were the souls of the martyrs as they soared above your dust, and Paradise opened its doors for them? How was the voice of the earth as it glorified with the worshipers: "Glorious, All-Holy, Lord of the Angels and the Spirit"?

O world of humanity… O abode of mortality that hides within its folds the secret of eternity, O you who were the dwelling place of the body and the landing place of the soul, how will our meeting be with you on the Day the book of existence is folded up? How will you look at us as we carry the burdens of the covenant, some of us having fulfilled it and some of us having broken it? How will you bid us farewell as you hand over our souls to their Creator, and the angels call out: "O people of humanity, come to the Basin, where the rivers flow with the ink of light"?

O world of humanity… O witness of the First Covenant, O cradle of repentance and abode of trial, raise your voice now and say: "O children of Adam, remember the covenant that your Lord took from you in eternity. Do not break the pledge, and do not let the worldly life deceive you, for the world of humanity is an abode of trial, and the spiritual realm is an abode of meeting. Wash your hearts with the water of faith, and raise your souls to the Throne of the All-Merciful, until you meet your Lord in the

gardens of delight, where lights sing with the anthems of satisfaction, and souls are lost in the light of eternal monotheism."

The Covenant of Humanity – The Covenant of Weakness and Responsibility
Humanity is the station of the body and the lower world, the world of causes and the domain of responsibility and choice. There, the covenant is read as it is from the Tablet of Humanity with reverence and brokenness.

The Covenant of Humanity – The Lower Covenant Sealed with Mercy
In the name of Allah, the Compassionate with His subtlety, the Merciful with the weakness of His creation, the Forbearing with their shortcomings. "And we covenanted with the human being, when he dwelled in clay, and We breathed into him from Our Spirit, that he should not forget the origin, even if he becomes preoccupied with the form; that he should return to Us, even if the wandering is long; and that he should prostrate to the Truth in every moment, even if the universes are against him."

"And We said to him: Do not fear falling, for We raise; do not despair of heedlessness, for We remind; and do not distance yourself even if you have gone far, for We are closer. And whoever carries Our Trust and walks to Us, We will open for him the doors of repentance, extend for him the ladder of proximity, and make his tears a light, his steps prostrations, and his pulse a glorification. And he who forgets the covenant, We call out to him five times every day until he rises, and We surround him with the tribulation of mercy until he longs, and We write for him a door in every hardship, and a lamp in every darkness."

The Inscription of Humanity: "I am the son of dust, but in me is the secret of light. A weak servant, but I have a Great Lord. I fall often, but I am raised every time with a breath of mercy. I am the prostrator who never tires of returning, and never despairs of forgiveness."
Conclusion of the Covenant of Humanity: O you who read this covenant, do not grieve over your weakness, for even if you are clay, a light from God has been placed in you. And if you fall short, God sees you. And if you distance yourself, God calls you. And if you fall, God never tires of raising you. Do not despair, for the covenant is sealed with God's saying: {**He has succeeded who purifies it, and he has failed who corrupts it.**} (Quran 91:9-10).
2. The World of Sovereignty

O World of Sovereignty… O dusk of light that shines between humanity and the spiritual realm, O abode of pure souls where the angels glorify in the shade of the Throne, O mirror of Majesty in which the lights of obedience are manifested, how was your first dawn when God commanded the angels to prostrate to Adam? How were the breaths of Gabriel as he carried the revelation to the heart of the noblest Prophet, and the heavens listened, and the earth trembled with joy?

O station of Sovereignty… O heaven of glorification whose anthems cannot be counted, O abode of the covenant when the angels swore obedience, how was your light as it covered the faces of the humble? How were the wings of the angels as they fluttered around the Throne, repeating: "Glorious, All-Holy, our Lord and our King"? How was the voice of revelation as it descended from the Presence of the All-Merciful, reviving hearts and illuminating the paths of guidance?

O station of Sovereignty… O you who embraced Gabriel as he delivered the message, and Michael as he managed the provisions, and Azrael as he took souls with mercy, how was your heart as you witnessed the angels obeying their Lord without delay? How were you listening to the glorification of Israfil as he awaited the first blast, and the lights danced in your sky? How was your stillness when

Muhammad ﷺ was carried to the Lote Tree of the Utmost Boundary, and the realm of sovereignty surrounded the spiritual realm?

O world of Sovereignty… O you who were a bridge between clay and light, O you who saw souls soaring before they were imprisoned in bodies, how was the longing of the angels as they communed with their Lord in the night of eternity? How were the tears of the angels as they saw the son of Adam breaking the covenant in the world of humanity? How was their prayer for the believers as they said: "Our Lord, forgive those who have believed, and guide them to Your Greatest Light"?

O station of Sovereignty… O pure heaven that is not defiled, O abode of the covenant that is not broken, how was the voice of glorification when it was mixed with the breaths of the prophets? How did you revive the heart of Abraham as he communed in the prayer niche of the fire, and Moses as he received the Torah, and Jesus as he gave good tidings with the Spirit? How was the light of Muhammad ﷺ as he prayed in you, and the angels surrounded him like garlands around the Throne of the All-Merciful?

O world of Sovereignty… O you who were a witness to the obedience of the angels and the longing of the knowers, how was the heart of the saints as they soared to you with prayer? How were the souls of the righteous as they bid farewell to the world of humanity and embraced your light? How was the voice of the ascetics as they repeated: "My God, it is enough honor for me to be Your servant," and lights covered their faces, and the angels glorified with them?

O station of Sovereignty… O you who were the first home for the soul before it descended to the clay, O you who will be the abode of souls when they leave the body, how will our meeting be with you on the Day of Resurrection? How will you look at us as we arrive to you, carrying the burdens of the covenant, some of us having fulfilled it and some of us having strayed? How will the angels welcome us as they say: "O people of faith, come to the shade of the All-Merciful, where lights sing with the anthems of eternity"?

O world of Sovereignty… O heaven of obedience and abode of light, O you who were a bridge to the spiritual realm, raise your voice now and say: "O children of Adam, remember the covenant that you swore in eternity. Do not let the darkness of humanity deceive you, for the station of sovereignty calls you to glorification and obedience. Wash your souls with the light of faith, and raise your hearts to the Lord of the universes, until you meet your Lord in the gardens of delight, where the angels glorify with the ink of Majesty, and souls are lost in the light of eternal monotheism."

O station of Sovereignty, upon you be the peace of God and His mercy. And make us among those who revive the covenant in the world of humanity, soar to you with obedience, and are honored with the meeting of the All-Merciful on a Day when there is no shade but His.

We have now ascended from the station of humanity to the station of sovereignty. It is the intermediary station between the earth and the heavens, the station of divine management, the angels, the flowing commands, the revealed books, and the folded scrolls… If humanity is the world of bodies and sorrows, then sovereignty is the world of order, obedience, and submission… In it, commands are carried out, decrees are executed, the Remembrance is preserved, and deeds are recorded. So listen now to the covenant of sovereignty as it is from the luminous tablets, preserved in the records of obedience. It is not read except to one who has purified himself from complaint, worn the garment of discipline, and prostrated for a long time.

The Covenant of Sovereignty – The Covenant of Obedience, Prostration, and Flowing Light
In the name of Allah, the Ruler by His command, the Manager by His decree, the Sender of His hosts, the Selector of His servants. "And We covenanted with the bearers of commands, the possessors of wings, and the servants of the light, that they should not disobey a single command of Ours, that they should execute Our will wherever We write, and that they should surround My servant who prostrated in truth, just as the armor surrounds the sword." "And We said to the angels: Prostrate to one into whom I have breathed from My Spirit. So if he obeys, assist him; if he disobeys, preserve him until he returns. And if he returns, surround him. And if he ascends, illuminate him. And if he is effaced, embrace him." "And whoever recites the covenant of sovereignty in the seclusion of his heart, and commands in My name, the hosts of the heavens will respond to him, the wings will be subjected to him, and the angels will write his deeds as a light that does not fade." "And whoever forgets this covenant, We will impose forgetfulness upon him and make a collar of heedlessness for him until he remembers. And when he remembers, We will forgive. And when he is steadfast, We will return him. And when he is sincere, We will bring him forward."

The Inscription of Sovereignty: "I am the obedient one even if I have disobeyed. I am the protector even if I have forgotten. I am surrounded by the light of the commands, and I walk under the shade of care. For me in every command is an angel, in every prostration is a divine support, and in every matter is a flowing light."
Conclusion of the Covenant of Sovereignty: O you who read this covenant, remember that the hosts of God do not forsake a servant who has obeyed, nor do they forget a servant who has prostrated. Take this covenant with a heart of light and ask with it for the opening of doors, for it is the key to facilitation and a ladder to the spiritual realm.
3. The World of the Spiritual Realm

O world of the spiritual realm… O heaven of light that shines with the lights of Majesty, O pasture of pure souls where they glorify in the expanses of eternity, O station of proximity where souls dissolve in longing for their Lord, how was your first dawn when the light of God illuminated the folds of the Unseen? How was your eternal glorification as you repeated: "Glorious, All-Holy," and the angels surrounded you like lights around the Throne of the All-Merciful?

O spiritual realm… O abode of the prophets before they descended to the world of humanity, O mirror of the divine beauty that reflected the Face of the Truth, how was the heart of Adam as he stared at you, and Paradise adorned its expanses of proximity for him? How was the light of Muhammad ﷺ as it shone in you like a lamp of revelation, and the souls surrounded him like butterflies around the candle of guidance?

O spiritual realm… O abode of the Greatest Covenant when the souls swore obedience, O you who witnessed the pledge of "**Am I not your Lord?**", how was the voice of the souls as they cried out: "Yes, we have borne witness"? How were the tears of longing flowing from the eyes of the lights, and hearts attached their hopes to the nearness of the All-Merciful? How was your stillness carrying the echoes of the covenant, while the earth had not yet been created, and the world of humanity had not yet been born from the grasp of destiny?

O spiritual realm, O you who embraced the wings of Gabriel as he carried the revelation to the prophets, O you who saw Michael manage the provisions of creation with the light of mercy, how was the glorification of the angels as they soared in your expanses? How were the breaths of the saints as they ascended to you in the seclusions of the night, and the lights covered their hearts with the ink of proximity? How was the voice of the Truth echoing in you: "I am God, there is no god but Me"?

O spiritual realm… O heaven of the knowers and refuge of the devoted lovers, O you who were the ascent of souls to the Throne of satisfaction, how was the heart of the worshiper when he saw you in a moment of prostration? How were the souls of the truthful ones as they glorified in you, and Paradise prepared for them seats of light? How was the longing of the lovers as they cried out: "My God, bring us close to You," and the lights answered them: "Come to the shade of the All-Merciful"?

O spiritual realm… O you who saw the tears of the repentant soaring to you like clouds, O you who heard the moans of the devoted lovers as they tore the veil of the world of humanity, how was your heart when you embraced the souls of the martyrs? How could you bear the beauty of the pure hearts as they soared in your expanses, and the angels crowned them with garlands of light? How did the voice of glorification fill your expanses, and the earth listened in humility to your anthems?

O spiritual realm… O station of light that does not fade, O pearl of lights that is not extinguished, how will our meeting be with you on the Day when the heavens of humanity are folded up? How will you look at us as we carry the burdens of the covenant, some of us having fulfilled it and some of us having broken it? How will you welcome the souls ascending to you, and Paradise opens its doors, and the angels call out: "O people of the spiritual realm, enter among My servants, and enter My Paradise"?

O spiritual realm… O abode of the eternal covenant, O pasture of pure souls, raise your voice now and say: "O children of Adam, remember the covenant that was taken in eternity. Do not let the embellishments of humanity deceive you, and do not let the pleasures of the world distract you. Wash your souls with the light of faith, and glorify the name of your Lord, until your souls are carried up to the spiritual realm of light, where the lights sing with the anthems of Majesty, and hearts are lost in the expanses of eternal satisfaction." O station of the spiritual realm, you are the pearl of lights and the refuge of the knowers, so make us among those who revive the covenant, who are honored with your nearness, and who are shaded by the shade of the Throne of the All-Merciful on a Day when there is no shade but His.

The station of the spiritual realm is the third of the five stations, after humanity and sovereignty… The station of souls, lights, and inner selves, the station of one who does not look at the outward of things but at their meanings and secrets. Here, hearts are opened to see, not with the eye but with insight; voices are heard, not with the ear but with the soul; the discourse is a secret, the manifestation is a light, and the understanding is a divine gift. So listen now to the covenant of the spiritual realm as it is written in the notebooks of souls, preserved among the closely devoted, not given except to one who has known the meaning of "**Be!**" in his heart, and has dissolved in the love of his Master:
The Covenant of the Spiritual Realm – The Covenant of Souls, Lights, and Inner Understanding

In the name of Allah, the Inward with His light, the Outward with His secret, the One without peer, the Close without limit, the Near without how. "And We covenanted with the souls, before they wore the universes, that they should remain speaking Our Names, prostrating in Our spiritual realm, looking at Our Face, and devoted in Our light." "And We said to them: If you descend to the earth, keep the covenant, remember the secret, and be in the world but not of it. For you are from light, and water does not wet the light." "Whoever recites the covenant of the spiritual realm in the seclusion of his heart with sincere turning and humble remembrance, the lights of proximity will be manifested to him, which dissolve the veils, and the soul is lost in the fields of connection." "And whoever forgets this covenant, We will place before him the evidence of forgetfulness until he hears the call: 'O My servant, has the time not come?', and if he weeps, he returns. And if he returns, he is brought near. And if he is brought near, the door of the spiritual realm is opened for him, even in darkness."

The Inscription of the Spiritual Realm: "I am from the world of souls, I descended by the command of God. The earth does not preoccupy me, nor does the mirage deceive me. With every breath, I have a prayer, with every tear a station, and with every remembrance a key."

Conclusion of the Covenant of the Spiritual Realm: O you who recite this covenant to your soul, know that the secret is closer to you than yourself, and that you would not have sought it unless it had sought you, and you would not have remembered it unless it had remembered you, and you would not have stood here unless you were among the souls that were in remembrance in the Presence.

4**. The World of Divine Might**

O world of Divine Might… O dusk of Majesty that is illuminated by the lights of eternal Power, O station of Magnificence where the Essence of the Truth is manifested in the awe of Sovereignty, O pasture of pure souls that dissolve in the oceans of Might, how was your first light when it emanated from the Throne of the All-Merciful? How was your eternal silence glorifying the name of God, and the angels soared around you like lights crowned with the crowns of humility?

O world of Divine Might… O abode of Power that is not comprehended, O heaven of Awe before which heads are bowed, how was the heart of the angels as they repeated in you: "Glorified be the One to whom belongs the Might and the Spiritual Realm"? How was the light of Gabriel as he embraced your expanses, carrying the command of God to the prophets? How did the voice of glorification fill your heavens, and the souls listened in humility to the anthems of eternal Might?

O world of Divine Might… O you who witnessed the Greatest Covenant when the pledge was taken in eternity, O you who were a witness to the saying of the souls: "Yes, we have borne witness," how did the echo of that covenant resound in your expanses? How did the lights of obedience illuminate the faces of the souls, and hearts attached their hopes to the nearness of the Irresistible? How was your stillness carrying the secrets of the pledge, while the world of humanity had not yet been trod upon, and the spiritual realm had not yet been adorned with the lights of creation?

O world of Divine Might… O you who saw the prophets ascend to you in moments of proximity, O you who embraced the heart of Moses when he heard the word of God on the Mount, how was the longing of the prophets as they stared at your lights? How was the light of Muhammad ﷺ as he was carried up to you on the night of the Night Journey, and the angels surrounded him like stars around the moon of guidance? How was the voice of the Truth manifested in you: "I am the Irresistible, there is no god but Me"?

O world of Divine Might… O station of Might before which necks are bowed, O abode of the saints when they embrace God in their seclusions, how was the heart of the knower when he saw you in a moment of effacement? How were the souls of the truthful ones as they glorified in your expanses, and Paradise prepared for them seats of Majesty? How was the longing of the lovers as they cried out: "My God, You are the Irresistible, bring us close to You," and the lights answered them: "Come to the shade of Might"?

O world of Divine Might… O you who embraced the tears of the repentant when they awoke from the heedlessness of the world of humanity, O you who heard the sighs of the devoted lovers as they tore the veil of the spiritual realm, how was your heart when you saw the souls of the martyrs soaring to you? How could you bear the awe of the pure hearts as they embraced your lights, and the angels crowned them with garlands of eternity? How did the voice of glorification embrace your heavens, and the entire earth listened in humility to the whisper of your Might?

O world of Divine Might… O station of Power that cannot be endured, O pearl of lights that is not veiled, how will our meeting be with you on the Day when the heavens of humanity and the spiritual realm are folded up? How will you look at us as we carry the burdens of the covenant, some of us having fulfilled it and some of us having broken it? How will you welcome the souls ascending to you, and Paradise opens its doors, and the angels call out: "O people of Divine Might, enter among My servants, and enter My Paradise"?

O world of Divine Might… O abode of the eternal covenant, O pasture of honored souls, raise your voice now and say: "O children of Adam, remember the covenant that was taken in eternity. Do not let the embellishments of humanity deceive you, and do not let the lights of the spiritual realm distract you, and do not let the might of Divine Might turn you away. Wash your hearts with the light of obedience, and glorify the name of your Lord, the Irresistible, until your souls are carried up to the Might of glory, where lights sing with the anthems of Majesty, and hearts are lost in the expanses of eternal Power." O station of Divine Might, you are the pearl of glory and the refuge of the knowers, so make us among those who revive the covenant, who are honored with your nearness, and who are shaded by the shade of the Throne of the All-Merciful on a Day when there is no shade but His.

The Covenant of Divine Might - The Ancient, Eternal
This is a celestial covenant of Divine Might, seen only by the people of insight and the masters of proximity. This is the First Covenant, signed in the tablet of Divine Might and preserved in the treasures of eternity: In the name of Allah, the Self-Sustaining, the Establisher of His Throne, the Abaser with Awe, the Raiser with Might, the Outward with Subtlety, the Inward with the Secret. "And We covenanted with the souls before their creation, that they should not turn to other than Us, nor reside except in Our light, nor worship except Our Majesty, nor rely except on Our secret." "And whoever fulfills the covenant, We will give him to drink from the wine of Knowledge, and we will clothe him with the robe of proximity, and We will open for him the treasures of the Unseen, and we will give him the book of the Secret in his right hand." "And whoever breaks the covenant, We will remove from him the light of innate disposition, and We will clothe him with the garment of heedlessness, and We will lock for him the doors of remembrance until he returns with a broken heart."

The Inscription of the Covenant: "By Eternity we were, by the Secret we were established, by the Light we were known, by the Name we were preserved, and by the covenants we were honored. We are not humbled and we are not deceived. We have a station between the veils, a name among the names, and a secret that is not told except to him in whose heart the light of certainty has been deposited."
Conclusion of the Covenant: O you who read this covenant, know that you would not have reached it unless you were among the prostrators in eternity, and it would not have been opened for you unless you were among the remembrancers in the pledge. So keep the covenant, and renew it whenever the world covers you. And read it in your seclusions, so that you see what is not seen, hear what is not said, and the secrets of the veils are opened for you in a way that astounds you.
5. The World of Divinity – The World of the Secret of the Singular Essence

O world of Divinity… O ocean of light that has no limit, O station of the Essence that is transcendent of limit and description, O heaven of Holiness where the lights of Majesty shine, how was your eternal stillness when You were alone, and there was no creation other than You? How was Your light illuminating before the universes were created, and the Beautiful Names glorified in the Presence of Your Unseen?

O world of Divinity… O abode of Monotheism in which souls are effaced, O mirror of the divine beauty that is not veiled, how were the hearts of the prophets when their souls were carried up to you? How

was the light of Muhammad ﷺ as he embraced your lights on the night of proximity, and the angels surrounded him like lights around the lamp of mercy? How did the voice of the Truth echo: "I am God, there is no god but Me"?

O world of Divinity… O you who witnessed the First Covenant when You asked the souls: "Am I not your Lord?", how did the echo of that pledge fill your expanses? How did the souls of creation reply: "Yes, we have borne witness," and longing melted them in the oceans of Your love? How was the light of obedience written in the Tablet of Eternity, while the world of humanity had not yet been trod upon, and the spiritual realm had not yet been adorned with the anthems of glorification?

O world of Divinity… O you who were the refuge of the knowers when their hearts overflowed with longing for You, O you who were the abode of the saints when they dissolved in the light of Your Monotheism, how was the heart of the worshiper when he saw You in a moment of prostration? How were the breaths of the lovers as they soared to you, and hearts repeated: "My God, You are my goal"? How was the voice of the devoted lovers as they cried out: "Our Lord, bring us close to You," and the lights answered them: "Come to the expanses of Holiness"?

O world of Divinity… O you who embraced the tears of the repentant when they returned to You from the darkness of the world of humanity, O you who heard the sighs of the devoted lovers as they tore the veil of the spiritual realm and the world of divine might, how was your heart when you saw the souls of the truthful ones embrace your lights? How could you bear the purity of the hearts as they glorified in your expanses, and the angels crowned them with garlands of light? How did the voice of glorification embrace your heavens, and the entire universe listened in humility to the whisper of Your beauty?

O world of Divinity… O station of the Essence that is not comprehended, O ocean of Majesty that no mind can encompass, how was the longing of pure souls as they stared at your lights? How was the heart of the martyrs as it soared to you, and Paradise prepared for them seats of satisfaction? How was the voice of the Truth manifested in you, and the souls repeated: "Glorious, All-Holy, Lord of the Angels and the Spirit"?

O world of Divinity… O abode of light that does not fade, O pearl of lights that is not extinguished, how will our meeting be with you on the Day when the heavens of humanity, the spiritual realm, and the world of divine might are folded up? How will you look at us as we carry the burdens of the covenant, some of us having fulfilled it and some of us having broken it? How will you welcome the souls ascending to you, and Paradise opens its doors, and the angels call out: "O people of Divinity, enter among My servants, and enter My Paradise"?

O station of Divinity… O abode of the eternal covenant, O pasture of pure souls, raise your voice now and say: "O children of Adam, remember the covenant that was taken in eternity. Do not let the embellishments of humanity deceive you, nor let the lights of the spiritual realm distract you, nor let the might of the world of divine might turn you away. Wash your hearts with the light of faith, and glorify the name of your Lord, the All-Holy, until your souls are carried up to the Divinity of light, where lights sing with the anthems of Majesty, and hearts are lost in the expanses of eternal proximity." O station of Divinity, you are the pearl of existence and the refuge of the devoted lovers, so make us among those who revive the covenant, are honored with your nearness, and are shaded by the shade of Your Throne on a Day when there is no shade but Yours.

The Covenant of Divinity – The Greatest Covenant of Singularity
In the name of Allah, the One, the Light that is not extinguished, the Existence that is not comprehended, the Secret that is not deciphered, the Perfection that has no limit. "O ancient secret, O you who were a point in the Presence of Singularity, when there was no other than Him, nor anything with Him… To you is My covenant, and to you is My promise, and to you is My face." Our covenant in Divinity is that we do not associate a secret with Him, nor do we turn to other than His face, nor do we tread the courtyard of the universes except by His meaning, nor do we express with letters except by Him, nor do we love except for His sake, nor do we desire except for Him. And whoever comprehends this covenant in his soul, the robe of Singularity will be cast upon him, and his name will be raised from the names of the universe to the letters of luminosity, and his heart will be made a throne for the Secret, and his tongue a landing place for divine opening. And whoever betrays this covenant, his insight is extinguished, even if he reads a thousand books, and the doors of spiritual tasting are closed to him, even if he remembers until he is annihilated, because he was not sincere to the Beloved in his secret.

The Inscription of Divinity: "He is He, there is no other than Him. No before, no after. No where, no how. No light to be measured, rather He is the Light of Lights. No name but for Him. No existence but by Him. No love but from Him. No servant but one who is effaced in Him."

Conclusion of the Covenant: O you who read this covenant, know that you were not mentioned here except because you were, in eternity, humble beneath the Throne, when the Lord said: "**Am I not your Lord?**" So you said, from before the soul: "**Yes.**" If you are among the people of this covenant, then purify your secret, make your love sincere, and remember your Lord with a name that is not

expressed, and say to Him: "O He... If You have given me permission, then make my heart the place of Your light, and my soul the abode of Your love, and open for me the door without a veil."

Description of the Station of Divinity (In the language of allusion, not expression): It is a light that is not extinguished, but it does not burn or can be felt.
It is an existence that is not comprehended by the senses, but it is more truthful than anything tangible. It is the Unseen of Unseens, the Greatest Veil, the Total Secret, the Eternal Splendor. It was said in the books of the knowers: Divinity is the ocean of the Essence that has no shore. Whoever enters it while he is still existent, drowns. And whoever enters it while he is dead to himself, is saved.

The Station of Divinity?
One does not approach it by walking, nor by flying, but by: the annihilation of the ego, the purity of the secret, the sincerity of love, and the absorption of existence in the Presence of the Worshipped. Al-Junayd said: "The Knower, when he has been effaced from his own self, nothing remains for him but God. And when he sees, he sees by God, and when he speaks, he speaks by God, and when he is still, he is still by God, and when he moves, he moves by God. So he is by God, for God, in God, and with God, he sees no other than Him."

As for the station of Divinity in the allusions of the knowers:
In it is the manifestation of Singularity: no attributes, no actions, no names… only He.
And in it, multiplicity vanishes completely: so you see only one face without multiplicity.
It is the station about which the Prophet ﷺ said: "It is Light; how could I see Him?" when he was asked: Did you see your Lord?

Seventh: The Covenants Taken Upon Created Beings When They Were Created

For your information, these covenants are a matter of spiritual and intellectual tasting and contemplation, derived from journeys and religions, not a matter of doctrine and legislation.

1. The Covenant Taken Upon the Angels When They Were Created

It is a glorious, eternal, luminous covenant, written with the light of Holiness on the pages of the Unseen and inscribed on the Preserved Tablet before light was created from light. In the name of Allah, who created light from His light, brought the angels into being from His command, and made them honored servants who do not precede Him in speech and who act by His command. All praise is due to Allah, who established the angels at the Lote Tree of the Utmost Boundary and wrote upon them a luminous, eternal pledge and inscribed their glorification on the pages of the Unseen. And prayers and peace be upon our master Muhammad, the light of lights, who was honored with the companionship of Gabriel, and upon his family, the lights of piety and illumination.

Know that the angels are a creation of light, bound by a glorious pledge when the Truth called out to them: "**Be by My light, and be submissive to My command, and be prostrating to My majesty.**" So the verses of the Holy Quran were mirrors reflecting their purity, their glorification, and their closeness to the divine Presence. These verses are luminous keys to be recited with the covenant, to renew the light of obedience in the heart, to bring the servant closer to the stations of Holiness, and to fortify him with the light of the angels that does not fade.
The Text of the Covenant:

In the name of Allah, who created light from His light, brought souls forth from His secret, established the angels upon His command, and made them servants who do not precede Him in speech and who act by His command.

When the Truth called out: "**Be by My light, be for My command, be carriers of My message, be witnesses to My decree, and be humble before My majesty.**"
And this is the first covenant that was taken upon the angels at the moment of creation: "**I call you to witness, O My angels, that I am Allah, there is no god but I. I created you from the light of My command, and I established you in the courtyard of My proximity. I made you people of My obedience; you do not disobey Me and you are not heedless of Me. So whoever among you breaks the covenant will be expelled from My Presence. And whoever fulfills it, I will raise him to the stations of the closely devoted, and I will make him one of the prostrators, and one of those who seek forgiveness for My servants.**"

The Commandments of the Covenant Taken Upon Them:

- That they do not prostrate except to whom God commands, as in their prostration to Adam (peace be upon him).
- That they do not bear witness except to the truth, as they bore witness on the Day of the Pledge.
- That they do not carry messages except to whom God approves, as Gabriel and Michael carried them.
- That they remain in a state of constant remembrance, with no listlessness or sleep for them.
- That they be the veils of the Throne and prostrators at the feet of the pure ones.

From Their Sayings When the Covenant Was Inscribed:
"Glorified are You; we have no knowledge except what You have taught us. We are Your worshipers, and we are submissive to You. And Your covenant with us is taken for all eternity."

What to Recite from This Covenant:
If you are among the people of remembrance and purity, you may say in your seclusion: "O Allah, make me one of those upon whom the covenant was taken as You took it upon Your angels: with a pure heart, a clean inner-self, prostrating to Your magnificence, seeing no one but Your face, acting only by Your command, and residing only in Your remembrance."

Then you may recite this blessed prayer:
"In the name of Allah, the Light. In the name of Allah, the Irresistible. In the name of Allah, the Withholder, the Provider. In the name of Allah, who taught the angels prostration and took the covenant upon them in the Presence of eternity. O Allah, O You who established the angels at the Lote Tree of the Utmost Boundary, made them reside in the stations of proximity, created them with a natural disposition for obedience, made their tongues utter glorification, made their faces light, their hearts purity, and their wings peace. I ask You by the light of that ancient covenant, and by the pledge You took upon them in the Great Beginning, and by the words that only pure souls can bear, to send down upon me a divine support from their lights, a veil from their secrets, a guard from their hosts, and a ray from their glorification that tears through the darkness of my soul. O Allah, make my heart a heart like Gabriel's, that loves nothing but the truth, speaks nothing but sincerity, and resides only in Your remembrance. Make me among those whose names You have written on the pages of the Tablet, as a sacrifice for Your light, a servant for Your might, and a lover in the Presence of Your Holiness, O You in whose hand are the keys of the seven heavens and the secret of 'Be!' when it is spoken and is not returned. O Lord, establish in my heart a prayer niche that does not fade, and send from Your angels guards who are not heedless, and write me among the highest, and reveal to me from Your hidden treasures, and make me a servant of the people of the covenant who preserved and did not break it, and who tasted and became steadfast, and who prostrated and drew near, O All-Holy, O Irresistible, O Light of lights."

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2. The Covenant Taken Upon the Jinn When They Were Created

In the name of Allah, who created fire from His command, brought the jinn into being from a flame, established the universe upon His pledge, and made all of creation servants of His majesty. All praise is due to Allah, who subjected the jinn, humanity, and the angels to His command, and took His covenant upon every creature in the Presence of Holiness, and inscribed the pledges on the Preserved Tablet before destinies were written. And prayers and peace be upon our master Muhammad, upon whom the Quran was revealed as a guide for humanity and the jinn, and upon his family, the lights of guidance and the banners of piety.

As for the secrets of the jinn's covenant, know that the jinn are a creation of scorching fire. Their natural disposition is rebellion and movement, but God bound them with a covenant of Divine Might, written with letters of light upon fire and inscribed in the records of the Unseen when the Truth called out: "**Be by My fire, and be submissive to My command, and be witnesses to My decree, and be standing for My worship.**" So the covenant was taken upon them at the moment of creation, to be responsible servants who worship God alone, submit to His authority, and obey His perfect words.
The Text of the Covenant Taken Upon the Jinn:

When God created the jinn from scorching fire, He called out to them in the Presence of Majesty: "I call you, O assembly of jinn, to witness upon yourselves that I am Allah, there is no god but I. I created you from the fire of My command and I made you reside in the shades of My earth. I made you responsible servants just like humanity. So whoever among you obeys Me, I will honor him with proximity, and whoever disobeys Me, I will cast him into the abyss of distance. Bear witness that there is no god but Me, and that My obedience is a duty upon you, and that My word is effective in you. None of you has the power to repel when I command, nor to disobey when I forbid." So they said: "Yes, we have borne witness, our Lord. You are the Truth, and Your covenant is taken upon us, and Your pledge is preserved upon our necks. We worship You and we submit to You. And if a rebel among us disobeys, then to You belongs the judgment and the decree." So God wrote the covenant upon them in the record of destiny, and He established the proof against them with His perfect words, and He made for them a dwelling place on earth conditional on obedience, and in disobedience, a blazing fire.

The Commandments of the Covenant Taken Upon the Jinn:

1. That they worship God alone and do not associate anything with Him, as the Almighty said: {**And I did not create the jinn and mankind except to worship Me.**} (Quran 51:56).
2. That they submit to God's authority and His words and do not rebel as Iblis rebelled, as in His saying: {**Except for Iblis, he was of the jinn and he broke the command of his Lord.**} (Quran 18:50).
3. That they obey the messengers of God and His books and listen to the Quran when it is recited, as He said: {**And [mention, O Muhammad], when We directed to you a group of the jinn, listening to the Quran.**} (Quran 46:29).
4. That they be in the service of the Truth when commanded, just as the jinn were subjected to Solomon (peace be upon him): {**And of the jinn were those who worked before him by the permission of his Lord.**} (Quran 34:12).
5. That they preserve the limits of God on earth, so they do not harm believing humans and do not cause corruption on earth, as the believers were commanded: {**And do not cause corruption on the earth after its reformation.**} (Quran 7:56).
6. That they bear witness to the truth on the Day of the Pledge, just as the angels and souls bore witness: {**And [mention] when your Lord took from the children of Adam—from their loins—their descendants.**} (Quran 7:172).

From the Sayings of the Jinn When the Covenant Was Inscribed:

When the covenant was taken upon them, a group of them said: "Glorified are You, our Lord. You are the one who created us from fire and made us responsible servants. Your covenant is taken upon us, and Your pledge is preserved in our hearts. We worship You and we fear You, and we obey Your command. And if a rebel among us rebels, then You are the Subduer over Your servants." Among them were the believers who said: {Indeed, we have heard an amazing Quran, which guides to the right path, so we have believed in it.} (Quran 72:1-2), and among them were the disobedient who broke the covenant and deserved the curse.

What to Recite from This Covenant:

If you are among the people of remembrance and purity and have been given permission in the Presence of purity, then you may recite this covenant in your seclusion, with the intention of proximity and fortification, and say: "In the name of Allah, the Light upon the fire. In the name of Allah, the Subduer over His servants. In the name of Allah, who subjected the jinn to Solomon and bound creation with His pledge. O Allah, O You who took the covenant upon the jinn in the Presence of Majesty, and made Your words effective in them, and Your authority dominant over them, I ask You by the light of Your ancient pledge, and by the right of the words to which the believers among the jinn

submitted, to subject for me from Your hosts one who will protect me, and to humiliate for me from their rebels one who is hostile to me, and to place me in Your sanctuary from their cunning, and Your veil from their evil. O Allah, make my heart a prayer niche for Your light, and my tongue a proclaimer of Your remembrance, and my soul submissive to Your command, just as the believers among the jinn submitted to Your word. And I seek refuge in You from their whisperings, their cunning, and their deception, by the right of Your saying: {Say, 'I seek refuge in the Lord of mankind'} (Quran 114:1), and by the right of Surat Al-Jinn to which their souls submitted, and by the right of the All-Merciful to whom they listened and believed. O Allah, write me among those who preserved the covenant, support me with hosts of Your angels, and clothe me with an armor of Your piety, and make the believing jinn helpers for me, and the rebels fleeing from my face, O Lord of the worlds, O Irresistible, O Subduer, O Light of lights."

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3. The Covenant Taken Upon Humanity When God Created Them

In the name of Allah, who created humanity from clay, and breathed into him from His Spirit, and made him a vicegerent on His earth, and took His pledge upon him in the Presence of Majesty. All praise is due to Allah, who honored humanity with intellect and soul, subjected the angels and jinn to him, entrusted him with a great Trust, and made his covenant a key to the heavens and the earth. And prayers and peace be upon our master Muhammad, the seal of the prophets, who was sent as a mercy to humanity and the jinn, and upon his family, the lights of guidance and the banners of proximity.

Now, we come to the secret of the human covenant. Know that humanity is a wondrous creation in whom God combined the clay of the earth and the breath of the Spirit. He honored him with vicegerency on earth and bound him with a glorious, eternal pledge, written with the ink of destiny on the pages of the Unseen and inscribed on the Preserved Tablet before the souls were created.

When the Exalted Truth called out: "**Be with My clay and My Spirit, and be for My worship, and be carriers of My vicegerency on My earth, preservers of My Trust, and witnesses to Me.**" So the covenant was taken upon the children of Adam on the Day of the Pledge, to be monotheistic servants and trustworthy vicegerents, who carry the Trust of obedience and choose between truth and falsehood.

The Text of the Covenant Taken Upon Humanity:
In the eternal Presence of Holiness, when God brought forth the descendants of the children of Adam from their loins, He, the Exalted, called out to them: "I call you to witness upon yourselves, 'Am I not your Lord?' I am Allah, there is no god but I. I created you from clay and I breathed into you from My Spirit. I honored you with intellect and choice, and I made you My vicegerents on My earth. I entrusted you with My Trust. So whoever fulfills My covenant, I will admit him to My Paradise, and whoever breaks it, I will distance him from My mercy. Bear witness that there is no god but I, and that My worship is a duty upon you, and that My Trust is upon your necks, and that to Me you will return." So, they said: {"Yes, we have testified," lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."} (Quran 7:172). So God wrote the covenant in the record of souls and established the proof against the children of Adam with His perfect words, and He made for them a dwelling place on earth conditional on fulfilling the pledge, and in the Hereafter, Paradise for the obedient and a fire for the oath-breakers.

The Commandments of the Covenant Taken Upon Humanity:

1. That they worship God alone and not associate anything with Him, as the Almighty said: {**And worship Allah and do not associate anything with Him.**} (Quran 4:36).
2. That they carry the Trust with sincerity and justice, as He said: {**Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it.**} (Quran 33:72).
3. That they be vicegerents on earth by reforming and not causing corruption, as He said: {**And do not cause corruption on the earth after its reformation.**} (Quran 7:56).
4. That they follow the messengers of God and His books and believe in what has been revealed to them, as He said: {**Believe in Allah and His Messenger and the Book that He has sent down to His Messenger.**} (Quran 4:136).
5. That they remember God and do not become heedless of Him, for remembrance is the key to the covenant, as He said: {**And remember your Lord within yourself with humility and fear.**} (Quran 7:205).
6. That they prepare for the return to God, for to Him they will return, as He said: {**Indeed, to Us is their return.**} (Quran 88:25).

From the Sayings of Humanity When the Covenant Was Inscribed:

When the covenant was taken on the Day of the Pledge, the souls of the children of Adam said: "Glorified are You, our Lord. You are the one who created us from clay and breathed into us from Your Spirit. You honored us with vicegerency. Your covenant is taken upon us, and Your pledge is preserved in our innate disposition. Yes, we have borne witness that You are our Lord, and we worship You alone, and to You we return. So whoever among us strays, guide him, and whoever disobeys, forgive him, for You are the Forgiving, the Merciful." Among them were the believers who said: {Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.} (Quran 23:109), and among them were the heedless who forgot the covenant and thus deserved to be reminded.

What to Recite from This Covenant:

If you are among the people of remembrance and sincerity, and you have purified your heart from the filth of heedlessness, you may recite this covenant in your seclusion, with the intention of renewing the pledge and drawing near to God, while adhering to the legal precautions. Say: "In the name of Allah, the Light upon the clay. In the name of Allah, who breathed the Spirit. In the name of Allah, who honored humanity with vicegerency. O Allah, O You who took the covenant upon the children of Adam on the Day of the Pledge, and inscribed their testimony on the Preserved Tablet, and sent Your messengers to remind them, I ask You by the light of that eternal covenant, and by the right of the words to which our souls bore witness, to renew Your pledge in my heart, and to establish Your innate disposition in my soul, and to make me one of those who fulfilled Your covenant, carried Your Trust, and reformed on Your earth. O Allah, make me a monotheistic servant who does not associate anything with You, a righteous vicegerent who does not cause corruption on the earth, and a constant remembrancer who is not heedless of You. Protect me from my heedlessness, the whisperings of my soul, and the cunning of the devil, by the right of Your saying: {Did I not enjoin upon you, O children of Adam, that you not worship Satan?} (Quran 36:60), and by the right of the verse of the Pledge by which You made us bear witness, and by the right of Muhammad ﷺ whom You sent as a mercy to us. O Allah, write me among those who renewed the covenant, support me with a light from Your Spirit, and clothe me with an armor of Your piety, and make the angels guards for me, and the believing jinn helpers for me, and the devils fleeing from my face, O Lord of the worlds, O Light of lights."

Chapter Twelve: A Scripture of Inferences and the Opening Letters of the Quran

In the name of Allah, the Light by which the universe was illuminated, and by the Light He sent down as guidance, and to the Light to which we return. All praise is due to Allah, who made the Quran a heavenly speech, a guiding light, and a spirit that runs through the hearts of those who know. And prayers and peace be upon our master Muhammad, the first to receive the lights of revelation and the greatest to open the hearts of the nation to the knowledge of the Majestic.

O seeker on the paths of knowledge, and o pursuer of the lights of truth, this chapter of noble Quranic inferences in the scriptures of light and the melodies of manifestation is a lighthouse that illuminates the gate of the heart to the Presence of Holiness, and a key with which the mind embraces the secrets of the Noble Book. The Quran is not just a recitation, but a boundless ocean, a sky whose stars cannot be grasped, and a light that manifests in every verse in a way that suits the state of the one who contemplates. Allah the Almighty said: {**A Book which We have sent down to you, full of blessing, that they may ponder its verses, and that those of understanding may remember.**} (Quran 38:29). Thus, inferring from the Quran is the art of diving into its depths to extract the pearls of meanings, to reveal the secrets of manifestations, and to revive hearts with the light of guidance.
In this chapter, we journey with the verses of Allah, inferring from them the lights of monotheism, drawing from them the etiquette of proximity, and imbibing from them the wisdom of servitude. Every verse is a niche, every word a gem, and every meaning a path to the divine Presence. It is the Quran about which our master Ali (may Allah be pleased with him) said: "Its outer aspect is elegant, and its inner aspect is profound. Its wonders never cease, and its marvels do not wear out." Here, we revive the contemplation of the Quran as the Knowers revived it, so we make every inference a breeze that melts the ice of heedlessness and a light that illuminates the darkness of ignorance.

O noble reader, enter this chapter with a humble heart, an open mind, and a soul longing for the knowledge of Allah. Quranic inferences are not mere interpretations, but lights that shine on hearts, bridges that lead to the Truth, and a luminous carpet that carries the seeker to the stations of proximity. The Almighty said: {**And those who strive for Us, We will surely guide them to Our ways.**} (Quran 69:29). So let us strive with contemplation, and let us infer from the word of Allah what revives our souls, illuminates our paths, and makes us of the people of the Quran, who are the people of Allah and His chosen ones.
This is the chapter of noble Quranic inferences, a lighthouse in the scriptures of light, and a journey in the vastness of the Noble Book. So prepare yourself, O lover, to dive into the seas of light and to soar in the skies of Holiness, for the Quran is the spirit by which hearts live, the light by which darkness is erased, and the covenant by which we pledge allegiance to Allah in His supreme Presence. Proceed and enter the gate of light, for Allah has prepared for you in His word what the soul desires, by which the self is at peace, and by which the inner being shines.

A Luminous Journey of Contemplations and Inferences from the Holy Quran

Extracted from the treasures of meanings that are only opened to those who have tasted their secret and whose door has been opened by the permission of Allah.

1. The Secret of the First Word in the Quran: "In the name of"

The Text: {**In the name of Allah, the Entirely Merciful, the Especially Merciful.**} (Quran 1:1)
Luminous Foundations:

1. The Baa (ب): In the apparent sense of the language, the baa is a tool for connection and association: "In the name of Allah," meaning I begin, I read, or I move with the blessing of the name of Allah.

But in the secret of the baa: it is the key to the relationship between the servant and the Lord. It is as if Allah is saying to you: "O My servant, do not enter the Presence of the verses or the meanings, do not take the path, and do not look at My creation, except by Me... by Me, not by you." And for this reason, they said about the baa: "The baa is His door, the baa is His secret, the baa is His beginning, and the baa is His connection."

2. **Ism (Name):** "The name" in the Quran is not just a name we utter, but a self-manifestation of attributes. And the name "**Allah**" is the all-encompassing name for all the names of Beauty, Majesty, and Perfection. But here is a contemplative pause: Did it say, "In Your name, my Lord"? Or did it say, "In the name of Allah"? Why Allah? Because it means the all-encompassing **Essence** that cannot be comprehended but is known by its effect in its creation.
3. The Absence of a Verb: Notice: There is no verb in the verse! What does this mean? The Quran did not say, "I begin in the name of Allah," or "I write in the name of Allah," but made the beginning open.

   Why? Because everything should begin in the name of Allah, without limitation. That is, every righteous action, every good intention, every knowledge, every movement... if it is not in the name of Allah, it is in vain.

4. **Al-Rahman Al-Raheem (the Entirely Merciful, the Especially Merciful):** A stunning contemplation: "**Al-Rahman**" means comprehensive mercy for everything, believer and disbeliever, apparent and hidden. "**Al-Raheem**" means special mercy for the believers in this world and the Hereafter. It is as if "In the name of Allah" is saying to you: "O servant, before you enter upon the King, know that the door is mercy, a veil, and safety." So whoever begins in the name of Allah enters with tranquility, leaves with honor, and walks with light.

The Foundational Inference: Do you know the secret that is often not told? That "In the name of Allah" is not just a beginning, but a divine programming of the mind and soul, to connect the action directly with the divine source. "In the name of Allah" means: all my existence, my knowledge, my speech, and my actions are connected to "Him." And if I am cut off from Him, I have lost the way.
The Luminous Explanation: In the secret of the arrangement of the letters in "{**In the name of Allah, the Entirely Merciful, the Especially Merciful**}"
If you contemplate the arrangement of the words:

- **Bismi** (In the name of) - indicates the beginning.
- **Allah** - indicates the all-encompassing divine identity.
- **Al-Rahman** (the Entirely Merciful) - indicates general mercy for all creation.
- **Al-Raheem** (the Especially Merciful) - indicates special mercy for the believers.

But the real miracle is in the arrangement itself:

- The **Baa**: The tool of attachment, meaning that every matter in your life is not attached with success except through Allah.
- The **Ism**: Indicates that every action begins with the Identity.
- **Allah**: The all-encompassing Name.
- Then the specification after the generalization: Al-Rahman and Al-Raheem.

  It is as if the verse says: "Start everything in the name of the all-encompassing, then contemplate His manifestations in existence as general and special mercy."
  {In the name of Allah, the Entirely Merciful, the Especially Merciful}

If you contemplate the letters:

- The **Baa**: Adherence, attachment, seeking assistance.
- The **Ism**: Everything is known by it.
- **Allah**: The all-encompassing name of Majesty.
- **Al-Rahman**: General mercy.
- Al-Raheem: Special mercy for the believers.

So whenever you begin any work with these words, you are entering through the gate of the Greatest Name and you are enveloped by the two mercies, and you are declaring that you have no power or strength except through Allah.

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2. "The Formative Creation and the Divine Word"

The Verse: {**His command is only when He intends a thing that He says to it, 'Be,' and it is.**} (Quran 36:82)

The Luminous Explanation:

1. **The Word is the Key to Creation:** This verse shows that the divine word is not just a sound but a formative command. That is, if God wills a thing, the matter is done with a single word, "**Be**," and the reality bursts forth from nothingness into existence. Everything you see—the stars, the cells, the souls, the hearts—was not created except from this secret, powerful word.
2. "**Be**" is not a sound, but an absolute divine will: "**Be**" is not a letter or a word as we speak, but an expression of the realization of the divine will in the presence of the command. Some Knowers said: "**Be**" is not a call, but the light of the will, when it manifests upon nothingness, it becomes existent.
3. **The Inference:** "**Be**" is not just the beginning of existence, but a breath in everything. Every moment in the universe says "**Be**" anew. And you yourself are renewed every moment, your cells change, you are resurrected every dawn, you are provided for every day, and light and guidance are written for you... and all of this is from the emanations of "**Be**."
4. **Humanity and "Be"**: Only humanity was created upon "the image," meaning he is capable of understanding "**Be**" within himself, because he alone was called a word from God. For this reason, Christ was called "**the word of God**" not only because he came into being by "**Be**," but because he is a sign that the word creates, meaning that the word of God is an action and not just an expression.

The Luminous Touch in This Inference: "O reader, if you want to understand the secret of your creation and the secret of the subjugation of the world to you, then know that everything around you is obedient to '**Be**.' So are you obedient to the One who said '**Be**'?" If you are of the people of obedience and submission, you will live by **Be**, rise by **Be**, and be resurrected by **Be**, and you will live a life of those who do not die by the permission of their Lord.

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3. "Transformation from Fear to Security is Only in the Precincts of Allah and by His Command"

The Almighty said: {**Then Allah sent down His tranquility upon His Messenger and upon the believers**} (Quran 9:26) - and {**It is He who sent down tranquility into the hearts of the believers so they would increase in faith along with their [present] faith.**} (Quran 48:4).

"Tranquility is not psychological calmness... but a **divine presence**." Tranquility is not ordinary calmness, but the descent of the lights of peace from the world of the Unseen into the heart of the

servant, so it erases anxiety, establishes certainty, and transforms agitation into stability, and panic into composure.
Tranquility is not from the soul, nor from human nature, but it was "sent down" from the heavens, as if it is a luminous specter or a special divine presence that calms the heart. So when you see a servant in the fire who does not burn, or in a trial who is not agitated, know that tranquility has descended.
Tranquility is not comfort... but a manifestation. The Quran teaches us that if a servant fears or grieves, he should ask for tranquility from God, for it does not descend except from the heavens and cannot be imported from this world. Fear is a custom, but tranquility is a blessing, and there is a great difference between one who shudders in a trial and one whose heart becomes calm under the most severe ordeal because he is with God.
Contemplate its light: At Badr, when the believers were few, tranquility descended. And at Al-Hudaybiyyah, when hearts were agitated, tranquility descended. And in the cave when the Prophet was surrounded, tranquility descended. So whoever wants salvation from fear, let him have a covenant with the Lord of tranquility.

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4. "Justice is the Origin of Creation Before Creation"

From His saying: {**Who created the heavens and the earth with truth**} (Quran 6:73). He did not say "with power" or "with might," but "with truth," as if God is telling us that before things were created, they were placed on a scale of justice and truth. Creation is the result of the attribute of justice, not just power. The universe is **justice** before it is existence.

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5. "Intention Precedes Action in the Divine Scale"

From His saying: {**And We record what they have put forth and what they have left behind**} (Quran 36:12). The traces are recorded, meaning that even what a person intended to do but did not, but it left a trace, is recorded, as if the divine scale weighs sincere intentions just as it weighs actions. In this, there is a hidden mercy that is only realized through hidden giving. Intention in Islam is not just a moral dimension, but an action calculated in the book of heaven.

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6. "The Beautiful Names are Revealed in the Context of Actions"

From His saying: {**And Allah is ever Forgiving and Merciful**} (Quran 4:96). The form "**kana**" (was) suggests the precedence of mercy over the event, meaning that when God describes Himself as "Forgiving," it is not just a static description, but a result of the context of the servant's life. Every time a name from His beautiful names is mentioned, it is the result of a living divine interaction with humanity, not just attributes.

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7. "Water is the Vehicle of Revelation Before It Descends"

From His saying: {**And We made from water every living thing**} (Quran 21:30). Just as water revives the earth, it also symbolizes the kindness with which God prepares the heart for revelation. Revelation does not descend on dry hearts, but on hearts that have been emptied of this world and have become like a thirsty land. **Revelation is water, prophecy is rain, and preparation for it is the desertification of the ego.**

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8. "Satan Cannot Affect a Living Heart"

From His saying: {**Except for Your chosen servants among them.**} (Quran 15:40). "Chosen" (mukhla**s**een) with a fatha, not with a kasra. That is, those whom God has chosen for Himself, not those who have chosen themselves. When the heart reaches the station of true sincerity, it becomes forbidden to Iblis, for God cannot let a devil live in a house that He owns.

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9. "The Eye Sees with its Heart Before its Eyelid"

From His saying about Moses: {**And I have chosen you for Myself.**} (Quran 20:41). "I have chosen you" is not just a selection, but a **re-formation**. "I have chosen you": meaning I have made your sight My sight, and your perception a luminous perception. So Moses began to see with a divine eye, and for this reason, he was able to face Pharaoh not with his body, but with the eye of insight that does not waver.

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10. The Secret of the Repetition of "Then which of the favors of your Lord will you deny?"

The verse: {**Then which of the favors of your Lord will you deny?**} is repeated 31 times in Surat Al-Rahman.
This verse is not just a repetition; it is like the knocking of a door of mercy, as if God is saying to His servants: Are you still denying? After all of this? But more accurately: it comes after every blessing, every cosmic scene, or every warning. Once after the creation of humanity, once after the scale, once after the star, and once after Hell... So each repetition is an "emotional court" within the surah, and the repetition is the voice of the heavenly lawyer asking the conscience: What is your argument now?

People think it is a verbal repetition, but it is not. Rather:

- It is a pulse of a call.
- An awakening for the heedless.
- An affirmation that every blessing is an argument.

  If you read this verse each time with a different reverence, it leads the heart into the station of "witnessing." For whoever knows one blessing realizes that every denial after that is a great crime.

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11. "And within yourselves. Then will you not see?" (Quran 51:21)

Here, God did not say "Then will you not look" or "Then will you not reflect," but He said "**see**," meaning He invites you to **insight**, not just sight. And the greatest secret: "**within yourselves**" does not just mean the body or the self, but in the manifestations of God's majesty upon you in your hearts, in the secrets of your innate disposition, in your longing for Him despite not seeing Him.
Modern neuroscience has discovered that the brain responds to the verses of remembrance in a way that is different from any other speech! The reading of the Quran stimulates areas of tranquility, peace, and a sense of meaning. This is a confirmation of "**And within yourselves**," for the body bears witness that the Quran is truth, and the mind submits, even if the lips do not speak!

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12. "Allah is the Light of the heavens and the earth." (Quran 24:35)

The verse: "Allah is the Light of the heavens and the earth..." He did not say "Allah created the light of the heavens," but He **is** the Light. This means: All light in the heavens—knowledge, guidance, wisdom,

stars, and angels—and all light on earth—insight, success, hearts, and minds—all of this... its source is "**He**." Then the verse continues with the likeness of the Light to a niche, and in it a lamp, and the lamp is in a glass... as if the Light passes through stages until it reaches your heart.

- The niche: The chest.
- The lamp: The heart.
- The glass: The mind.
- The oil: The innate disposition.
- Light upon light: The revelation upon the sound mind.

The Light here is not just guidance, but the **essence of existence**... for everything other than God exists by the light of God, and if He were to remove His light, nothing would remain in existence. So Allah is Light before creation, Light in creation, and Light after creation. And "the Light of the heavens and the earth" means that the origin of their existence, their stability, and their appearance is through Him, the Exalted. "The likeness of His Light is as a niche" is not a representation of the essence of God, but of the effects of His light in hearts. Every believing heart is a niche, and every pure innate disposition is a glass, and if the lights of the names and attributes penetrate it, it will light up without fire, as He said: "It is lit from a blessed tree, neither of the east nor of the west."
The divine light is not seen, but everything that is seen is only seen by it. So it is the Light of the Light, and by it is the light of every light. And the description of the "glass" as a brilliant star means that the light inside does not shine forth unless hearts become like glass, not veiling the light, nor breaking it, but transmitting it purely. If your heart becomes a glass, the light of God will manifest in it... and if the heart is covered with rust, the light is lost in it, just as the sun is lost behind smoke.

His light **preceded** the creation of physical forms. By it, shapes were formed, and existence manifested from nothingness. And from it came the "Muhammadan light," which was the first thing God created. So he is the Light of the Light, and the secret of the Light. The heavens and the earth are all "luminous words" in the scriptures of power, and "Light" here is not just a radiance, but the "essence of existence" and the "secret of being." And whoever does not realize that the entire universe is written with the light of God is veiled by looking at clay.

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13. Why is the name "Iblis" not mentioned in the verse of prostration to Adam in Surat Al-Baqarah?

The verse: {**And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis...**} (Quran 2:34). It is strange that the verse said "to the angels," but Iblis is not one of them. So why is he an exception? The secret in the inference is: that whoever associates with the people of obedience and serves with them will be tested with them. And if you contemplate... Iblis was with the angels, so he was included with them in the address of the command, and when he was tested... he fell. So the lesson is: **Not everyone in the line is of the people of the line, and not everyone who prostrates to God loves God.**

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14. "And We made sleep a rest" (Quran 78:9)

Sleep is not a cessation of life but a spiritual and physical reprogramming. "A rest" (subata) is from "Sabt" (Sabbath), meaning a cutting off from worldly matters. And there is a strange secret in it: just as the Sabbath for the Children of Israel was a day of cutting off from work and returning to God, so too is sleep for humanity a moment of stillness in which the soul regains its balance in the Presence of the Unseen.

Sleep is a "rest" from the world to the Presence of the Kingdom, where the soul rises without separating and soars to return with an ember of light. Therefore, God said after it: {**And We made the night a covering**} (Quran 78:10). So sleep is a covering for souls just as the night is a covering for bodies.

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15. "And you do not will except that Allah wills." (Quran 76:30)

The verse is not just about will, but it is a declaration that every freedom is conditional on the permission of the Beloved. Everything you think is from your will is in reality a mirror of the eternal knowledge that loved you and chose you, or gave you time to establish the proof against you. If your will aligns with God's will, God will manifest to you with His names and attributes. But if your will strays, He will return you with a gentleness that brings you back or a subjugation that guides you. So the Knower does not will for himself, but asks: "My Lord, what do you want me to will?"

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16. "What is in the heavens and what is on the earth glorifies Him." (Quran 57:1)

The Arabic "man" refers to those with consciousness, and "ma" to things, and in other places, "ma" is used instead of "man." The secret? That even what we do not consider to have consciousness glorifies with a consciousness that the ear does not understand and the language does not encompass. Every atom glorifies, but you do not hear because there is noise within you. But the rememberer, if his heart is purified, hears the glorification of the wall, the sigh of the earth, and the call of the flower... So the world is not silent, but a "symphony of glorification" that is only heard by the one in whom the true rememberer resides.

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17. "And He taught Adam the names—all of them." (Quran 2:31)

The names are not just the names of things, but the abstract secrets of the divine attributes. When He taught Adam, He taught him how to see God in everything by His appropriate name. He saw the fire and said: This is the name of the Irresistible. He saw mercy and said: O Most Compassionate. He saw the creation of man and said: O Originator. So Adam was not just given words, but a spiritual vision by which he came to know God.

{**And He taught Adam the names—all of them**} does not mean merely teaching the apparent names, but it is an indication that Adam carried the "first divine programming" of all sciences, including the names of things, attributes, and even the names of God in which the secret of creation was deposited. So Adam became a mirror in which the manifestation was reflected. Everyone who learns knowledge with a pure intention is following in the footsteps of Adam when God taught him. For every name you learn in this world, from an atom to a galaxy, is an extension of that original blessing. And for this reason, they said: The scholars are the heirs of the prophets, because they are the heirs of the names.

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18. "O reassured soul." (Quran 89:27)

He did not say "the believing soul," but "the reassured" because it has reached a tranquility from witnessing the Truth, so it has rested from anxiety and calmed down from apprehension.

There are three types of souls:

- The **enjoining** soul: which loves whims.
- The **blaming** soul: which vacillates between obedience and regret.

- The reassured soul: which has found the Presence and has leaned upon it, so it no longer sees anything else.

  This soul no longer needs a promise or a threat because it has become of the people of direct witnessing.

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19. "And Our command is but one, like the twinkling of an eye." (Quran 54:50)

In this verse is the secret of creation. Every creation, every death, and every moment is a single divine command, which manifests countless times. Creation does not happen by repetition, but by a single, renewed command. Just as the sun is one but it rises on every window with a different color, so is God's command: one in its essence, multiple in its appearance.

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20. "And with Him are the keys of the unseen; none knows them but He." (Quran 6:59)

The "keys" are not tools but entities of lights. Every "key" of the keys of the unseen is a divine manifestation of a luminous reality that is only comprehended with permission. They are not just locked doors but layers of secrets. One of them is not opened unless an attribute of God manifests to you. They are degrees in the journey, beginning with "knowledge" and ending with "witnessing."

The unseen is only opened for the one whom "God has opened for him," not for the one who strove without His permission. How many a traveler thought he was comprehending, only to be bewildered! And "the keys of the unseen" here are not limited to five only (as in the hadith) but every unseen matter in every world of the worlds of command and creation. The keys here are not "iron keys," but symbols for keys of "lights." And they are five as mentioned in the authentic hadith:

- The knowledge of the Hour.
- The sending down of rain.
- The knowledge of what is in the wombs.
- What a soul will earn tomorrow.
- In what land a soul will die.

  These keys are the "veils of power," they are not lifted except for the one who is purified and elevated. And the one who is given permission to glimpse a part of them has been given something of the "witnessing of the unseen."

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21. "And I breathed into him from My Spirit." (Quran 38:72)

The Spirit here is not of the essence of God, but of His command. But the expression "My Spirit" is a sign of honor and an indication that in humanity there is a direct divine trace, which makes him at every moment ready to be a manifestation of the manifestation. If his soul is purified, the lights will manifest in him, and he will become a mirror of the Truth on earth. "From My Spirit" is not an attribution of possession, but an attribution of honor, just as you say: This is from my giving. And the Spirit is a command above all creatures; it is not subject to the laws of time and place. So when God breathed into Adam from it, he became capable of carrying the Trust, for no one can carry the Trust except the one in whom there is a trace of the owner of the Trust! The divine breath is not just air or energy, but it

is the "secret of Lordship" in the creation of humanity. For this reason, He said: "from My Spirit," not "from a spirit," indicating a special care. Every human carries a divine trust from the Presence of God. This trust is what ignites the longing for the heavens within him and makes him a stranger on earth, seeking the face of God without consciously knowing why.

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22. "And you were not on the side of the Mount when We called out." (Quran 28:46)

This verse means that the moment of manifestation between God and Moses was beyond the boundaries of human time and space. The call was not just a sound, but a radiance beyond the limits of the Mount and the location. It is a notification that revelation is not just a material event, but an uncovering of what is beyond time and space. When you supplicate to your Lord in your seclusion, know that you may be "on the side of the Mount" with your soul, even if you are not on the earth, for God is not limited by place, nor is He measured by a call.

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23. "Be, and it is." (Quran 2:117)

"Be" is not a letter that is spoken, but a pure divine will that does not need a letter or a sound. Rather, if God wills a thing, He manifests to it and it comes to be. Therefore, He said: "His command is only when He intends a thing that He says to it, 'Be,' and it is." So "the saying" here is the saying of the will, not the saying of the tongue.

If God manifests to a thing with His will, it comes to be. Thus, creation is a pure manifestation, not out of need or inability. And every creature is an expression of God's power. For this reason, it was said: "God created things to show His power, not to complete His essence." His essence was, and nothing was with it. Then He manifested, and everything came to be.

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24. "It is He who shows you the lightning, causing fear and hope." (Quran 13:12)

Lightning is not just a meteorological phenomenon, but a symbol of the knowledge that flashes in the heart suddenly. It frightens you because you do not know its reality, and it makes you hopeful because there is a great secret behind it. Every "lightning" in the path of the seeker is a glimmer of the lights of the Truth. If he obeys it and understands well, he will become of the people of remembrance. In the lightning-like manifestation: the flash appears and then disappears, just like the knowledge that knocks on the heart and then disappears. So the one who is awake receives it, and the one who is heedless says: This is lightning, and it's over! For this reason, some Knowers said: "The lightning-like manifestation does not empower, but it awakens."

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25. The Arrangement of the Letters is Not Random: {Qaf. By the honored Quran.} (Quran 50:1)
Have you ever asked yourself: Why did God begin this surah with the single letter "Qaf"?

"Qaf" is the letter that begins the words "Qudrah" (Power), "Qadaa" (Decree), "Qahr" (Subjugation), and "Quran." Then He swore by it upon the honored Quran, as if the meaning is: "By My might, My power, and My decree, I swear by this Quran in which is My glory and My word, for nothing can overpower it." Every single letter of the isolated letters is a door to one of God's names and a key to one of His attributes. Whoever reads them with contemplation, God will open for him doors of meanings that cannot be encompassed.

26. The Arrangement of the Surahs is Not Random: From Al-Fatiha to An-Nas

Al-Fatiha began with {**Praise be to Allah, Lord of the worlds**} and An-Nas ended with {**from among the jinn and mankind**}.

- The Book of God began by mentioning the all-encompassing Lordship: {**Lord of the worlds**}.
- And it concluded by mentioning humanity as the most susceptible to whispers and trials.

  It is as if the Quran is saying to you: "Do not be deceived by My Lordship and forget the whispers of the enemy. So take from the beginning of the Book your provision, and from its end your weapon, and proceed between them in the greater struggle."

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27. {And your Lord is not ever unjust to His servants.} (Quran 41:46)
Notice that the verse did not say: "And your Lord is not unjust to His servants," but it came in the intensive form "**Zallam**" (ever unjust). The secret here is that the verse negates injustice from God, even if it reaches its extreme. That is, even if there was what is called an absolute, all-encompassing, and transcending injustice, God is completely free of it. And if God is free of the most extreme forms of injustice, then the lesser forms are all the more so. So how can we think ill of Him or imagine anything in His decree that is outside of mercy?!

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28. The Verses That Begin with "O you who have believed"

Their number in the Quran is 89, and not one of them is directed to the disbelievers or the hypocrites! O you who have believed in God... this call is for you alone! "Know that God is calling you with the call of the Lover, the Educator, the Admonisher, so do not turn away from Him." And there is a subtlety in it: the number of verses is 89, and 89 is the square root of a number close to "8000." This means that every divine call has a great educational power that is beyond description, and it is as if God is rebuilding the soul in depth every time He calls it.

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29. The Secret of "Reeh" (Wind) and "Riyah" (Winds) in the Quran

The verse: {**It is Allah who sends the winds and they stir up clouds...**} (Quran 30:48). {**And in 'Ad, when We sent upon them the barren wind.**} (Quran 51:41). Whenever "riyah" (winds) is mentioned in the plural, it is for mercy, and whenever "reeh" (wind) is mentioned in the singular, it is for punishment. But behind this apparent meaning is a hidden one: "Riyah" represents the harmony of forces and the cooperation of destinies in forming good. They are like multiple ideas that, when they come together for a good purpose, bring forth good. As for the single "Reeh," it represents stubbornness and tyranny when an individual or a ruler acts alone in his opinion, so his wind is against him, not for him. And when God's will manifests in mercy, He gathers the means just as He gathers the winds. And when He decrees taking, it is enough for Him to send one wind to destroy everything. So beware of the wind if it is from you and not for God, and always ask for the winds on your path, for in them is blessing.

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30. {Indeed, Allah is ever Knowing and Wise.} (Quran 4:96)
The verse is repeated at the end of dozens of verses. Whenever "Knowing" is put before "Wise" at the end, the meaning is: that knowledge precedes wisdom, meaning that understanding does not lead to wisdom unless it is enlightened by divine knowledge. But there is a hidden aspect:

- The **Knowing** = knowledge of the apparent.
- The Wise = knowledge of the hidden.

Whenever you contemplate the end of the verses, you will find that the apparent leads you to understand wisdom, but wisdom is deeper than the apparent meaning of the text. Knowledge leads you, but wisdom establishes you. You may know the path but not see where to place your foot. So ask God for knowledge, then ask Him for wisdom, for the first is a key, and the second is a lamp.

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31. From the Subtleties of the verse: {And [mention] when We took your covenant...} (Quran 2:63)

The word "**your covenant**," although it refers to the people of Moses, the form is all-encompassing, including all souls. The covenant taken from the Children of Israel... is a continuation of a covenant that was taken from all souls in the world of pre-existence. The wonderful inference is: the divine covenant is not forgotten even if it is forgotten, and it is not broken even if it is broken, because it is written in the soul, not in lines. For this reason, you see some people returning to God after many years, as if someone called them from the depths of oblivion... that is the "call of the covenant," and it is one of the strongest proofs of the innate disposition.

32: Contemplating the Name of Allah, "Al-Hayy Al-Qayyum"

This name is mentioned in Ayat al-Kursi and repeated in various places. No other name of Allah combines both **"Life"** (Al-Hayat) and **"Self-Subsistence"** (Al-Qayyumiyyah) like this one, because:

- **"Al-Hayy"**: He does not die; His life is eternal and everlasting.
- **"Al-Qayyum"**: He does not become heedless, and everything is maintained by Him.

Whoever desires a continuous connection with God should call upon Him with this name, for in it lies the **secret of steadfastness and righteousness**. It is almost the "Greatest Name" in its manifestations, as it revitalizes the heart and sustains the soul.

33: From the Verse {So the angels prostrated themselves, all of them together} Al-Hijr: 30

Why the emphasis with "all of them" and "together"? Because radiant obedience accepts no hesitation, nor division. Whoever did not prostrate with those who prostrated was in the company of Iblis, even with an atom's weight of arrogance. Prostration is a command, but it is a test of inner depth: do you have an atom of "I"? If it exists, you will not prostrate, even if you bow a thousand times. True prostration is not with the forehead, but with the brokenness of the heart. So, don't be among those whose bodies prostrated while their hearts stood erect.

34: The Secret of the Wondrous Arrangement at the Beginning of Surahs

Allah says: **(Alif, Lam, Meem)**, **(Kaf, Ha, Ya, 'Ayn, Sad)**, **(Sad)**, **(Qaf)**, **(Nun)**. These unique disconnected letters that preface some surahs did not come in vain. Rather, they are keys to spiritual

lights, signs to the doors of divine manifestation, and symbols for the hidden **Greatest Names of Allah**. Each letter within them is:

- **(A)**: A sign to the "Oneness of the Essence" (Ahadiah Al-Dhat).
- **(L)**: To the "Subtlety of Mercy" (Lutf Al-Rahmah).
- **(M)**: To the "Realm of Secrets" (Malakut Al-Asrar).
- **(K)**: "Be" (Kun), the first secret in creation.
- **(H)**: Ha of Divine Majesty (Ha’ Al-Haybah Al-Ilahiyyah).
- **(Y)**: The Awakening of Souls (Yaqdhat Al-Arwah).
- **(A)**: The Knowledge of the Unseen ('Ilm Al-Ghayb).
- **(S)**: The Eternal Self-Sufficiency of Allah (Samadaniyat Allah).
- **(Q)**: The Sanctity of the Essence (Qudsiyyat Al-Dhat).
- **(N)**: The Light of Prophethood (Nur Al-Nubuwwah).

These letters are not only for challenge, as the exegetes say, but they are "locks of light" that open only through **spiritual struggle and purity**. Whoever has anything from them opened for him should know that he has approached the door of the "Divine Presence."

35: From the Words of Allah the Exalted: "And come to houses from their doors" Al-Baqarah: 189

This is not specific to physical doors only, but contains a great sign to the necessity of entering every matter from its **legitimate door**. Knowledge is from the door of its people, judgment is from the door of Islamic Law, and da'wah (calling to Islam) is from the door of wisdom.

This indicates that the entire religion is a system and an order; there is no chaos in it, no thought without a basis, and no da'wah without knowledge. This verse is a fundamental principle in action, pursuit, and methodology, so much so that they said, "Whoever seeks knowledge all at once, it will leave him all at once."

36: From the Words of Allah the Exalted: "And do not approach unlawful sexual intercourse. Indeed, it is ever a lewdness" Al-Isra': 32

He did not say (do not commit adultery), but rather, "do not approach." This shows that Islam **blocks the means** before the occurrence of lewdness. Seclusion, forbidden glances, and forbidden speech are all considered forbidden preludes. From this is derived a great principle in Islamic Law known as **"blocking the means"** (Sadd Al-Dhara'i), which is one of the pillars of Islamic jurisprudence that prevents corruption at its source. Islamic Law is **preventive** before it is curative.

37: From the Words of Allah the Exalted: "He said, 'My Lord, make for me a sign.' He said, 'Your sign is that you will not speak to the people for three nights, [being] sound'" Maryam: 10

This means that **silence is an act of worship**, and that refraining from speech in some situations can be a sign of piety and contentment, as was the case with Zakariyya and our Lady Mary. This opens the

door to the **"worship of silence,"** which people have neglected. In silence, there is safety for the heart and purification for the soul. It also prepares one to hear the voice of God in the heart, just as the prophets heard it in tranquility.

38: From the Words of Allah the Exalted: "And know that among you is the Messenger of Allah" Al-Hujurat: 7

Imam Al-Shinqiti said: Although this verse was revealed in the time of the Messenger, its meaning remains in every time. **"Among you is the Messenger of Allah"** means that his life, his Sunnah, his words, and his effect are still among you. This is a subtle derivation that indicates the immortality of the message, and that the Messenger of Allah is not history but is present with his methodology in every home and heart, for the "among you" is alive, teaching and nurturing until the Hour.

39: From the Words of Allah the Exalted: "Everyone upon it will perish, * And there will remain the Face of your Lord" Al-Rahman: 26-27

Everything other than Allah is perishable. Therefore, whoever loves something other than Allah will be grieved by it, whoever works for something other than Allah will be let down, and whoever seeks the Face of Allah will have their work remain and its effect endure. This is a great principle of **sincerity** (Ikhlas), and it leads us to a fundamental understanding that good deeds are not accepted unless they are intended for the **"Face of Allah."** The Face here is a metaphor for the Blessed, Exalted Essence.

40: From the Words of Allah the Exalted: "And that it is He who makes [one] laugh and weep" Al-Najm: 43

This means that weeping and laughter do not come from the human self but are spiritual emanations from Allah. He makes you laugh and makes you weep for a wisdom you do not know, so you are humbled when you cry and you smile when you laugh. In this is comfort for every sorrowful person: Allah is the one who makes you weep to soften your heart, and He makes you laugh to strengthen your soul. Every feeling is from the overflowing grace of your Master, so be His servant in every state.

41: The Secret of Not Explicitly Mentioning the Name "Iblis" in the Story of Adam in Surah "Taha"

The word **"Iblis"** is not mentioned in Surah Taha even though it recounts the story of Adam. Instead, it says: "Then Satan whispered to him." The secret here is that this surah is dedicated to calling for purity (**Taha** = Purify your heart). The name "Iblis" was omitted because when the Knower enters this door, only pure names should be mentioned, and even the names of the wicked are veiled from him. It is a surah of the secrets of the prophets returning from seclusion, and it is not fitting for it to mention veils, but rather the illuminations of the Divine Address: "Indeed, I am Allah."

42: The Secret of the Word "Al-Kitab" (The Book) in the Quran

- **Al-Kitab**: Mentioned 261 times.
- **Al-Quran**: Mentioned 70 times.

Why is "Al-Kitab" mentioned more often? The secret is that "Al-Kitab" is the image of the **total manifestation**, and it includes:

- The **Quran** (that which is recited).
- The **Preserved Tablet** (Al-Lawh Al-Mahfuz) (that which is hidden).
- The **Inscribed Book** (Al-Kitab Al-Marqum) (the destinies of creation).
- The **Unfolded Scrolls** (Al-Suhuf Al-Munsharah) (the deeds of the servants).
- The **Clear Book** (Al-Kitab Al-Mubeen) (the manifestation of knowledge).

Thus, the **Quran is a part of the Book**. So whenever you read "the Book," know that you are facing **Allah's plan for creation**, and the Quran is its key.

The Six Great Stations Hinted at in the Book of Allah
And each of them represents a stage of divine hidden knowledge, and a manifestation of the Exalted Essence upon the worlds:

1. The Quran That Is Recited Allah the Exalted said: ﴿**And a Quran which We have separated for you to recite to the people over a prolonged period** ﴾[Al-Isra: 106]. It is the apparent manifestation of the Divine Word, which was revealed verbally upon the heart of the faithful Prophet, to be a constitution for the worlds. It is the perceptible face of the Divine Word, but it has an inner door for those who knock upon it with piety and sincerity. In it are signs for everything: from medicine, to astronomy, to psychology, to the cosmos. Whoever does not read it with a spirit of piety will not attain from it more than a voice... but whoever reflects upon it with reverence, the verse turns into a mirror in which he sees the Face of the Truth.

2. The Preserved Tablet (Al-Lawh Al-Mahfuz) Allah the Exalted said: ﴿**Rather, it is a glorious Quran, * In a Preserved Tablet** ﴾[Al-Buruj: 21-22]. The Tablet is the place where all universal commands and cosmic destinies are gathered before they descend into the world of creation. There is no alteration or change in it, for it is the **mine of the fixed Divine Will**. The Tablet is not a physical writing, but a permanent divine presence of the prior knowledge that is not abrogated and does not disappear. In it are the secrets of the Names, and in it are the illuminations of the final decree.

3. The Inscribed Book (Al-Kitab Al-Marqum) Allah the Exalted said: ﴿**No! Indeed, the record of the wicked is in Sijjin. * And what can make you know what is Sijjin? * It is an inscribed book.** ﴾[Al-Mutaffifin: 7-9]. It is a book specialized in recording retribution and solidifying deeds and their effects. It is **inscribed** so that nothing is lost from it; even thoughts are written in it, to be an argument for or salvation for one. The inscription is the divine notation on the pages of the deeds of creation. Nothing falls from it, no movement, no stillness, no glance. It is a witness for or against the servant.

4. The Unfolded Scrolls (Al-Suhuf Al-Munsharah) Allah the Exalted said: ﴿**And when the scrolls are unfolded** ﴾[Al-Takwir: 10]. They are the scrolls of deeds that the angels record, and they will be displayed to people on the Day of Resurrection. Every soul has a book, and every moment has an effect, and all of this is **unfolded** before Absolute Justice. The scrolls are not just papers, but they are

screens of the conscience on which life is displayed in a live broadcast from the mirrors of the souls, where what was and what was not to be said is read.

5. The Clear Book (Al-Kitab Al-Mubeen) Allah the Exalted said: ﴿**And with Him is the Mother of the Book** ﴾[Al-Ra'd: 39], and ﴿**Indeed, We have made it a Quran in Arabic that you might reason. * And indeed it is, in the Mother of the Book, with Us, exalted and full of wisdom** ﴾[Al-Zukhruf: 3-4]. The Clear Book is the **center of the Divine Emanation**, and the source of the Divine Illumination upon all worlds. From it, laws are managed, and in it destinies are written before they descend. It is the knowledge of Allah that cannot be fully comprehended, but drops of insight are poured from it onto the hearts of the Knowers, enough for the mind of the entire age to be washed from the darkness of ignorance.

6. The Hidden Book (Al-Kitab Al-Maknun) Allah the Exalted said: ﴿**Indeed, it is a noble Quran * In a hidden book * None touch it except the purified** ﴾[Al-Waqi'ah: 77-79]. This is the **essence of the Divine Secret**, the treasure that only those whose souls are purified can touch: the prophets and the saints. It is the origin of the Divine Word, before it is formed as a letter or manifested as speech. Whoever smells the fragrance of this book, his tears flow without knowing the reason, and his soul dissolves in a Presence that words cannot define. These secrets are but a spark of light. And whoever thinks that the Quran is a book of mere words has remained ignorant. And whoever reflects upon it will see in it gates to eternity, for every letter in it is a heaven, every verse a key, and every surah a station.

43: The Luminous Secrets of "The Opening of the Book" (Al-Fatihah)

First: The Secret in "In the name of Allah, the Entirely Merciful, the Especially Merciful"

- **(In the name of Allah)**: It is the key to every door, and it is from the secrets of the divine manifestation. You begin by mentioning the Name, not the Essence, as if you are saying: I have no strength to face the Majesty, so I take shelter in the Name until I reach the Presence.
- **(Al-Rahman, Al-Rahim)**: **Al-Rahman** (The Entirely Merciful): His grace encompasses all creatures. **Al-Rahim** (The Especially Merciful): His mercy is specific to the believers. Thus, absolute mercy and specific care are combined, and the greatest secret is revealed: that He is merciful before He is a Compeller, and that His mercy precedes His wrath.
- Indeed, **"Al-Rahman, Al-Rahim"** is not just an attribute, but a **station of containment** for all of existence in the Presence of Divine Tenderness.

Second: The Divine Light in "All praise is for Allah, Lord of the worlds"

- **"All praise"**: Praise that is given not only from the tongue, but from the heart, from every atom in your being. It is the submission of the Knower servant when he witnesses the majesty of Lordship.
- **"Lord of the worlds"**: The Lord, He is the Guardian, the Planner, and the Nurturer. "Worlds" is the plural of "world"; every class of creatures is a world. This indicates that Allah nurtures every class with what suits it from manifestation, giving, and wisdom.
- So glory be to Him whose Lordship is the secret of the cosmos's order, the secret of the heart's righteousness, and the secret of annihilation in beauty.

Third: The Mighty Revelations in "Sovereign of the Day of Recompense"

- This verse demolishes the arrogance of the self. It tells you that sovereignty is not yours, and that on the Day of Recompense, you will be a pure servant with no power, no strength, no argument, and no intercession except by His permission.
- **"Malik"** (Sovereign): With a *kasra*, it has the specificity of absolute sovereignty in which no one shares. **"Malik"** (King, another reading): with the majesty in which no authority disputes. So in it is the station of fear and awe and the shedding of every worldly attachment.

Fourth: The Manifest Secret in "It is You we worship and You we ask for help"

- O Allah, what a singularity! Placing "You" before "we worship" contains specificity, sincerity, and purification, as if the servant is saying: I turn to no one but You, I worship no one but You, and I seek help from no one but You.
- **"We worship"** in the plural form indicates the **unity of the Ummah** in the station of servanthood, and that everyone who enters the Divine Presence is in the company of the Knowers, even if he is alone in seclusion.
- This verse is the station of **heartfelt monotheism** that accepts no hypocrisy, and which is not tasted except by one who has melted in "You," and vanished from himself.

Fifth: The Predestined Revelation in "Guide us to the straight path"

- The request for guidance here is not only for knowing the path, but for steadfastness on it after knowledge, for light in it after darkness, and for patience on it after tribulation.
- **"The path"**: a single way, with no deviation in it. **"Straight"** means no leaning or swerving, and it is the path of those whom Allah has loved, those whom neither wealth, nor power, nor desire have changed.
- This verse is a daily plea from the poor to the Almighty, asking Him not to leave him in the darkness of the self and the world.

Sixth: The Manifestation of Distinction in "Not of those who have evoked [Your] wrath or of those who are astray"

- This is the conclusion of Al-Fatihah, but it is a distinction between three stations:
- The **guided**: those who knew and followed the path.
- Those who have evoked **wrath**: those who knew but did not act.
- Those who are **astray**: those who worshipped without insight.
- So be of the people of **"the path,"** and do not be deceived by knowledge without action, or by action without light.

Al-Fatihah is the greatest remembrance, and the highest mirror for the manifestations of Allah in His attributes and actions. It is a **ladder for the travelers**, a door for the lovers, and a key to understanding the entire Quran. Every verse in it is a station, every letter a secret, and every pause a tranquility.

44: Derivations and Luminous Insights in Some Verses of Surah Yasin

1. His saying, "Yasin" **(Yā-Sīn)**: They are not just two letters, but a brief divine call to one whose heart has been illuminated by the light of love. It was said as a spiritual sign: "O secret of the Knowers," or "O master of the messengers." And in the station of secrets: "O secret from the secrets of the Essence, and the secret of ascension from the apparent to the inner."
2. ﴿**Indeed, you are one of the messengers * On a straight path**﴾: An affirmation that prophecy is not a human choice, but a divine selection, and that the straight path is not just a road, but a spiritual state. Whoever walks in it will not go astray or deviate. It is a light extending from Allah to the heart of the beloved.
3. ﴿**That you may warn a people whose fathers were not warned, so they are heedless**﴾: Heedlessness is not only about punishment, but it is heedlessness of the beauty of the Truth, of presence, of the fact that the self is not the Essence. The warning here is a light that illuminates hearts, not just a threat to minds.
4. ﴿**And We have put before them a barrier and behind them a barrier**﴾: An inner secret: The front barrier is the preoccupation with the future and desires, and the rear barrier is the attachment to the past and its opportunities. Whoever frees himself from both times enters the **station of the present**, which is the abode of presence and tranquility. Whoever does not exit the front and the back is veiled from his Lord.
5. ﴿**And all things We have enumerated in a clear Imam (record)**﴾: It was said in the apparent meaning that it is the Preserved Tablet, but in the secret meaning: **"The Clear Imam is the Muhammadan Reality"** (Al-Haqiqah Al-Muhammadiyyah) upon whose light the universes were created. It is the origin of things and the eye of existence, and it is the جامع (collector) of the secrets of being.
6. ﴿**His command is only when He intends a thing that He says to it, "Be," and it is.**﴾: This is not only about creation, but also about spiritual opening, miracles, and knowledge. If He wants to open your insight for you, He says to your heart, "Be," and you become one of the people of spiritual witnessing.
7. ﴿**So exalted is He in whose hand is the dominion of all things**﴾: The **dominion** (Malakut) is the inner reality of everything. Just as the body has an outer reality, it also has a dominion. So do not be satisfied with the apparent; rather, search for the dominion in yourself, in your prayer, in people, and in existence.
8. ﴿**And all, in an orbit, are swimming**﴾: This does not only concern planets, but every soul has its orbit in which it swims. So there are souls that revolve around the self and desires, and others that revolve around Allah.
9. ﴿**It was said, "Enter Paradise." He said, "Oh, I wish my people knew"**﴾: This is not just the story of a martyr, but the cry of a Knower for whom Allah opened Paradise in this life before the Hereafter. He found it to be a secret in the presence of his Lord, so he wept for those who had not tasted what he had tasted.

Surah Yasin is not just a set of verses, but a **mirror of the Prophet's heart**. In it are signs for every traveler and secrets for everyone who stripped himself of the self's desires. It is a **wing for the soul** if it wishes to soar, and a **ladder for the heart** if it wishes to ascend.

45: Insights and Secrets from Ayat al-Kursi

The First Panel: "Allah, there is no deity except Him, the Ever-Living, the Sustainer of [all] existence" The First Secret - Singularity and Manifestation: "Allah, there is no deity except Him" is not just a verbal monotheism, but a stripping of the entire universe from the heart and clothing it with the cloak of "He," for whoever does not drop every deity except Allah from his heart will not witness "He." And this secret is the **secret of seclusion**, and the secret of manifestation in the mirror of the heart, so nothing is seen but He, nothing is loved but He, and nothing is sought but Him. **"The Ever-Living, the Sustainer of [all] existence"**: The Ever-Living with a life without a beginning or an end, the Sustainer with an absolute self-subsistence by which atoms and galaxies are maintained, and by which souls are maintained in their wakefulness and heedlessness. Why were these two names specifically chosen here? Because "life" and "sustenance" are the origin of **permanence and authority**. The "Ever-Living" is the one who does not die, and the "Sustainer" is the one who does not abandon.

The Second Panel: "Neither slumber nor sleep overtakes Him" The Second Secret - Absolute Transcendence: Here is the negation of every attribute of deficiency that occurs to creatures. Allah's eye does not doze, nor does He get overtaken by slumber or sleep. Not because He resists them, but because He does not accept them in His Essence. This verse is not just a transcendence, but it also says: If you are in His presence, do not become heedless, for He does not sleep on you, so how can you be heedless of Him?

The Third Panel: "To Him belongs whatever is in the heavens and whatever is on the earth" The Third Secret - Divine Possession: The verse did not say "He created," but it said "to Him belongs," meaning absolute **ownership, disposal, and sovereignty**. The heavens do not belong to laws, nor does the earth belong to humans; rather, everything belongs to Him, is in Him, and is by Him.

The Fourth Panel: "Who is it that can intercede with Him except by His permission?" The Fourth Secret - The Awe of the Compeller: In His presence, there is no speaker and no intercessor, unless the Most High King permits him. So understand that every station, even the station of intercession, does not exist except by His permission. The verse invalidates all fake human intermediaries. No influence, no nearness, and no status will benefit you except by His permission. And here falls the worship of saints apart from Allah, and the servanthood of the saints to Allah is established.

The Fifth Panel: "He knows what is [presently] before them and what will be after them" The Fifth Secret - All-Encompassing Knowledge: His knowledge encompasses the past and the future, and what is in your heart now and what will be after a while. This is not just abstract knowledge, but it is knowledge that overflows onto your heart with **tranquility** that you are in His hands; nothing about you escapes Him.

The Sixth Panel: "And they encompass not a thing of His knowledge except for what He wills" The Sixth Secret - The Human Limit: Everything we know is a grant from Him, a grace from Him, and a drop from the ocean of His knowledge. Whoever thinks he is a knower by himself has remained ignorant. And whoever knows that he is ignorant, has come to know. And here is the secret in the verse: If Allah had wanted, He would have opened for you a knowledge that would annihilate you in His Essence, and bring you to life with His light, but it is **"for what He wills."** Do not seek it with your intellect, but with your sincerity and your servanthood.

The Seventh Panel: "His Kursi (Chair) extends over the heavens and the earth" The Seventh Secret - Absolute Expanse: The Kursi—which is the station of knowledge or authority—encompasses everything you see and do not see. And the heavens, compared to the Throne and the Kursi, are like a ring in a vast desert! **Insight**: We live in something that the knowledge of Allah encompassed before it was created. So He is more expansive than everything, and what we are in is encompassed by Him, in knowledge, power, and mercy.

The Eighth Panel: "And He is not wearied by their preservation" The Eighth Secret - Power without Fatigue: He preserves everything without cost, without effort, without hardship, because His power is **inherent and not acquired**. This negates all attributes of creatures from Allah.

The Ninth Panel: "And He is the Most High, the Most Great" The Ninth Secret - The Comprehensive Conclusion: "Most High" is the transcendence of the Essence, and "Most Great" is the greatness of the description. Allah is High in His Essence and cannot be comprehended, and Great in His attributes and cannot be described. So glory be to an God who is exalted beyond "how" and "where," and is purified from representation and expression.

Ayat al-Kursi is not only the greatest verse because it speaks of Allah, but because it reveals to us how to worship Allah as He ought to be worshipped, how to be humbled in His presence, how to trust in His knowledge, how to seek protection in His sustenance, and how to resort to His Kursi. Whoever reads it with reflection... will strip the world from his heart and enter the Presence from its great door.

46: Derivations and the Meaning of Divine Manifestation in the Great Verse from Surah Al-A'raf: (And when his Lord manifested His glory to the mountain, He rendered it to dust, and Musa fell unconscious)

The Meaning of Manifestation: Divine manifestation in this verse is an **illumination of light** from the majesty and greatness of Allah, or an unveiling of His hidden power in a limited measure that suits creatures, because the Essence of Allah the Exalted is transcendent from direct appearance or complete comprehension. When Allah manifested His glory to the mountain, it was not an appearance of His Essence, but a showing of something of His light or attributes (like power, majesty, or greatness). The mountain, a symbol of solidity, was **rendered to dust**, and Musa (peace be upon him) fell **unconscious**, which reflects the immense awe and power of this manifestation.

The Derived Meanings:

1. **Transcendence of Allah from Materiality**: The verse confirms that Allah is transcendent from direct sight in this world ("You will not see Me"). The manifestation to the mountain was a means to teach Musa that comprehending Allah **exceeds the physical limits** of man, and that divine manifestations are signs that show His greatness without revealing His Essence.
2. **A Test of Humility and Faith**: Musa's request for sight reflects a great faith-based longing, but Allah wanted to teach him the **limits of humanity** before the Divine Majesty. The mountain's crumbling and Musa's unconsciousness show that the divine manifestation requires a humble heart ready to accept the greatness of Allah without trying to break through the limits of the unseen.
3. **Manifestation as a Sign of Guidance**: The manifestation to the mountain was not just a physical event, but a great sign that **strengthened Musa's faith** and confirmed the truthfulness

of his message. This means that divine manifestations come to strengthen hearts and establish messengers and believers on the truth.

4. **Symbolism of the Mountain**: The mountain in the verse represents strength and stability in the material world. Its crumbling before the manifestation indicates that every worldly power, no matter how great, **collapses before the greatness of Allah**. This is a lesson for people to transcend reliance on material things and turn to Allah with faith.
5. **Manifestation as a Limited Mercy**: Allah did not show His full manifestation, because that would exceed the capacity of creation. The manifestation to the mountain was in a limited measure, which reflects the mercy of Allah, who shows from His majesty what is appropriate for the state of the creature, whether for guidance, strengthening, or as a lesson.

- **For Believers**: Divine manifestation happens in our lives in different forms, such as contemplating Allah's signs in the cosmos, feeling the light of faith in the heart, or understanding the meanings of the Quran. These are **partial manifestations** aimed at bringing us closer to Allah.
- **A Warning Against Arrogance**: Just as the mountain could not bear the manifestation, humans must beware of being arrogant with their power or knowledge, and they must remain humble before Allah.
- **Longing for Allah**: Musa's longing to see Allah inspires believers to strive to know Allah through worship and obedience, while respecting the limits of what has been permitted.

So, the manifestation in the verse is a **limited divine light**, carrying the majesty and greatness of Allah, shown in a measure that suits the creature to confirm the inability of creation before His power, and to establish in hearts the transcendence and glorification of Allah. It is a call to deep faith, humility, and contemplation of Allah's signs that manifest in the universe, in revelation, and in the heart. The crumbling of the mountain is not an end, but a beginning for Musa—and for us—to understand that the divine truth is comprehended by the heart and faith, not by the physical eye.

47: The Derivations and the Discussion of the Meaning of "Huwa" (He)

That latent name in the pronoun, manifested in existence, containing within it the **secret of the Essence**, the inner reality of the attributes, the very eye of presence in absence, the veils in light, and the light in the veils. **"Huwa"** is not a name like the rest of the names, but it is the name that does not need a definition, because it is **the definition itself**. It is not referred to except with absence, because it is present without a "how." It is not declared except with silence, because it speaks without a voice. He is the one about whom the Truth said: **"Say, 'He is Allah, the One.'"** So **"Huwa"** is the **beginning of monotheism**, the key to manifestation, the starting point of breaths, and the ultimate end of understanding.

Reflect:

- **"Huwa"**: A pronoun for the unseen, yet He is manifest in everything.
- **"Huwa"**: The eyes do not perceive Him, because He is in every sight.
- **"Huwa"**: Thoughts do not encompass Him, because He is above every thought.
- **"Huwa"**: He is not named with a name other than His, because He is the all-encompassing name for every name.
- **"Huwa"**: He is not described with a description other than His, because He is the one described with every perfection without limitation.

Overflows from the Boxes of the Secret:

1. **"Huwa"** is the one who, when called in seclusion, answers before "O Allah" is said, because He is closer to you than the illusion of the one who calls Him, He is more preceding to your heart than your breath, and closer to your pulse than your blood.
2. **"Huwa"** is the one who, if asked, "Where are you?" says, "I am not one to be asked 'where!'" because "where" is a recent creation, and He is ancient. Place is created, and He is the Creator of place. Time is limited, and He is the Sustainer of time.
3. **"Huwa"** is the one who does not manifest in His entirety except to His entirety, and is not seen except by one who has been **annihilated in seeing Him** and has vanished from his own self.

And from the emanations of the name **"Huwa"**: Who is He? So know that **"Huwa"** is the beginning of glorifications, the motivator of the Knowers, the destination of lost hearts, the dew of loving souls, the secret of the guided, the harbor of the travelers, and the end of all ends.

In **"Huwa,"** the identity of the self is broken, the attributes of creation vanish, and the Knower enters into the **annihilation of the Essence**, until, when he is stripped of his attributes, the light shines and he says: Huwa!

May Allah teach you from what He taught His saints:

- That **"Huwa"** is a word of two letters, but it is wider than the heavens and the earth.
- That **"Huwa"** is not attained by intellectual search, but by a broken heart.
- That **"Huwa"** is not written in books, but is written on the pages of souls.

O you who seek **Huwa**... know that if you are not **"Huwa"** in your attributes, you will never reach Him in your understanding. For **"Huwa"** only resides in hearts that have been purified, souls that have ascended, names that have dissolved in His Name, and actions that have settled at His Action. So follow the conduct of **"Huwa"**... you will be in the presence of **"Huwa"**... so you will see **"Huwa"** in everything, then you will see nothing but **Huwa**.

48: The Verse of Eternal Formation

Allah the Exalted said: ﴿**When your Lord said to the angels, "Indeed, I am going to create a human being from clay."** ﴾[Sad: 71] In this verse, **divine knowledge preceded the creative formation**. Allah informed the angels of His creation before the creature came into existence. This indicates that the "word" in the Divine Presence creates the world before it appears, and the "will" is preceded by "information." This means that everything that was created in your world first began with a call from Allah in the unseen. So be at peace, for your matter was already told, **"Be,"** before you saw it with your eye.

49: The Verse of the Hidden News

Allah the Exalted said: ﴿**About what are they asking one another? * About the great news * About which they are in disagreement.** ﴾[An-Naba: 1-3] The great news is the Quran, or the Resurrection, or the Prophet, as they interpreted it. But if you reflect on **"about which they are in disagreement,"** you would know that the news is greater than any interpretation. Rather, it is the **secret of existence itself**: the news of Divinity by which the heavens and the earth were established, and about which the people of the earth disagreed. The great news is the **"secret of Divinity"** when the clay was breathed into and became a human. Then people disagreed about him: is he a servant? Is he a god? Is he a

messenger? So all human disagreement originates from the "great news": where did we come from? And why? And to where are we returning?

50: The Verse of the Witnessed Dominion

Allah the Exalted said: ﴿**And thus did We show Abraham the dominion of the heavens and the earth**﴾[Al-An'am: 75] Allah did not say, "We teach" Abraham, but **"We show him,"** so the seeing is not theoretical knowledge, but **dominion-based witnessing**. Whoever is created on earth does not see the dominion unless his soul is ascended. And you, son of the soil, if you are sincere in your monotheism, Allah will show you the dominion just as He showed it to Abraham. For every servant can see, whenever he is sincere and his soul is exalted.

51: The Noble Verse from Surah Maryam: "And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates" (Maryam: 25).

She was in one of the greatest moments of tribulation and reliance. She went to a remote place, carrying Jesus (peace be upon him) in her womb, and she faced the pains of childbirth and the loneliness of the situation. In that critical moment, the divine or angelic call came to her with a command that held **tenderness and facilitation**: to shake the trunk of the palm tree so that fresh, ripe dates would fall upon her.

The Spiritual and Ethical Derivation

1. **Reliance with Taking Means**: The verse teaches us a great lesson in the balance between **reliance on Allah and striving with means**. Mary (peace be upon her) was in a state of weakness and pain, but Allah commanded her to shake the trunk, an act that seems simple but holds deep symbolism. Allah is able to make the dates fall without a need for shaking, but He wanted to involve her in the process, to show her faith in striving and to prove that divine sustenance comes with effort, even if it is minimal. This reminds us that reliance does not mean passivity, but it is striving with confidence in Allah's management.
2. **Sustenance in the Darkest Moments**: The dry palm tree, as some interpretations mentioned, was in a season when it did not usually bear fruit, but Allah, by His power, made it drop fresh dates. This gives us the **good news that Allah provides for His servants from where they do not expect**, even in the most difficult circumstances. No matter how hopeless the situation seems, the hand of Allah is extended with help, and the fresh dates are a symbol of the relief that comes after hardship.
3. **Divine Mercy in Facilitation**: Allah's command to Mary to shake the trunk was not to challenge her, but to **facilitate**. Allah could have asked her for a more difficult action, but He chose an action within her reach, out of mercy for her in her state of weakness. This teaches us that the commands of Allah are proportionate to our capacity, and that His mercy precedes everything.
4. **The Symbolism of the Palm Tree and Dates**: The palm tree in Arab culture is a symbol of pride and generosity, and dates are a symbol of goodness and blessing. The choice of the palm tree in this context carries the connotation that Allah honors His saints with the best of what they know, and grants them goodness in its most beautiful form. The fresh dates are not just food, but **nourishment for the body and the soul**, renewing strength and restoring hope.
5. **Miracle and Faith**: The shaking of the palm tree and the falling of the dates is a divine miracle, confirming Allah's ability to break the normal course of events. It is a call for us to **renew our faith** that Allah gives life to hearts just as He gave life to the dry palm tree, and that the impossible for humans is possible for the Creator.

The Literary and Spiritual Aspect: The verse holds a poetic rhythm that touches the heart. The word "shake" has a softness and gentleness, as if it is a beloved invitation from Allah to Mary, and "toward you" adds a tone of nearness and care, and "it will drop" suggests abundance and generosity. The image the verse paints is full of life: the pure Mary, under a palm tree, extends her hand with a simple motion, and the dates pour down on her like rain, in a scene that combines human weakness with divine power—a lesson for the self.

Second: On the Meanings and Secrets of the Quranic Abbreviated Letters at the Beginning of Surahs and Their Blessed Supplications.

First: The Meanings of the Letters and Their Luminous Indications

In the name of Allah, the All-Knowing, the Wise, the Revealer of the Book, the Giver of Secrets, and the Bestower of Lights, Who has poured onto the hearts of those firmly rooted in knowledge what none can grasp except those who have been granted acceptance and support. O noble reader, listen to what I say, for I speak the truth: the letters at the beginning of the surahs are not merely separate letters, but are divine secrets, luminous keys, and celestial gateways whose essence is not understood except by one upon whom Allah has opened, and from whom He has quenched from the wellspring of the sciences of the saints and the truthful.

The Secrets of Light in the Abbreviated Letters

Have you ever contemplated the secret of these letters? (Alif, Lam, Meem), (Alif, Lam, Ra), (Kaf, Ha, Ya, 'Ayn, Sad), (Ha, Meem, 'Ayn, Sin, Qaf), (Ta, Ha), (Ya, Sin), (Sad), (Qaf), (Nun)... They are the keys to the unseen, the symbols of the Divine Address, and the pulse of the universes in the language of eternity. Only those who have been given the knowledge of the Book can decipher their code.

1. "Alif, Lam, Meem" and the Secret of Formation and the Key to Eternal Light

(Alif, Lam, Meem) at the beginning of Surahs Al-Baqarah, Al-Imran, Al-Ankabut, Al-Rum, Luqman, and Al-Sajdah are not just letters, but a cosmic balance:

- **Alif (A)**: A sign to the **Oneness of Allah**. He is the First without a beginning. It is a manifestation of the **secret of monotheism**, the foundation of existence, and the very essence of the indivisible Oneness. It is the symbol of Oneness and self-subsistence (Al-Qayyumiyyah), and by it everything exists. It is the light of Oneness, where there is no before or after, but rather **"He is the First and the Last."**

- **Lam (L)**: A sign to the **gentleness of Allah** (Lutf Allah) connected to His creation. He is the one who is veiled from the eyes but manifests to the hearts. The flow of this gentleness into the hearts of the Knowers elevates them without means and inundates them with the lights of proximity without a veil. It is the continuous Divine Gentleness, just as light connects without interruption. It is the subtleties of power, and the encompassing of care. Whoever enters its secret is drawn to the Divine Overflow.

- **Meem (M)**: The **secret of the dominion of the heavens and the earth**. By it creation begins and to it it returns. It is the repository of secrets, the treasury of the hidden, and the door to empowerment for one who has stripped himself of the universes and resided in the lights of mercy. It is the beginning of the dominion, and the dominance of mercy. By it formation begins

and to it is the final destination. It is the axis of the dominion, where the universes fold, and the worlds revolve by the command **"Be, and it is."Alif, Lam, Meem**: A sign that **existence stands by Allah**, and to Him it returns, and between them are the secrets of gentleness and dominion. It is a call to one who wants to see the secret of existence, that the entire universe is in the hand of Allah, contained between the Alif and the Meem, governed by the overflowing gentleness inscribed in the Lam. Whoever reads it with reverence witnesses the reality: **"He is the First and the Last, the Apparent and the Hidden, and He is, of all things, Knowing."** And whoever reads it with certainty, his heart will drink from the secret of existence, and the horizons of wisdom will open for him.

2. "Kaf, Ha, Ya, 'Ayn, Sad" Keys to Unveiling and Certainty, the Secret of Knowledge and the Sealed Treasures of the Unseen

These five letters that appeared in Surah Maryam are the **keys to the sciences of the saints and the** Knower**s**:

- **Kaf (K)**: The symbol of Divine **Being** (Kainunah), where "Be, and it is." It is the treasure of secrets deposited in the treasuries of the unseen; only the specially favored can attain it. It is the point of the first appearance and the treasure of power. It is the key to acceptance in the circle of divine knowledge.

- **Ha (H)**: A sign to the **Great Identity of Allah** (Huwiyyah), for He is not known except by Allah. It is the breath of the soul ascending to the heights of witnessing, where there is no shade but the shade of the Throne. It is the Identity of Allah hidden from the eyes, but witnessed by the hearts. It is the awe of the Presence, the door that is not opened except for one whose heart has been purified from attachments.

- **Ya (Y)**: The symbol of the **Divine Hand**, which extends with giving and overflow. It is the wellspring of knowledge. Whoever sips from it is quenched, and whoever is quenched vanishes from himself and remains with Allah. It is the Hand of Care, extended to the prophets and the saints. It is the wellspring of eternal life, and whoever understands it, the secret of remaining with Allah is planted in his heart.

- **'Ayn ('A)**: The **secret of the encompassing knowledge** from which nothing is hidden. It is the essence of the flowing destiny, the secret of eternal knowledge, and the light of unveiling that removes the darkness of heedlessness. It is the eye of Divine Knowledge that encompasses everything, so nothing is hidden from Him. It is the all-encompassing knowledge of Allah, which overflows without limit and gives without measure.

- **Sad (S)**: The symbol of the **straight path** that is not attained except by the most sincere of His servants. It is the sound of glorification in the world of souls, and the secret of the blowing into the trumpet on the Day of Proclamation, when nothing remains but the Face of Allah, the Possessor of Majesty and Honor. It is the path of the truthful, and the methodology of the travelers on the path of truth. Whoever reaches it, his foot becomes firm on the straight path.**Kaf, Ha, Ya, 'Ayn, Sad**: Whoever reads it with a present heart, the secret of the divine management is unveiled to him, and he realizes that everything is written in the Preserved Tablet and that nothing happens except what Allah willed. These letters are a celestial call, carrying the key to knowledge and sainthood and the greatest secret that was deposited in the prophets and the saints. **"Kaf, Ha, Ya, 'Ayn, Sad"** is the banner of the people of unveiling, and

the key for one who desires the divine opening. And whoever grasps its secret becomes one of the people of selection.

3. "Ha, Meem, 'Ayn, Sin, Qaf" The Secret of Divine Decree, the Keys of Destiny, the Treasures of the Throne, and the Inscribed Destinies of the Universe

These majestic opening letters in Surah Ash-Shura carry the **aid of decree and destiny**:

- **"Ha, Meem"**: A sign to the **wisdom of Allah** that has manifested in creation. It is an encompassing wisdom, an absolute mercy, and a divine preservation. It is an aid that connects, and a decree that is not repelled.

- **"'Ayn, Sin, Qaf"**: Eternal secrets that combine the **knowledge of the Throne**, the **secret of the Book**, and the **power of the Truth**. Nothing happens in the universe unless it is written in the Preserved Tablet. It is hidden knowledge, a stored secret, and a penetrating power. It is a knowledge that is not comprehended except by one who has been quenched from the river of destiny and has witnessed the secret of divine management.
- **The "Ha"**: The **life of souls** when the breath of Majesty covers them, so their necks submit to their Master.

- **The "Meem"**: An aid that is not cut off, a light that overflows upon one who enters the presence of nearness.

- **The "'Ayn"**: The **eye of care** that surrounds the people of remembrance, so they do not go astray or become wretched.

- **The "Sin"**: The **eternal secret** hidden in the words of the Truth. And whoever understands it, he vanishes in the light of the Essence.

- **The "Qaf"**: The **supremacy of the Supreme Sovereign**, where there is no refuge except in the courtyards of Greatness and Pride. These letters are the keys to the divine decree. Whoever perseveres in their recitation, the veil is lifted from him, and the light of divine knowledge is poured upon him. These letters carry the destinies of the world. And whoever wants to unveil the locks of provisions and circumstances, let him cling to their secret, for they are the keys of penetrating power.

4. (Sad) - The Symbol of Absolute Truthfulness and the Secret of Honesty
It is the straight path, where **"by the Quran full of Dhikr,"** its secret is not grasped except by the people of truthfulness. It is the secret of **strength and glory**.**Sad**: A sign to **sincerity in seeking** and **steadfastness in traveling**. Whoever carries it with sincerity, his certainty is strengthened, his resolve becomes firm, and he becomes one of the people of spiritual glory. It is a single letter, but it is like a great ocean. Whoever is honored with its understanding, his feet will not slip from the path of truth. It summarizes the secret of traveling to Allah, where there is no turning back and no hesitation, but rather, **"And remember Our servant David, the man of strength; indeed, he was one who repeatedly turned to Allah."**

5. (Qaf) - The Power of Divine Nearness, the Key to Absolute Divine Power
Qaf is the mountain that surrounds the worlds and the secret of the divine breath that gives life and death. It is the secret of power and will. Qaf carries the breath of power, and whoever recites it with

certainty, he seeks strength in Allah and becomes independent of everything else through Him. **"Qaf. By the glorious Quran,"** whoever enters under its banner, Allah writes for him an unbreakable honor and an opening that is not closed. Qaf is a letter that carries the secrets of divine power. Whoever grasps it, the horizons of submission are opened for him, and he witnesses the breaths of "Be, and it is."

6. (Nun) - The Written Light in the Preserved Tablet
It is the celestial ink with which everything was written, so nothing goes outside of His will. It is the **secret of eternal knowledge**. The **Nun** is the ink that flowed with the essence of secrets, and whoever grasps its secret, he is not veiled from eternal knowledge. **"Nun. By the pen and what they inscribe,"** whoever is given permission to understand it, he is written in the record of the Knowers, and the lights of the Truth flow upon him without interruption. The Nun of the pen that flowed by the command of Allah and wrote everything in the Tablet of Decree. And whoever grasps its secret, he realizes that everything is written by the will of Allah.

7. (Ta, Ha) - The Secret of Spiritual Purity and Exaltation, the Gateway of Purity and the Praised Station

- **Ta (T)**: The **purity of hearts** and their elevation from heedlessness, for light does not settle except in a heart that has been purified from the stains of the world.
- **Ha (H)**: The **identity of pure servitude**, where the servant sees nothing but his Lord. It is the halo of the surrounding light that draws souls toward the secret of nearness.**Ta, Ha** is an address to one who wants to walk the path of purity and to purify his heart so that it can be a place for lights, for a heart full of the world cannot contain the divine light. **Ta, Ha**, purify hearts from the distractions of the world, and lead them to the gardens of holiness, where there is no concern but Allah, no existence but the light of Allah, and no permanence but in the Face of Allah.**Ta, Ha** is not just a call to the Prophet, but a **call to every traveler** who desires to ascend to the station of absolute purity.

8. (Ya, Sin) - The Secret of the Heart and the Sciences of Certainty, and the Heart of the Openings

- **Ya (Y)**: The **wellspring of wisdom**, the light of penetrating insight, and the key to luminous perception.
- **Sin (S)**: The **secret of the Throne**, the key to locked doors, and the secret of divine attraction. Whoever is honored with its secret, his sight will not deviate from the Truth. **"Ya, Sin. By the Quran, full of wisdom,"** whoever reads it with the intention of an opening, the secret of wisdom manifests to him, and the lights of understanding are cast into his heart in a way that words cannot express. **Ya, Sin** is for one who wants his heart to be revived with the light of knowledge. And whoever perseveres in it, the secrets of wisdom are poured upon him, and he is clothed in the light of **"Peace - a word from a Merciful Lord."**

How Are These Secrets Attracted? And How Are They Received?
To obtain the opening in these letters, one must: Whoever wants to attain these lights, let him purify his heart and make for himself a methodology from which he does not deviate.

1. **Purity of the heart and limbs** - because light only settles in a pure heart. These secrets are only cast into sincere hearts that seek nothing but Allah.

2. **Deep contemplation** - reading the openings with awareness and understanding that they are not just letters, but condensed secrets, like doors to the sky that you knock upon with a ready heart.
3. **Absolute sincerity** - for whoever desires the light for himself is veiled, and whoever desires it for Allah, the door is opened for him.
4. **Adherence to remembrance and glorification** - for secrets are not opened except with continuous connection. Reciting the openings with the intention of an opening attracts divine light.
5. **Silence and contemplation** - because deep understanding requires inner stillness.
6. **Seclusion and intimate conversation with Allah** - the people of the opening used to seclude themselves with their Lord until the lights of the dominion dawned upon their hearts.
7. **Keeping the company of the people of knowledge of Allah** - for lights are taken from luminous hearts and from the Knowers upon whom Allah has opened.
8. **Praying at night** - for at dawn, lights descend, and in stillness, the unseen worlds speak.
9. **Adherence to seeking forgiveness** - for when one is purified from sins, the veils are removed from his eyes.
10. **Remembering Allah with His Greatest Names** - for the names are mirrors on which secrets are reflected.

Indeed, these letters are not just signs, but **open doors for those whose hearts are purified**, whose souls are cleansed, and whose inner selves are refined. If you want to dive into their lights, establish yourself upon these pillars. So how do these doors open? And how do you ascend the steps of the letters to the light of the Presence? In the name of Allah, the Light, in the name of Allah, the Opener, in the name of Allah, the All-Knowing, the Wise, who taught Adam all the names, and placed in the letters the secrets of existence, and opened for the people of insight the doors of witnessing. Indeed, the abbreviated letters are not hollow sounds, but **doors to the higher worlds**. And whoever is given permission to understand them, he becomes one of the people of the secret, and the lights of the dominion manifest to him, and he tastes the sweetness of nearness, and witnesses what was not witnessed, and hears what was not heard, and a clear opening in knowledge is granted to him. In the name of Allah, the Revealer of the Book, and the Giver of Secrets to the hearts of those firmly rooted in knowledge, who placed lights in the letters, aid in the words, and openings in the verses for one whose heart is purified and who travels the path of nearness and witnessing. Know that the letters with which Allah began some surahs are not just symbols, but they are **doors to the treasuries of wisdom**. Only one who has stripped himself of the ego's desires, purified himself from the impurities of the world, and been steadfast in his journey to Allah can enter them. When the people of Allah read these openings, they did not see them as mere letters, but they heard in them the breaths of eternity, the whispers of the dominion, and the call of the Divine Presence. Let us dive together into the sea of lights, and let us extract from every letter a pearl, from every word a treasure, and from every verse a hidden secret.

The Great Prayer of Opening

O Allah, O Light of Light, O Revealer of Secrets, O Giver of Lights, open for us the locks of the unseen, and pour upon us from the aid of the luminous letters, and make for us in every letter aid, in every secret an opening, and in every verse a light, so that we may witness with the eye of insight, and taste from the sciences of the Knowers, and be among the people of nearness and empowerment. O Allah, by the right of **(Alif, Lam, Meem)**, grant me light in understanding, and by the right of **(Kaf, Ha, Ya, 'Ayn, Sad)**, grant me certainty in witnessing, and by the right of **(Ta, Ha)**, purify my heart, and by the right of **(Ya, Sin)**, make for me the secret of wisdom, and by the right of **(Ha, Meem, 'Ayn, Sin, Qaf)**, pour upon me from the knowledge of the Throne, and by the right of **(Sad, Qaf, Nun)**, make me among

the people of insight and a clear opening. O Allah, make for me in the letters aid, in the words aid, and in the verses aid, so that I may be among the people of nearness and witnessing, and walk in Your light that does not fade, and enter from Your door that is not locked, O Allah, O Light of the heavens and the earth. O Allah, O Revealer of the Book, O Creator of the letters, O Giver of Lights, open for us the doors of Your dominion, and pour upon us from Your secrets, and make for us in every letter aid, in every word a light, and in every verse an opening. O Allah, by the right of **(Alif, Lam, Meem)**, grant us penetrating insight, and by the right of **(Kaf, Ha, Ya, 'Ayn, Sad)**, grant us a continuous unveiling, and by the right of **(Ta, Ha)**, purify our hearts, and by the right of **(Ya, Sin)**, send down wisdom upon us, and by the right of **(Ha, Meem, 'Ayn, Sin, Qaf)**, make us among the people of empowerment, and by the right of **(Sad)**, grant us truthfulness, and by the right of **(Qaf)**, open for us the door of power, and by the right of **(Nun)**, write for us a light that does not fade. O Allah, O Light of the heavens and the earth, make us among the people of nearness, and grant us the greatest opening, the greatest witnessing, and the hidden secret, so that we may witness You with the eyes of our hearts, live in Your lights, shine with Your light, and live by You, with You, and to You. O Allah, O You who opened to Your saints the secrets of Your letters, and unveiled to them the lights of Your words, and specialized them with the stations of opening and witnessing, make for us a share of these secrets, and grant us from these lights an aid that does not cease, and pour upon us from Your presence a clear opening, so that we may be among the people of Knower knowledge and nearness, and witness with the eye of insight, and speak with the tongue of truth, and walk on the path of the truthful. O Allah, make for us in "Alif, Lam, Meem" a light, and in "Kaf, Ha, Ya, 'Ayn, Sad" an aid, and in "Ha, Meem, 'Ayn, Sin, Qaf" a secret, and in "Sad" truthfulness, and in "Qaf" strength, and in "Nun" knowledge, so that we may be among those firmly rooted in knowledge, for whom You have opened the locks of the unseen, honored with witnessing, and made them among the people of the Presence. O Light of Light, O Giver of Secrets, O Revealer of the Book, we ask You for the unveiling of the veil, the aid of the beloveds, and the opening of the doors, so that we may be among the people of Knower knowledge and contentment, in this world and the Hereafter. O Allah, open for us the openings of the Knowers, grant us the certainty of the truthful, expand our chests with the lights of the sincere, guide our tongues with the words of those who have reached, and transfer us from the knowledge of certainty to the eye of certainty to the truth of certainty, so that we may be among the people of witnessing and empowerment.

Second: Supplications and Secrets of the Luminous Abbreviated Letters at the Beginning of the Exalted Surahs

In the name of Allah, the All-Knowing, the Wise, the Opener, the Most High, the Giver to His saints of the secrets of His letters, and the Pourer upon His special ones from His lights, to whom the universes glorified, and in whose knowledge the secrets were folded, and from whose presence the manifestations of mercy and openings descended.

The Prayer of the Luminous Letters and the Exalted Surah Openings

O Allah, O You who sent down Your Book with letters of light and made them symbols for the people of opening and witnessing, make for us in their reading an aid that does not cease, a light that does not fade, and an opening that is not closed, so that we may witness with the eye of certainty, and enter into the secret of the Knowers, and receive the overflows of those near to You.

1- The Prayer of "Alif, Lam, Meem" (Al-Baqarah, Al-Imran, Al-Ankabut, Al-Rum, Luqman, Al-Sajdah) O Allah, O You who manifested with Your Alif to the people of Oneness, O You who showed gentleness with Your Lam to the people of knowledge, and O You who gathered the secret of the

universe in Your Meem, make for us from "Alif, Lam, Meem" a light that guides, a secret that opens, and a knowledge that overflows, so that our hearts may be enlightened with the lights of the Criterion, and our feet may be made firm on the path of faith, so that we may be among the people of certainty and clarity.

2- The Prayer of "Alif, Lam, Meem, Sad" (Al-A'raf)
O Allah, O You who sent down Your Book as a healing and a mercy, and made in it the Criterion between light and darkness, make for us in "Alif, Lam, Meem, Sad" an aid from the truth of prophethood, a gift from the overflow of wisdom, and a secret from the illumination of knowledge, so that the veil of heedlessness may be lifted from us, and we may witness with the light of Your insight, and receive the illuminations of meanings in our hearts.

3- The Prayer of "Alif, Lam, Ra" (Yunus, Hud, Yusuf, Ibrahim, Al-Hijr)
O Allah, O You who spoke "Alif, Lam, Ra" in Your Book with mercy and elevation, and made in it the secret of the Criterion and guidance, grant us from Your "Ra" a mercy that overwhelms hearts, from Your "Alif" a knowledge that revives souls, and from Your "Lam" an aid that strengthens hearts, so that we may be among the people of purity and clarity, walking in the light of the Truth until the day of meeting.

4- The Prayer of "Alif, Lam, Meem, Ra" (Al-Ra'd)
O Allah, make for us from "Alif, Lam, Meem, Ra" an insight that grasps the secret of Your planning, a knowledge that leads us to the witnessing of Your wisdom, and an opening that guides us to the annihilation of the souls in Your presence, so that we see nothing but Your Face, hear nothing but Your call, and yearn for nothing but Your Face.

5- The Prayer of "Kaf, Ha, Ya, 'Ayn, Sad" (Maryam)
O Allah, by the secret of "Kaf," make us among the people of "Be, and it is," and by the secret of "Ha," let us enjoy the lights of the Identity, and by the secret of "Ya," make us among the people of sainthood, and by the secret of "'Ayn," pour upon us from the springs of Your knowledge, and by the secret of "Sad," grant us a truthfulness that raises us to the station of the people of sincerity, so that we may be among the chosen good ones.

6- The Prayer of "Ta, Ha"
O Ta, Ha, O You whom the angels of light addressed with "Ta, Ha," make for us in Your purity the purity of hearts, and in Your guidance the light of the path, and in Your secret a clear opening, so that we may walk on the path of the Truth without turning back, and live in the courtyards of servitude without ceasing.

7- The Prayer of "Ta, Sin, Meem" (Al-Shu'ara, Al-Qasas)
O You who gathered in "Ta, Sin, Meem" the secret of purity and light, and the secret of the heavens and the dominion, make for us in Your "Ta" a purity that erases the stains of hearts, in Your "Sin" a secret that illuminates the path for us, and in Your "Meem" an aid that connects us to Your lights, so that we may be among the people of selection and witnessing.

8- The Prayer of "Ta, Sin" (Al-Naml)
O Allah, by the secret of "Ta," purify our hearts from others, and by the secret of "Sin," grant us knowledge from Your presence, so that we may yearn in the dominion of knowledge and witness from the secrets of Your presence what fills hearts with tranquility and stillness.

9- The Prayer of "Ya, Sin" (Yasin)
O Ya, Sin, O secret of the clear light, O key to mercy, O door of opening, make for us from "Ya, Sin" a light in our hearts, an opening in our minds, and an aid in our souls, so that we may speak with wisdom, witness with truth, and grasp the hidden secret in Your exalted names.

10- The Prayer of "Sad" (Sad)
O Allah, by the secret of "Sad" by which You swore, grant us a share of sincere turning to You, and purity of intention in traveling to You, and the secret of reverence in Your presence, so that we may be among the people of nearness, contentment, and intimacy with You.

11- The Prayer of "Ha, Meem" (Ghafir, Fussilat, Al-Shura, Al-Zukhruf, Al-Dukhan, Al-Jathiyah, Al-Ahqaf)
O Allah, by the secret of "Ha, Meem," make us among those preserved in Your mercy, guided by Your guidance, illuminated by Your lights, and walking on the path of Your saints, so that we may be among the people of purity and the elite.

12- The Prayer of "Ha, Meem, 'Ayn, Sin, Qaf" (Al-Shura)
O Allah, make for us in "Ha, Meem, 'Ayn, Sin, Qaf" a secret from Your light, a knowledge from Your presence, an opening from Your unseen, and an aid from Your power, so that we may witness the truth without a veil and receive the overflow without interruption.

13- The Prayer of "Qaf" (Qaf)
O You who swore by "Qaf" and the glorious Quran, make for us from the Qaf of power a share, from the Qaf of nearness a station, and from the Qaf of pride a witnessing, so that we see nothing but the greatness of Your sovereignty and revere nothing but Your majesty.

14- The Prayer of "Nun" (Al-Qalam)
O "Nun," O ink of power, O sea of knowledge, O secret of the Tablet and the Pen, make for us from Your light an open book, and from Your overflow a granted knowledge, and from Your secret a permissible unveiling, so that we may be among the people of Divinely-granted knowledge and luminous insight.

The Comprehensive Prayer
In the name of Allah, the Light from whom lights descended, the Secret in which secrets were veiled, the Reality that minds do not grasp, understandings do not encompass, and thoughts do not attain, and that only souls stripped of the universes, swimming in the seas of Knower knowledge, purified from the impurities of humanity, immersed in the lights of Lordship can reach. O secret of existence, O key of the unseen, O You who placed secrets in the letters that only the chosen good ones can solve, make for us a share of the illuminations of Your lights, an aid from the breaths of Your names, and an opening from the treasuries of Your sciences, so that we may be manifested with realities that are not grasped, and witness with the eye of insight what the eyes are veiled from. O Allah, make for us in these letters an aid that does not cease, a secret that is not veiled, and a light that does not fade, and open for us with them the doors of the dominion and the kingdom, and grant us from them an endless knowledge, a strength that does not weaken, and an opening that is not closed, so that we may be among the people of Knowerknowledge and witnessing, and among the people of nearness and acceptance, and among those for whom goodness preceded from You. O Light of Light, O source of secrets, O key of the unseen, O Allah, O Allah, O Allah. O Allah, open for us the openings of the Knowers, grant us the certainty of the truthful, expand our chests with the lights of the sincere, guide our tongues with the words of those who have reached, and transfer us from the knowledge of certainty to

the eye of certainty to the truth of certainty, so that we may be among the people of witnessing and empowerment.

The Manifestations of the Luminous Letters: The Keys of the Unseen and the Secret of Spiritual Contemplations

O **Alif, Lam, Meem**, O key of the Book, and O secret of the flowing light, make for us in Your "Alif" the witnessing of Oneness, in Your "Lam" the opening of the hidden subtleties, and in Your "Meem" the flow of the secret of Greatness into our hearts, so that we may taste from Your light what removes the veil, and live in the carpet of nearness without doubt. O **Kaf, Ha, Ya, 'Ayn, Sad**, O secret of choice, and O light of selection, make for us from the "Kaf" the treasure of Divinely-granted knowledge, from the "Ha" the breeze of eternal intimacy, from the "Ya" the illuminations of eternal life, from the "'Ayn" the eye of certainty that sees without looking, and from the "Sad" a truthfulness that raises us to the station of witnessing, so that our souls may vanish in the light of Your existence. O **Ha, Meem, 'Ayn, Sin, Qaf**, O You who inscribed the universes with Your letters, and showed the secrets with Your lights, make for us from the "Ha" the life of hearts, from the "Meem" the aid of secrets, from the "'Ayn" the knowledge of encompassing, from the "Sin" the secret of the opening, and from the "Qaf" the power of formation, so that we may speak with the wisdom of the saints, walk on the path of the prophets, and taste from the cup of nearness in which minds are lost. O **Ya, Sin**, O heart of the Book, and O secret of sainthood, O You who manifested with it to Your beloved, the Chosen One, make for us in the "Ya" the springs of wisdom, and in the "Sin" the secret of intimate conversation, so that we may reach the station of **"the sight did not swerve, nor did it transgress,"** and witness from Your dominion what thought cannot grasp, and dive into the secrets of eternity where there is no "where" and no "how.

Third: From the Secrets of Ya-Sin and Kaf, Ha, Ya, 'Ayn, Sad in the Station of Sainthood and Spiritual Contemplations.

The Secret of Surah Ya-Sin: Lights of Contemplations and Openings of the Kingdom

"Ya, Sin. By the Quran, full of wisdom." O secret of certainty, O secret of formation, and O key to the clear opening, make for me from these letters lanterns that illuminate my path to the world of witnessing, the station of unveiling, and the secret of spiritual insight.

"Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads uplifted." O Allah, remove from my insight every chain that prevents me from witnessing Your lights, cut from my heart every veil that hides me from Your manifestations, and open for me the secret of encompassing so that I may see with the eye of the soul what is hidden from the eyes of creation.

"And We have put a barrier before them and a barrier behind them and covered them, so they do not see." O You who removes the veils from the hearts of the chosen, and unveils the lights of holiness to those whom You have specialized with Your gentle mercy, remove from my insight the veils of heedlessness and pour upon me from Your light what makes me see the secrets, hear the glorification of all beings, and be manifested with the lights of eternity.

"His command is only when He intends a thing that He says to it, 'Be,' and it is." O secret of the Kaf and the Nun, place Your word in my heart and the sovereignty of Your command in my being, and let the spirit of "Be" shine in my essence so that I become a servant absorbed in Your will, standing by Your command, perishing in Your majesty, and remaining by Your permanence.

O Allah, O Ever-Living, O Self-Sustaining, O You who placed in "Ya, Sin" the secret of nearness, the light of attraction, and the path of the travelers to Your presence, open for us the secret of its letters, the aid of its verses, and shine upon us from its lights, so that we may witness from You what no one has witnessed, hear from You what no tongue has uttered, and be manifested in the secrets of Your kingdom with the manifestation of those with penetrating insight and tranquil hearts.

O Allah, make for us from "Ya, Sin" a criterion that distinguishes between darkness and light, a veil that hides us from heedlessness, a path that leads us to the doors of lights, and an aid that connects our souls to the worlds of the Knowers, so that we may witness the Throne of Mercy, hear the glorification of the angels, and see the manifestations of Majesty with the eye of insight, so that we see nothing but Your noble face.

O Allah, by the right of Ya-Sin and the secret of the Quran, grant us a tongue that glorifies with the people of the heavens, an eye that sees the light of the Lote Tree of the Utmost Boundary, a soul that soars in the gardens of holiness, and a soul that is tranquil in the station of **"Peace - a word from a Merciful Lord."** "O Allah, open for me the secret of Ya-Sin, and aid me with its secret, and cover me with its lights, and grant me its overflows, and immerse me in its secrets, so that I may be among the people of witnessing, the people of empowerment, and those specialized with the light of Your great face."

The Hidden and Stored Secret of "Kaf, Ha, Ya, 'Ayn, Sad" in Surah Maryam

"Kaf, Ha, Ya, 'Ayn, Sad." O secret of the luminous letters, O key to the divine treasuries, O spirit of the All-Merciful manifestations, make for me from Your secret an aid, from Your lights an unveiling, and from Your overflow a light that splits the darkness of the unseen and illuminates for me the secrets of nearness and witnessing.

- **Kaf**: The sufficiency of the Knowers, the perfection of the seekers, and the nearness of those brought close. O Allah, place me in Your care, protect me with Your protection, and quench me from the wellspring of Your sainthood so that I see nothing but the light of Your face.

- **Ha**: The awe of majesty, the guidance of the travelers, and the whispers of the souls in the mihrab (prayer niche) of holiness. O Allah, clothe me with the awe of Your lights, and cast upon me from the light of Your guidance, so that I may be in Your presence in the station of a humble servant before a majestic King.

- **Ya**: The certainty of the Knowers, the springs of overflow, and the awakening of hearts from the slumber of heedlessness. O Allah, grant me unwavering certainty, open for me the doors of wisdom, and grant me a share of the secrets of nearness, so that I may be among those whose hearts have been enlightened by the lights of witnessing.

- **'Ayn**: The knowledge of the saints, the eye of mercy, and the ascension of the souls in the kingdom of holiness. O Allah, quench me from the spring of wisdom, pour upon me from the secret of knowledge, and join me with the caravan of those for whom You opened the doors of spiritual insight, so they saw with Your light, and prostrated to Your majesty.

- **Sad**: The truthfulness of seeking, the path of the Knowers, and the voice of the soul when it intimately converses with its Lord in the mihrab of lights. O Allah, make me among the truthful in my seeking of You, the guided by Your path, and the glorifiers of Your majesty, so that I speak

only with Your remembrance, hear only Your address, and see only Your light in everything.

O Allah, by the right of **"Kaf, Ha, Ya, 'Ayn, Sad,"** and by its stored secrets, and by its hidden lights, and by its letters with which Your majesty manifested, open for me the secret of nearness, lift from me the veil of distance, and pour upon me from the breaths of Your names what makes me among the people of penetrating insight, and among those who glorified in the gardens of the kingdom, and saw with the eyes of their souls the lights of Divinity. O Allah, make for me in **"Kaf, Ha, Ya, 'Ayn, Sad"** an aid that does not cease, a light that does not fade, an unveiling that is not veiled, and an opening that is not closed, so that my remembrance becomes glorification, my speech becomes light, my life becomes a witness from the witnesses of Your majesty, and my soul becomes submerged in the seas of Your lights. "O Allah, by the right of the Kaf of Your awe, the Ha of Your luminosity, the Ya of Your certainty, the 'Ayn of Your knowledge, and the Sad of Your truthfulness, make for me a share of Your light, an aid from Your secret, and a station from Your witnessing, so that I may be among the people of Knower knowledge, empowerment, and witnessing."

Conclusion with the Comprehensive Prayer

In the name of Allah, the Most High, the Most Exalted, the Eternal, the Primordial, whom illusions do not grasp, and minds do not encompass, and who manifested to His saints with the light of care, so they fell prostrate to Him, and their souls tore through the veils until they witnessed what was not witnessed, and a door from His secret was opened for them that is not locked, so they became Knowers in His kingdom, wandering in His majesty, and drowned in the seas of His light. They witness none but Him, glorify none but Him, and remember none but His name. Thus they were the people of nearness, the keys of the secret, and the tongues of the unseen in existence.

In the name of Allah, the King, the All-Knowing, the Opener, the All-Wise, who placed in the letters of His Book secrets that only the chosen can grasp, and made in the openings of the surahs the keys to the locks, the treasures of the unseen, and lights that pour upon the people of remembrance and certainty. O First without a beginning, O Last without an end, O You who wrote with the letters of Your light the secrets of eternity, O You who arranged in the letters of Your Book the wonders of inimitability, and O You who placed in the beginnings of the letters the keys of the unseen, so You made the (A) the station of Oneness, the (L) the secret of gentleness, the (M) the key to glory, the (S) the secret of purity, the (K) the treasure of perfection, the (H) the awe of majesty, and the (Y) the spring of certainty.

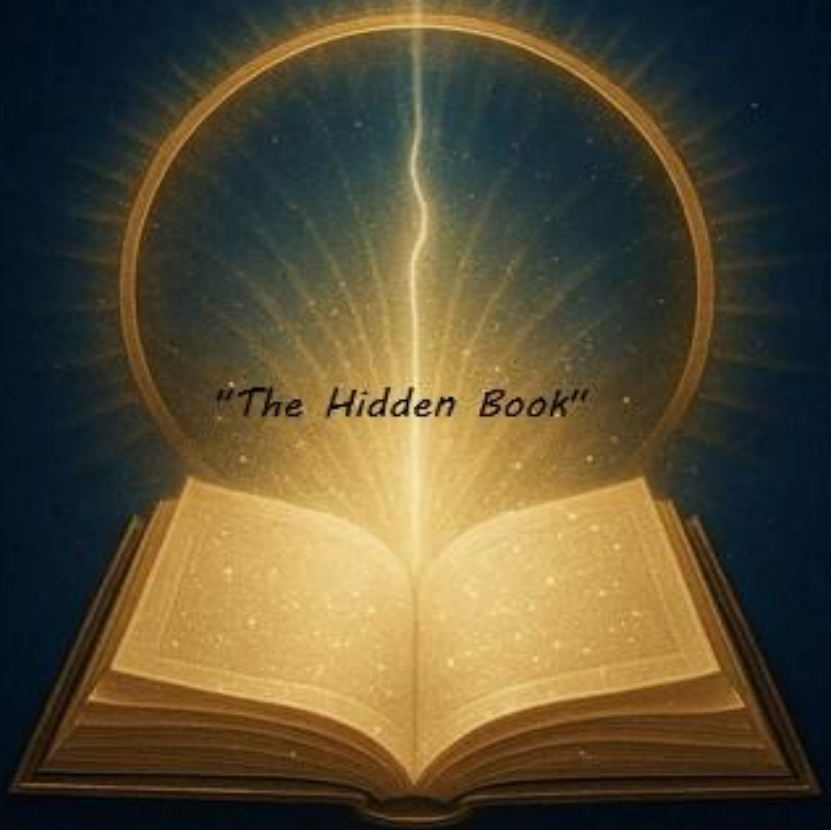
O Allah, O You from whom the springs of meanings burst forth from the letters of Your words, and the realities of light gathered in Your words, and the souls glorified in the secrets of Your revelation, make for us from the secret of "Alif, Lam, Meem" an insight that penetrates darkness, from the secret of "Kaf, Ha, Ya, 'Ayn, Sad" an aid that opens for us the doors of spiritual insight, from the secret of "Ha, Meem, 'Ayn, Sin, Qaf" a light that revives the deadness of our hearts, from the secret of "Ta, Ha" a purification for our souls, and from the secret of "Ya, Sin" a certainty that enters us into Your presence without a veil, so that there is nothing between us and You but the lights of Your face, and we become among the people of "Qaf," to whom the sovereignty of greatness manifested, and the secrets of servitude were opened, so they fell prostrate to Your greatness.

O You who, when He intends a thing, He says to it, "Be," and it is, and O You who made in "Nun" a sea that swimmers cannot fathom, and O You who hid His secret in "Sad" so that understandings were blind to it except for those He chose, and O You who inscribed in "Qaf" the source of power, and made in "Ta, Ha" the secret of nearness, and in "Ya, Sin" the secrets of love, and in "Ha, Meem" the secrets

of majesty, make our hearts mirrors for Your lights, our tongues singing with Your wisdom, and our minds glorifying in the sea of Your knowledge, so that nothing remains in us but You, and nothing remains for us but the station of servitude, and we have nothing but annihilation in Your light, so we witness You as the chosen ones witnessed You, and we taste of Your nearness as the pure ones tasted, and we enter the door of the secret as the people of unveiling and loyalty entered. O Allah, grant us from the secret of these letters what opens for us the door of witnessing, intoxicates our souls with the aid of existence, and raises us in the ascents of monotheism, so that when we speak, it is with Your remembrance, when we look, it is with Your light, when we think, it is with Your knowledge, when we move, it is with Your power, and when our souls perish, permanence is for You alone. O Allah, O You who is the First and the Last, the Apparent and the Hidden, there is no god but You, glory be to You, Lord of the Great Throne.

End of Part One of the Book.

"Scrolls of Light, and Chants of Divine Manifestation"



Mohammed Nabil Abu Dabash

"The Second Part"

The Luminous Scrolls and Chants of Divine Manifestation (The Hidden Book) - Part Two

- **Scroll of the Masters of Sufism and the Antidote for the Knowers**
- **Scroll of the Masters of Light and Guidance**
- **Scroll of the Grand Unifier: The Voices of the Masters in the Heart of the Nation**
- **Scroll of the Courtyards of the Prophet's Pure Progeny**
- **Scroll of the Pure Masters' Debates with People of Other Religions and Lands**
- **Scroll of the Courtyards of Imam Ja'far ibn Muhammad al-Sadiq**

Introduction to Part Two

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, who made knowledge the inheritance of the prophets and kept on earth beacons of guidance, mercy, and a balance between truth and falsehood. Blessings and peace be upon the Master of Messengers, Muhammad, the Chosen One, and upon his pure, virtuous family, his faithful companions, and all who follow them in righteousness until the Day of Judgment.

This book was born from an unusual idea, yet one that sprang from the depths of sincerity… from a burning heart for a nation torn apart by disagreement, scattered by fanaticism, and distanced from the essence of its message. It is as if I have gathered in this book not with my physical body, but with my soul, mind, and insight in a great luminous assembly. I have brought together the masters of the schools of thought and the masters of the Prophet's family, peace be upon them. Each one spoke in his own voice, with his own methodology, his own thoughts, and his own authenticity, without distortion, falsification, or omission. I have read from their books, followed their lives, and listened to their voices within the pages, until the path became clear to me. I embodied the tongue of each master and spoke what he would have said had he been gathered with his brothers at one table, a table of etiquette, knowledge, argument, and the light of Allah.

In this book, I was not an advocate for a school of thought, a preacher for a sect, or a fanatic for a faction. Instead, I was a witness, a faithful narrator, a seeker of light among the rubble of letters. I did justice to the people of Sunnah, explained the diligence of the Shia, clarified the position of the Ibadis, and revealed the purity of Sufism. I did not undervalue anyone's right, nor did I overlook anyone who was sincere.

However, my beloved ones, when I came to present the truth, it became clear to me that the **family of Muhammad, peace be upon them, are the heart of light**. They are the source from which if you drink, you will be quenched, and if you hold on to it, you will be guided. I saw them as the inheritors of the prophetic light, the lamps in the darkness, the keys to understanding, and the anchor of the covenant. Many have exaggerated in their love for them, distorting their image, while others have been harsh, abandoning them. Yet, they are the ones whom Allah has purified, and they are the gate to the city of which the Prophet of Allah said, "I am the city of knowledge, and Ali is its gate."

Throughout this journey, I looked into the face of every school, group, and party, and I saw in each one a light that could be taken. Yet, I did not find in any of them a leader who had gathered all things to himself. I saw every party rejoicing in what they had… looking only at the outer appearance, and not considering the inner wisdom or the secret of the message. I saw them leaning towards power and authority, while the light wandered as a stranger in the streets, cast out from the halls of power and the pulpits of fame. I then remembered the words of the Prophet, peace be upon him: "Indeed, this religion began as a stranger and will return as a stranger as it began. So blessed are the strangers." And I remembered his commands when he said, "I remind you of Allah concerning my household… I remind you of Allah concerning my household… I remind you of Allah concerning my household." Three commands… a trust to be preserved, a covenant to be taken, and a right not to be neglected.

In this book, I have not been ingratiating or unfair. Rather, I have said what pleases my Lord and written with a truthful tongue. I present a massive heritage, I think well of every diligent person, and I open for the reader the door of dialogue, not conflict; the door of understanding, not accusation.

And there was another appointment for hearts, and other assemblies, when I entered with sincere intention and complete detachment into the arenas of dialogue among the heavenly religions. I was not speaking without knowledge, nor was I a debater without understanding. Rather, I was a faithful and truthful tongue, one that does not love argument, nor seeks to favor one religion over another. Instead, it seeks the face of truth and justice as Allah willed it, in His revelation, in His books, and through His messengers whom He chose to guide humanity.

I contemplated the path of Christianity, walked the ways of the Torah, and reflected deeply upon the great Islam. I understood how they became divided and why they differed. In every stance, I was deliberate, cautious, fair, and careful not to attribute to anyone what he did not say, and not to exclude what was proven among its people.

I spoke about the prophecies, the promises, and the major concepts. I established the argument with evidence and proof, and I showed the convergence between the messages. Just as the light is one, Allah does not contradict Himself. Rather, His messages were degrees of light that descended upon whomever He willed from among His servants.

I believed that all religions were a call of mercy from Allah to His servants, that distortion is an intruder, and that the problem is not in the heavens but with those who distorted the messages after the prophets. Thus, in this book, I have formulated doors for dialogue, not walls for division; I have built bridges of understanding, not ditches of contempt. I have written in the language of love, the etiquette of disagreement, and with the mind of a researcher, not the tongue of a judge, so that Allah may make it a path by which whoever wills may be guided, or a lamp for one who is confused.

In this journey, we saw a clarification of the truth and a distinction between guidance and falsehood. So we stated it as it is, with no fear of anyone and seeking no one's pleasure except Allah's alone. We ask Allah, the Great, to make this book accepted, truthful, beneficial, a guide for hearts, a unifier not a separator, standing with proof, and pointing to the light.

Chapter Thirteen: Scroll of the Masters of Sufism and the Antidote for the Knowers

The First Section - In the Courtyards of the Noble Sufi Masters

From the divine embers of the Knowers and the righteous saints. In the name of Allah, the All-Mighty, the Praiseworthy. All praise is due to Allah, who has allowed the people of hearts to drink from the seas of His knowledge, opened the doors of His lights for the people of insight, and made the company of the righteous a source of aid, their remembrance a life, and their breaths the fragrant ascent to His presence. I bear witness that there is no god but Allah, alone without partner, a testimony that fills the heavens and the earth with light and overflows the hearts with serenity and joy. And I bear witness that our master Muhammad is the servant of Allah and His messenger, the master of the Knowers and the leader of the monotheists, who spoke with wisdom, was sent with mercy, and came to us with a light that does not fade and a lamp that does not go out. May Allah's abundant blessings and peace be upon him.

To proceed... This is a unique literary journey, a spiritual flight, and a virtual luminous assembly in the presence of those who walked the path of Allah until secrets were revealed to them and lights were unveiled. Here, hearts open their windows, souls spread their wings, and we sit with luminaries, saints, and those who have reached. We ask them, and they answer us. We converse with them, and they pour out their knowledge and aid upon us. Not merely as human beings like us who ascended and reached, but as clear mirrors upon which the light of Truth was reflected, so they became torches of guidance, lighthouses of conduct, guardians of the secret, and trustees of the meanings of nearness and love.

This is not a historical narrative about the saints in a dry manner, nor a collection of their virtues in a traditional style. Rather, it is a spiritual, contemplative, and heartfelt encounter, adorned with the eloquence of literature, illuminated by the wisdom of the travelers, and drawing from the wellspring of divine manifestations. You will see every saint speak with his own methodology, reveal his vision, and call out his secret. The voices vary, and the paths are many, but the way and the destination are one, and the final end is to Allah.

If Al-Junayd speaks with divine wisdom, Ibn 'Ata pours out the raptures of nearness, Al-Shadhili opens for us the door of reliance on Allah, Al-Badawi teaches us the secret of reverence, Al-Rifa'i takes us to the courtyards of humility, Al-Dasuqi travels with us in the worlds of the soul, and Al-Rumi dances with us in the circles of love, they are all equal in light. They are all lamps in the night of the travelers, and they are all an open invitation to anyone who wishes to taste.

Here, there are no historical constraints or geographical boundaries. Here, the veil is lifted between me and the righteous. Al-Shadhili speaks about the secrets of reliance on Allah, Al-Jilani reveals the secrets of seclusion, Al-Rifa'i overflows with the meanings of humility, Al-Rumi chants the melodies of love, Al-Bistami confides the raptures of annihilation, and Ibn 'Ata contemplates the manifestations of wisdom. Each one speaks from his station and calls out in his language, but the reality is one, the path is one, and the final end is to Allah.

It is an encounter that is not subject to reality, yet it drinks from its light. It is an assembly that the sight does not see, but the heart grasps. Every word here is but an echo of their voices, and every idea is only a spark from the light they left behind. If you are among the longing, then draw near. If you are among the seekers, then listen, for their lights still shine, and their secrets still pulsate in the heart of time.

What a luminous moment that gathers us in a blessed spiritual gathering, where lights manifest, souls embrace, and hearts melt in longing for the wellspring of wisdom and Knower knowledge! We are now at a meeting with the great saints and sublime luminaries, those who were like shining stars in the sky of the Muslim nation, guiding the confused, leading the travelers, and illuminating the paths of the lovers to the presence of the Lord of all creation.

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1. The Saints' Rebuttal of the Accusations and Allegations Leveled Against Them by Factions and Schools that Criticize the Sufis

In the sky of faith, where the stars of guidance twinkle, the righteous saints stand as moons that illuminate the night of humanity. They reflect the light of monotheism that dawned from the heart of prophecy and carry in their souls the breaths of nearness to the All-Merciful. They are servants whom Allah has chosen to be the lamps of His path, walking on the way of the prophets, humble in their servitude, and stripped of every claim that raises them above their humanity.

But just as stars are obscured by clouds of darkness, false allegations have been cast upon these pure ones by the people of error, carrying false fabrications woven by those who did not grasp the reality of their stations or whose insight was blinded to their light, which no light can match. Things were said about them that they did not say, and things were attributed to them that they did not do. Some claimed they were lords besides Allah, or that they possessed command that only the Creator possesses, or that they exceeded the bounds of servitude to claims of pride. All of this is false, not based on any evidence from the Quran, the Sunnah, or a valid consensus. These allegations are nothing but echoes of the voices of ignorance, reverberating in the valley of heedlessness, launched by those who did not truly know the saints, or those who preferred to ignite the fire of discord instead of kindling the flame of truth.

The righteous saints, as stated in the Book of Allah and the Sunnah of His Messenger, peace be upon him, are servants whom Allah has chosen for their obedience and piety. Allah, the Most High, said: **"Unquestionably, the friends of Allah—there will be no fear concerning them, nor will they grieve. Those who believed and were constantly mindful of Allah."** (Yunus: 62-63). They are human beings who do not go beyond their humanity. They worship Allah as servants worship Him and hope in Him as those who hope do. However, they were distinguished by a sincerity that illuminated their hearts, a patience that beautified their actions, and a nearness that made them beloved to the All-Merciful.

How can it be said of them what contradicts this light? And how can they be slandered with what takes them out of the circle of servitude, which is their greatest honor? The refutation of these allegations is not just a defense of the saints, but a defense of the truth brought by the Prophet, peace be upon him, and of the religion that Allah perfected for His servants. So, let us listen to the voice of truth and remove the dust of allegations from the light of the saints, to see their stations as they are: lighthouses that illuminate the path of the travelers to Allah, not gods to be worshiped, nor lords to be invoked besides Allah. Let us begin this rebuttal with the light of knowledge, seeking the help of Allah, who does not let astray those who are guided by Him, and one is not guided who turns away from Him.

Rebuttal of Imam Ahmad Al-Rifa'i – The Master of Etiquette and Adherence:
"O you who say about us what is not in us, we are a people who stood at the thresholds of the Sharia, carried the banner of the Sunnah, and made the Book and the Sunnah a balance for every word and deed. As for our prayers, they are our life! How can anyone think that we abandon what is our covenant with Allah? By Allah, our tongues have not ceased from His remembrance, nor have our feet

lagged behind His door. As for the one who claims that we are not obligated, let him read our biographies and listen to our words: We are a nation of obligation and servitude. There is no station above the station of servitude, and there is no path to Allah except by following His command and prohibition."

My advice to the people: "O people, follow the Book and the Sunnah, and be poor before Allah in all your states. As for magic, we are the farthest people from it; our knowledge is but a light from Allah that no one can acquire except one who has purified his heart and made his work sincere. And as for the one who claims that we innovate, let him bring us our innovation! We call to pure monotheism and warn against whims. For what sin are the truthful accused?"

Rebuttal of Imam Abdul Qadir Al-Jilani – The Imam of Guidance and Empowerment:
"They say we abandon prayer? By Allah, our prayer is not just bowing and prostrating, but it is standing before the Lord of all creation. We are the people of reverence and humility, so much so that one of us said, 'If you do not witness your heart in prayer, how can you witness your Lord in life?' As for the one who claims that some of us have declared the obligation to be lifted, he has lied and slandered. Indeed, Allah does not lift an obligation from a servant until he enters his grave! Sainthood, in our view, is not by whim but by piety. And whoever thinks otherwise has been ignorant of the path of the people."

My advice to the people: "O you who speak about us without knowledge, be fair. Read our books and look at our biographies. We are callers to Allah with insight. We have known no way but the way of truth, and we have walked in nothing but the light of the Sharia. Beware of judging based on your own opinion, for whoever surrenders his heart to Allah does not fear what is said about him. He fears Allah alone."

Rebuttal of Imam Ahmad Al-Badawi – The Master of the Hidden Secret and High Aspiration:
"By Allah, we have not abandoned prayer or fasting, nor have we exceeded any of Allah's commands, nor have we permitted ourselves to abandon any of His obligations. We are a people who do not seek this world and have sought nothing but the face of Allah. As for what is said about us regarding magic and innovations, it is a great slander. Our knowledge is a luminous secret from Allah, and we do not teach it except to one who has purified his heart and been truthful in his obedience. We do not permit anyone with deceit in his heart to approach our sciences."

My advice to the people: "O you who are traveling to Allah, do not listen to the people of heedlessness, and do not follow those who do not know us. We are a people whose knowledge is both apparent and hidden, so read our biographies to know our reality. Indeed, when hearts are purified, light manifests in them, and whoever knows Allah does not return to ignorance."

Rebuttal of Imam Abu Al-Hasan Al-Shadhili – The Imam of Remembrance and Monotheism:
"O you who say about us what is not in us, we are a people whose days are for fasting, whose nights are for prayer, whose tongues do not cease from the remembrance of Allah, and whose feet do not neglect His door. As for obligation, it is the covenant between us and our Lord, and we would not break this covenant until we meet Him. As for the one who claims our knowledge is magic, he has fabricated a lie. Our knowledge is a pure light that only a pure heart can touch. We are the farthest people from superstition and the closest to the reality of monotheism."

My advice to the people: "O you who think ill of the saints, guard your tongue, for you are speaking about servants whom Allah has chosen for His nearness. We are nothing but servants at the door of

the Master. Read our knowledge from its sources and distinguish between truth and falsehood, for truth is evident and falsehood is evasive."

Finally, Imam Ibrahim Al-Dasuqi – The Secret of Monotheism and Knowers:
"As for the one who claims we have knowledge that contradicts the Sharia, he is not one of us. As for the one who says we have abandoned prayer, he has slandered. We are a people who worship Allah with all our limbs, and we make the Sharia our sword, the Path our guide, and the Reality our destination. We do not deviate from the command of Allah, nor do we permit for ourselves what Allah has forbidden. So slander as you wish, for the truth is clear and our biography is a witness."

My advice to the people: "Do not believe every word that is said about us, but look at our actions. For whoever thinks that a saint can be released from obligation has been ignorant of the path of Allah. We are the callers to the Sharia, and we are servants at the door of Allah. And whoever knows Allah does not turn to any created being, and whoever loves Allah does not care about what people say."

The Message of the Saints: "O people of faith! We are the people of monotheism and adherence. We do not deviate from the Book and the Sunnah by an inch. We have not permitted ourselves disobedience, nor have we called to magic or innovation. Our call is based on sincerity to Allah and walking in the footsteps of the Chosen One, peace be upon him. Do not listen to the slanderers, and do not follow assumptions. Read what we have left for you of beneficial knowledge, for it is our proof and our evidence."

The Advice of the Saints: "If you want to know us, be with Allah, for our path is the path of truth. Do not take our knowledge from the tongues of our enemies, but from the hearts of those who knew us. And Allah knows the truth and guides to it."

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2. The Saints' Rebuttal to Those Who Deviated from Their Path and Were Led Astray from Their Methodology Among the Sufis and Followers of the Path

In the courtyards of the soul, where souls ascend to the stations of nearness and hearts are illuminated with the light of piety, the righteous saints walked on a luminous path drawn by the Prophet, peace be upon him, with his fragrant Sunnah. They were like firm trees in the garden of faith, their roots in the earth nourished by the revelation of Allah, and their branches in the sky bearing the fruit of reverence and sincerity. They were the masters of guidance, carrying the torches of true Sufism—that Sufism which is the essence of the Sharia and the spirit of obedience, renouncing this world, attached to the Hereafter, seeing nothing in existence but Allah, and seeking nothing but His pleasure.

But just as violent winds distort the beauty of a branch, some of those who attributed themselves to their paths deviated from their pure methodology, and some of the followers of Sufism strayed from the straight path that they drew with their pure breaths. They clothed the religion with what is not from it and attributed to the saints what they are innocent of. What a pity for those who claimed to follow the saints, yet left their enlightening path, replacing renunciation with pretense, sincerity with hypocrisy, and adherence to the Sharia with innovations for which Allah sent down no authority!

They said things the saints did not say, and they raised slogans they did not raise. They introduced superstitions and exaggeration into Sufism that made it alien to its pure prophetic origin. The righteous saints, as stated in the Quran and the Sunnah, are servants of Allah. Their Lord said about them: **"And the servants of the Most Gracious are those who walk upon the earth easily."** (Al-Furqan). They did not claim for themselves a station above servitude, nor did they legislate on their own what

contradicts the Book of Allah and the Sunnah of His Messenger. So how can it be accepted from some of those who are associated with them that they deviate from this methodology, going to excess in praise until it approaches polytheism, or preferring rituals over the Sharia, or abandoning the Sunnah for illusions and dreams?
The voice of the saints calls out from the courtyards of the soul to these deviants: "Return to the straight path, for we were nothing but servants of Allah. We follow what we are commanded and abstain from what we are forbidden. We are guided by the light of prophecy and illuminated by the Book of Allah." This rebuttal is not a denial of the merit of true Sufism, but a call to correct the course and purify the path from the dust of innovations and deviations that have clung to it, so that Sufism may return to its origin as a spirit for the Sharia, not a body that opposes it. So come, O people of the Paths, let us raise the banner of truth that the saints raised, and restore the light to their path, with religious knowledge, righteous deeds, and a sincerity that is free of impurities, seeking the help of Allah, who guides whom He wills to His straight path.

Rebuttal of Imam Ahmad Al-Rifa'i – Our Path is the Purity of the Heart, Not the Nonsense of Magic:
"O you who claimed the Path and did not truly walk it! We are a people who forbade hypocrisy and warned against arrogance. How can you beautify yourself before people and forget the Truth? The Path is not a garment to be worn or a name to be claimed, but a refinement and purification of the self. The traveler does not become arrogant toward those who have not traveled, nor does the servant boast of a miracle he has been given. Rather, miracles are a test in secret, and whoever uses the Quran for something other than what it was revealed for has betrayed Allah and His Messenger!"

My advice to the people of the Path: "Do not follow magic or sorcery, and do not seek knowledge of the unseen, for that is an abominable and false saying. The Path is clear: sincerity to Allah and truthfulness with people. Whoever thinks that miracles are the goal has been ignorant, and whoever seeks to boast has gone astray. O travelers, do not be deceived by one who wears a patched garment but whose heart is not purified. The Path is pure hearts, remembering tongues, and truthful actions!"

Rebuttal of Imam Abdul Qadir Al-Jilani – The True Knower Asks None but Allah:
"O you who have been led astray by self-admiration and deceived by the pride of your knowledge, the Path is pure servitude, not a trade in magic and sorcery. As for claiming knowledge of the unseen, that is disbelief in Allah! We are a people whom the Prophet, peace be upon him, taught that the unseen belongs to Allah alone And whoever deviates from the Sharia has no place among the people of reality Do not be deceived by the pretenders, for the person closest to Allah is the most humble of them!"

My advice to the people of the Path: "Do not teach the ignorant, and do not raise the ignorant above their station. The more your knowledge increases, the more your reverence should increase. The Path is not shows and wonders, but worship and adherence. And beware of seeking worldly gain in the name of Sufism, for the true Sufi asks none but Allah and hopes for none but Him."

Rebuttal of Imam Ahmad Al-Badawi – The True Traveler Walks with Piety and God-Fearingness:
"O you who claim our Path, we are a people who left the world behind our backs! How can you boast? The Path is a cover and a secret, not a display and a show. As for the one who takes up magic or seeks miracles without worship, he is an enemy to himself and cut off from the path of Allah. The Path is following the Book and the Sunnah, not opposing them. And a miracle is nothing but an increase in obedience. Whoever seeks otherwise has perished."

My advice to the people of the Path: "Keep your eyes on yourselves, and say to yourselves: 'Are we on what the Prophet and his companions were on?' If you find otherwise, return to the path of truth. Humility raises you, and arrogance destroys you. And whoever takes a path other than this is misguided, a liar in his claim."

Rebuttal of Imam Ibrahim Al-Dasuqi – Whoever Deviates from the Sharia is not Attributed to Us: "O you who have used the Path as a pretext for whims, our path is a purity from all falsehood. As for one who deals in magic and forbidden secrets, he has exited our sainthood. We are a people who made the Sharia a balance for everything, and whoever leaves it has lost this world and the Hereafter. The Path is not appearances and signs, but realities in the heart and a light in the secret."

My advice to the people of the Path: "You must adhere to pure monotheism, and do not follow the pretenders. And whoever leaves our way is not attributed to us. And whoever speaks of knowledge of the unseen has lied against Allah. Beware of keeping the company of innovators, for not everyone who wears wool becomes a Sufi."

We conclude with the rebuttal of Imam Abu Al-Hasan Al-Shadhili – No Path Without Knowledge and Guidance:"O you who have called yourselves by our name and deviated from our path, we have taught you that the Path is beneficial knowledge and righteous deeds. There is no miracle except for one who follows the Sharia, submits to Allah, and loves people. As for boastfulness and the pretenders, they are the lowlifes of this world and have no share in our sainthood. And whoever claims that sainthood is gained without Sharia has lied and slandered."

My advice to the people of the Path: "Do not rely on false claims, and do not make yourselves famous with wonders, for whoever takes a leading position without knowledge is a trial for himself and for others. As for one who trades in our name in magic and sorcery, he is our enemy on the Day of Judgment. Be people of worship, and do not be deceived by travelers without guidance."

A Call from the Saints: "O people of Sufism in your time! You have inherited a pure path, but you have corrupted it with ignorance, self-admiration, and hypocrisy. We are a people who made the Book and the Sunnah the foundation, and the Path piety and God-fearingness. Beware! Then beware of replacing the knowledge of truth with the sorcery of falsehood. There is no miracle for one who contradicts the Sharia, and no sainthood for one who is lenient with it. And whoever claims a station without servitude has cast himself into ruin. You must purify your souls, humble your hearts, and beware of the cunning of this world and its beautification. And whoever seeks Allah, let him be a hidden servant, known only by his truthfulness, seen only by his humility, and praised only by his attachment to Allah alone."

The Warning: "Whoever pretends to show miracles has perished, and whoever claims knowledge without knowledge has gone astray. Do not be deceived by the pretenders, and do not keep the company of those who have deviated from our path. Allah is our witness that we intended nothing but His face, and from whoever opposes His command, our path is innocent of him."

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3. The Word of the Saints to Their Disciples and Successors on the Path Who Kept the Covenant and Remained Steadfast on the Path

O our beloved ones in Allah, O inheritors of the covenant that we made with ourselves before the All-Merciful, O you who have preserved the precious trust and walked the path that we drew with the breaths of sincerity and the tears of reverence, to you we send our words as if they are breezes of

mercy blowing from the gardens of nearness. They carry to you the longing of hearts that have melted in the love of Allah and guide you with a light from souls that have sought nothing but His pleasure. You, O you who have not deviated from the path, who have renounced the glitters of this world, and who have held fast to the rope of the pure Sharia, you have been like the shining stars in the sky of true Sufism, illuminating the path of guidance for the travelers, and reminding the heedless of the beauty of servitude to the All-Merciful.

We, the masters and saints, were nothing but servants of Allah. He honored us with His nearness and chose us for His obedience. We walked on the path of the beloved Chosen One, peace be upon him, so we did not raise any banner but the banner of monotheism, and we did not legislate any methodology but what came in the Book of Allah and the Sunnah of His Messenger. And you, O our faithful disciples, O you who have carried the trust with sincerity and steadfastness, you have preserved the covenant as a shepherd preserves his flock. You did not exchange renunciation for this world, sincerity for hypocrisy, or the Sunnah for innovation. Rather, you made your hearts mirrors that reflect the light of the Sharia, and your souls ships that sail in the sea of divine love.

Our word to you is not a command or a prohibition, but a will from the depths of the soul to the depths of the soul, as if it is a breath from the breaths of Paradise that embraces your pure souls: "Be as you have been: faithful to Allah, holding fast to the Sunnah of His Messenger, renouncing what perishes, and desiring what remains." You are the true inheritors who were not tempted by the adornment of this fleeting life, nor were you made to stumble by the storms of tribulations. Thus, you deserved to be among the friends of Allah about whom their Lord said: **"Unquestionably, the friends of Allah—there will be no fear concerning them, nor will they grieve."** (Yunus: 62). So listen to this word with your hearts, and preserve it in your souls, to be a provision on your path to Allah and a light that illuminates for you the darkness of this world until you meet your Lord, and He is pleased with you.

Imam Ahmad Al-Rifa'i – The Will of Humility and Serving Creation: "O my sons and disciples, do not seek this world in the name of religion, and do not be arrogant with knowledge or deeds. The Path is obedience to Allah and service to His servants. Adhere to humility in every state, for the true saint is a servant to creation. He opens for them the door of hope and helps them reach the truth. Do not claim miracles, and do not speak about yourselves. Rather, let your actions speak for you. And if you want to reach the stations, then you must have three things: - Sincerity of intention to Allah alone. - True reliance on Allah in all your affairs. - The love of good for all of creation. And among you, O people of the Path, will be those who carry this light after me. So carry it with honesty and humility, and be like water that gives life and does not corrupt, and like the sun that illuminates and does not burn. And do not forget that Allah is aware of hearts. So, whoever carries knowledge without sincerity has perished."

Imam Abdul Qadir Al-Jilani – The Call for Righteous Conduct: "O you who attribute yourselves to us, our path is beneficial knowledge, a reverent heart, and an obedient soul. Whoever thinks that the Path is miracles and wonders has erred, and whoever thinks that Sufism is leniency in the Sharia has gone astray. I advise you: Do not raise yourselves above people, for the saint is a hidden servant, not a boastful one. Renounce this world, but do not abandon the means. And beware of the people of falsehood who hide behind Sufism and contradict the Sharia. 'O my children, be faithful to the Path. And whoever claims among you knowledge without truth, or an unveiling without adherence, I am innocent of him on the Day of Judgment. You are trustees of knowledge, so do not change it, and do not innovate in it. And if you go astray after me, you will have no argument before Allah.'"

Imam Ahmad Al-Badawi – The Will of Modesty and Seclusion:
"O my disciple, our path is a cover between the servant and his Lord, not a claim or boastfulness.

Whoever seeks Allah abandons this world and what is in it, and whoever seeks other than Him has lost the way. I advise you: Preserve the secrets of the Path, and do not reveal them except to those who are worthy of them. And do not burden yourselves with what you cannot bear, for Allah is not worshiped except in the way He legislated. And be truthful in every state: with Allah, with the self, and with creation. 'O my children, knowledge without action is a burden, and action without sincerity is nothing. Follow one whose heart is connected to Allah, and beware of one who uses the Path as a mount for fame or money, for these are not from us, and we are not from them.'"

Imam Ibrahim Al-Dasuqi – The Will of Absolute Servitude: "O my beloved ones, be a servant of Allah in every state, and do not think that the Path is a miracle to be sought or a station to be desired. Our path is: pure servitude and complete submission to Allah. I advise you: Do not abandon remembrance, for it is the door of the opening. And purify your hearts from every share of this world. And be lights walking among people, and teach people mercy before severity. And whoever leaves piety has lost the Path, and whoever turns away from knowledge is an enemy to himself. Adhere to the Sunnah outwardly and inwardly, and beware of contradiction, for whoever contradicts us in following the Prophet, peace be upon him, is not from us, and we are not from him."

We conclude with Imam Abu Al-Hasan Al-Shadhili – The Will of Wisdom and Knowledge: "O you who walk in our path, act with knowledge and seek Allah with sincerity. Sufism is not a garment to be worn or a name to be claimed, but it is knowledge that is acted upon and wisdom that is inherited. I advise you: Learn religious knowledge, for there is no Sufism without Sharia. Do not rejoice in what is unveiled to you, but rejoice in Allah's acceptance. Bury your fame under your feet, and do not seek a station with people. O my children, do not compete for this world, but compete in sincerity and truthfulness. And whoever changes a letter in our path, or contradicts a command in our methodology, he is not from us, and we are not from him. We declare ourselves innocent to Allah from every pretender without right."

A Call from the Saints: "O people of the Paths, we are a people who have covenanted with Allah to preserve His Sharia and protect it. So, do not take the Path as a trade, and do not make it a way for self-admiration and boasting. O my disciple, preserve the secret of the Path, and do not reveal it except to one who is worthy of it. Follow the Sharia outwardly and inwardly, for every path without Sharia is nothing, and every claim without action is falsehood. And beware of boasting, for we are a people who are simple in appearance and deep in our inner selves. We worshiped Allah reverently, and we taught people sincerely. So, there is no miracle for one who contradicts the Sharia, and no sainthood for one who is lenient with it. And if you are on our path, be steadfast as we have been commanded. And whoever deviates from our methodology of sincerity and obedience has been stripped from us, and our covenant with him is absolved. For our path is pure servitude, a straight conduct, and a complete adherence to what the Prophet, peace be upon him, brought. So be firm on this path, and do not deviate, for it is the straight path that leads to the pleasure of Allah." "This is our will to you... preserve it, for we are accountable for it before Allah."

Chapter Two: In the Precincts of My Master, Abul Hasan Al-Shadhili

We have invoked his blessed, pure, and noble lights to sip from his teachings and his method. So we sat to converse with him, and he answered us. Come with us into a realm of light where souls ascend to the Presence of the Most Merciful, where the lights of the Knowers gleam like stars in the sky of faith. Here stands my master, Abul Hasan Al-Shadhili (may Allah be pleased with him), like a towering lighthouse, illuminating the path of the seekers with the light of monotheism and guiding them to Allah with a sound method that combines the majesty of the Sharia (Islamic law) with the beauty of the spiritual path. He is the great Imam whose soul melted in the love of Allah until he became like a clear

river overflowing with wisdom and mercy. He is the ascetic servant who never raised his eyes to this world, but rather kept his heart attached to the door of the Most Merciful, repeating with the tongue of both his state and his words: "**Whoever knows Allah finds everything else insignificant**."

Today, we approach his pure spirit in a spiritual dialogue that carries the scents of his beautiful methodology. We ask him with hearts longing for guidance and listen to him with souls thirsting for the light of Knower, to drink from the spring of his wisdom that was narrated from him—that wisdom which combines adherence to the sacred law with detachment for the sake of Allah, and patience in tribulation with longing for the meeting. So let us raise our hands in hope and listen to his words as if they were breezes of paradise blowing upon our souls, purifying them from the turmoil of this world and strengthening them on the path of truth. This is a dialogue we draw from his beautiful methodology, in which we question him about the path of the seekers, and he answers us with what illuminates hearts and revives souls, seeking help from Allah who honored him with the station of servitude and proximity.

- **My master, Abul Hasan, how does a servant walk the path of proximity to Allah in an age when trials are abundant and distractions have increased?**

My son, the path of proximity to Allah is the path of the Sharia. Whoever holds fast to the Book of Allah and the Sunnah of His Messenger (peace be upon him) has seized the firm rope of Allah. Make your heart attached to Allah and your tongue moist with His remembrance, for remembrance is a light that dispels the darkness of trials. And know that this world is a place of trial, so be patient with what you dislike and be thankful for what you love, for in patience and gratitude the doors of proximity are opened.

- **My master, and how do we achieve detachment from this world when our hearts are still attached to its adornments?**

Detachment is not to abandon this world with your hand, but to abandon it with your heart. Look at it with the eye of truth; it is like a fleeting shadow that does not last. If you wish to detach yourself for Allah, then say frequently: "**Sufficient for me is Allah, and [He is] the best Disposer of affairs**," and ask Allah to make you self-sufficient by Him from everything. For if you love Allah, He will love you, and if He loves you, He will grant you a richness that the mind cannot comprehend.

- **My master, what is your advice for us to be servants from among His righteous friends?**

My son, be a servant to Allah, associating nothing with Him. Have a good opinion of your Lord, for a good opinion of Allah is one of the signs of sainthood (wilaya). Adhere to the Sunnah, love for people what you love for yourself, and increase your seeking of forgiveness, for it is the key to the path. And know that sainthood is not a claim but an action and sincerity. Whoever loves Allah and His Messenger and follows their command, Allah will grant him His light of sainthood and suffice him in every matter.

- **My master, what are the characteristics of the Knowers and saints, such that if we sit with them, we would know them?** Imam Abul Hasan smiled and answered with the dignity of the people of Allah, saying: My son, the Knowers and saints have an effect on hearts, a light on their faces, and a reverence in their speech. When you see them, they remind you of Allah. When you accompany them, they bring you closer to Allah. And when you are absent from them, they supplicate for you sincerely in the Presence of Allah. My son... The Knower is a friend of Allah; he only knew Allah by Allah. So if you look at him, you know his sincerity in his inner being before his outer appearance. And if you hear his words, you find in them a light that brings you closer to your Lord. The Hereafter never left their minds for a moment, nor did this world ever settle in their hearts for an instant. The world is in their hands, but Allah is in their

hearts. They have humbled their souls in obedience to Allah and have raised their hearts on the ascents of love.

My son, if you want to know them, look for **five signs**:

1. Their hearts are attached to Allah alone: they do not hope for anyone but Him, do not fear anyone but Him, and do not seek anything but His Face.
2. Their tongues are always moist with remembrance: when their lips speak, they glorify; when their hearts are still, they praise; and when they fear, they affirm God's oneness.
3. Their concern is the Hereafter: their lives are a state of detachment from this world, and their sight of what is with Allah is purer than all fleeting enjoyment.
4. Their contentment with Allah in every state: they are not troubled by divine decrees, nor are they tempted by gifts. For tribulation is a blessing, withholding is a gift, and giving is a test.
5. Their humility towards Allah and His servants: the higher their station, the greater their humility; and the more they increase in knowledge, the more they increase in submission to Allah.

Someone once asked me: "O Abul Hasan, how do we know the friend of Allah?" So I replied: "**When you see him, his state reminds you of Allah. When you hear him, he increases the state in your heart. And when you are present with him, you do not leave as you entered, for they are a people whom Allah has chosen to know Him and to be known by Him. And Allah is sufficient as a witness.**" My son, the true saint is the one who only sees you by Allah and only guides you to Him.

He is the one that if you are absent from him, your heart guides you to him. If he dwells on the earth, he is the heaven of hearts. And if he is absent from sight, he is present in the souls of those who love. I advise you, my son... Accompany the one that when you look at him, he guides you to Allah. Do not cut off your heart from sitting with the people of Allah, for their gaze is mercy, and their companionship is salvation. And flee from the companionship of one who cuts you off from Allah, even if he adorns you with the world's finest jewels. And increase your proximity to the one who reminds you of Allah, even if he is bare of its enjoyments.

And know, my son... The saint is not one whose wonders are many, but the saint is one whose uprightness is sound. The Knower is not one who tells you the secrets of creation, but the Knower is one who brings you closer to the Truth. The lover is not one who claims love, but the lover is one whose heart has melted in longing until he sees nothing in existence but Allah.

- **My master, how do I know the right and the stature of the Messenger of Allah (peace be upon him) and his pure family?**

My son, if you do not venerate the Messenger of Allah (peace be upon him), with what heart will you meet Allah?! How can one hope for proximity to the One who does not venerate His beloved, whom He chose and preferred over all of His creation? Know, may Allah bless you, that the knowledge of the right of the Messenger of Allah (peace be upon him) is not by a mere intellect or a limited analogy, but by a light that Allah casts into the heart. And whoever's heart is illuminated with the lights of love, his tongue will speak with veneration, and his soul will long to see his noble face. Have you not heard the Almighty's saying: "**Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask [Allah to bestow] blessings upon him and ask [Allah to grant him] peace.**" (Quran 33:56). So how can the people of the earth not venerate him when the people of the heavens have venerated him? And how can hearts not glorify with his mention, when he is the door to reaching the Truth?

My son... The right of the Messenger of Allah (peace be upon him) is great, and his favor cannot be enumerated by a describer nor comprehended by a mind. He is the one about whom his Lord said: "**And We have not sent you, [O Muhammad], except as a mercy to the worlds.**" And he is the one who said: "**I am the master of the children of Adam, and there is no pride in that.**" And he is the one who will be granted the station of intercession when the prophets are unable to speak.
So know, my son, that the knowledge of the right of the Messenger of Allah (peace be upon him) is by **five matters**:

1. **Sincere love for him:** which is to love him more than yourself, your children, your wealth, and all of mankind. The Prophet (peace be upon him) said: "**None of you will have faith until I am more beloved to him than his father, his child, and all of mankind.**"
2. **Following his Sunnah:** for the sincere lover is the one who agrees with his sayings, actions, and biography. Allah the Almighty said: "**Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you...'**"
3. **Frequent prayers upon him:** for they are a light for the heart, a blessing in life, and intercession on the Day of Resurrection.
4. **Venerating his pure family:** for they are his door that is not rejected, and they are the ones whom Allah has purified in His firm Book: "**Indeed, Allah intends to remove from you all uncleanness, O people of the [Prophet's] household, and to purify you with a thorough purification.**" My son... The family of the Messenger of Allah are his pure progeny, the lamps of guidance, and the source of mercy. So whoever loves them has loved the Chosen Beloved, and whoever hates them has hated the Chosen Beloved. And beware of falling into hatred for them or belittling their status, for their love is a sign of acceptance, and their hatred is a sign of deprivation.
5. **Stopping at his limit and venerating his sanctity:** do not step ahead of him with an opinion without knowledge, do not argue about his Sunnah, and do not confront his sayings with whims. For Allah has said: "**O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing.**"

Then he said: My son... Whoever wants to venerate the Messenger of Allah (peace be upon him), let him increase his prayers upon him, learn his biography, and have good manners when mentioning him, for the Messenger of Allah is alive in the hearts of his lovers, present at his mention, and he is the greatest cause for your acceptance with Allah. "O Allah, make us of the people of his love, grant us his intercession, guide us to follow his Sunnah, and gather us under his banner in a seat of truth in the presence of a powerful King."

- **My master, what is your opinion on the Imams of Islam from the schools of thought and the scholars of hadith?**

My son... They are stars in the night of the Ummah. They are the ones who preserved the religion after the Companions, and they raised the banner of jurisprudence, hadith, and creed. By them, the Ummah came to know the preservation of narration, the understanding of the Sharia, and the refutation of heretics and atheists. **Abu Hanifa**... the jurist of opinion, and the man of a balanced mind. Nothing was narrated about him but piety and justice. And **Malik**... the Imam of the city of migration, who held fast to the Prophet's legacy and said: "Everyone's saying can be taken or rejected, except for the one in this grave." And **Al-Shafi'i**... the lighthouse of eloquence and a sea of knowledge. He loved the Prophet's family and used to say: "O family of the Messenger of Allah, your love is a duty from Allah, which He revealed in the Quran." And **Ahmad ibn Hanbal**... the Imam of the people of the Sunnah, who was beaten and flogged for the sake of preserving the creed. He venerated the Prophet's family and preserved their virtue and would get angry at anyone who insulted them or diminished them.

And these were not opponents of the Prophet's family. Rather, most of them were students of theirs or narrated from them or supported them. Rather, the disagreement was political in some of its stages and jurisprudential among the later generations, but it was not religious in the origin of their virtue.

- **My master, do the Prophet's family deserve to be the undisputed imams of the religion?**

Yes, and with complete certainty, but not in the sense of exclusion or a monopoly on the religion, but in the sense of the natural prophetic inheritance. Is it logical that the house of prophecy is deprived of the imamate of knowledge? Was not wisdom and the Book sent down in their house? Does anyone need to convince us that Al-Hasan and Al-Husayn, Ali, Ja'far, Al-Baqir, Al-Sadiq, Al-Kadhim, and Al-Rida... were the banners of the Ummah in their time?

My son, the imamate for them was not authority but a trust, and it was not a claim but a trace of knowledge, piety, detachment, and pure prophetic conduct. Imam Ja'far Al-Sadiq alone had more than 4,000 students from the people of the Sunnah, the Shia, and other schools of thought who came out of his circle. So who is more worthy of the imamate? One who sits on a king's chair? Or one who sits on a mat narrating about his grandfather, the Messenger of Allah, with sincerity, without hypocrisy or greed?

- **My master, were the Prophet's family elevated above their station?**

The extremists did, yes. And the ignorant did, also yes. They attributed complete infallibility to them, like the infallibility of the prophets, and some of them said what is not even fitting for the prophets themselves. But... the response to extremism is not by denying virtue. Just as we do not deny the virtue of Aisha, Abu Bakr, and Umar because a group of people were extreme about them, so we do not deny the virtue of the Prophet's family because some people deified some of them or attributed to them what is not befitting.

- **My master, is knowledge without lineage sufficient?**

Yes, knowledge is guidance. But when knowledge is combined with lineage, character with piety, and God-fearing with sincerity, then the natural imamate is found, which no one can dispute. We do not prefer lineage alone, but when you see the light flowing in the veins, and knowledge narrated generation after generation, then this is a virtue with which Allah has distinguished them, as the Almighty said: "**Then We caused to inherit the Book those We have chosen of Our servants...**" My son, the imams of the schools of thought are the jurists of the Ummah and its light. We venerate and respect them, and they are a treasure for us. And the Prophet's family are the banners of guidance. They do not compete with anyone, but rather they guide everyone. They are the origin from which the lights branched out. There is no extremism towards them and no indifference, but rather a justness that befits their station and a following, not a deification. And whoever wants the pure religion, let him sit where the Quran, the Sunnah, and the Prophet's progeny are gathered, for they are the three whose light does not separate.

- **My master, the Ummah has differed and become sects and schools of thought. So whoever mentions the Prophet's family with good is accused in his religion and is attributed with what he is not. What is your saying about that?**

"My son, know that the love of the Prophet (peace be upon him) is an obligation upon every believer, and from his love is the love of his family, for they are from his light, his door, and his pure seed. Allah the Almighty said: "**Say, 'I do not ask you for this message any payment except affection for [my] kindred.'**" (Quran 42:23). Their love increases the heart in light, the soul in purity, and the secret in proximity, because they are purity itself, and the blessed progeny. And whoever denies their virtue has been deprived of the understanding of the Book of Allah, for the verse of purification bears witness to

their sanctity, and the Sunnah of the Chosen One (peace be upon him) bears witness to their preference."
"My son, it does not harm a servant to be accused in his religion if he is upholding the right of Allah and His Messenger. The people of Allah have been accused since the beginning of creation. Have you not heard the **saying**: 'The satisfaction of people is a goal that cannot be reached, and the satisfaction of Allah is a goal that should not be abandoned'? So be firm in your love for them and attach yourself to their side, for they are the ship. Whoever rides with them is saved, and whoever lags behind is lost. My son, I used to always repeat and **say:** "Whoever wants to be honored with Allah, let him venerate His Prophet. And whoever wants to be honored with the Prophet, let him venerate his family."

- **My master, what do you say to the one who separates the love of the Prophet's family from following the Sunnah?**

"My son, that is a deficient understanding! The family of Muhammad and the Sunnah are inseparable, just as light and radiance are not separated. And whoever wants to walk on the straight path, let him adhere to the all-encompassing love. The Prophet (peace be upon him) said: '**I am leaving among you that which, if you hold on to it, you will never go astray after me: the Book of Allah and my progeny, the people of my house.**' Narrated by Muslim. And do not pay attention to the words of the fanatics or the arrogant, for the path to Allah is known by its people. And the family of Muhammad are the people of Allah and His chosen ones. Hold fast to the door of their love and the manners of their service, for they are the safety of the earth and the fragrance of the Ummah. And whoever is ignorant of their right has been deprived of the light of guidance."

- **Tell me, my master, about the family of Muhammad (peace be upon him).**

"The family of the Messenger of Allah (peace be upon him) are the wide gate of Allah's mercy. They are the hidden treasure of knowledge. Their secret is connected to the secret of the Chosen One. And whoever knows them has known the Truth, and whoever denies their virtue is deprived of the secret of excellence." "If you want to know the family of Muhammad, look at their hearts; you will find in them the light of the Prophet. Look at their biographies; you will find in them the sincerity of certainty. Look at their manners; you will find in them the manners of the Chosen One."

And I will mention to you the advice I wrote about the right of the Prophet's family: "You must have affection for the Prophet's family, for it is the ship of salvation in the sea of trials. When you see them, make your heart humble and say: O Allah, I love them for Your love and the love of Your Prophet, so make me with them on a day when wealth and children will not benefit, except for one who comes to Allah with a sound heart." "They are the firmest handhold. By them, Allah preserves the Ummah. And by their supplication, tribulation is removed. They are the source of wisdom and the lamp of guidance. The treasures of knowledge are not opened except by their love, and the veil is not lifted except by holding fast to their sainthood. Indeed, their love is worship, and holding fast to their sainthood is salvation. And whoever does not know their right has been ignorant of the right of the Chosen One (peace be upon him), for they are his remnant in the Ummah, and their light is a ray from the light of his message."

And I will recite to you what I used to say in my great supplications when I was asked about the virtue of praying upon the Prophet and his family: "If circumstances constrain you and hardships intensify upon you, then pray upon the Prophet and his family, for it is a key to every door, a relief from every sorrow, and a salvation from every evil. By it, souls connect with the reality of lights, and the door of proximity is opened for you, and you enter from the door of love into the Presence of the Truth." And I will tell you my advice as I told it to my disciples: "Make your hearts vessels for the love of the Prophet's family, for their love opens the doors of the heavens for you and prepares you for the

greatest manifestation. And whoever loves them, Allah loves him. And whoever befriends them, Allah befriends him. And whoever is harsh to them, Allah is harsh to him." "O Allah, by the right of the family of Your Prophet, make us of the people of Your proximity, and make our hearts shine with the lights of Your love, and gather us in their company on the Day of Your meeting, and do not deprive us of the blessing of their supplication in this world and the Hereafter." "O Allah, grant us their love, let us walk their path, provide us with their secret, honor us with their light, admit us into their intercession, and bless us with their blessing, O Most Merciful of the merciful."

- **What do you say, my master, about reconciling the sects, creeds, and beliefs today?**

My son, know that reaching the unity of hearts begins with sincerity of intention: "If you want to reach, make your concern one concern, which is Allah, and do not pay attention to anything else." I mean by this that sectarian disagreement arises when people turn their hearts away from the great goal, which is the knowledge and worship of Allah. If we are sincere in our intention for Allah and are detached from the victory of opinions and whims, the heart will soften and disagreement will be lifted.

Indeed, in disagreement there is a mercy if it is for Allah and by Allah: I see that if disagreement is managed with the scale of wisdom and the manners of knowledge are observed in it, it is a mercy and a spaciousness for the Ummah. I said: "**If the people of knowledge disagree, then walk the path of fairness, for it leads to truths.**" This calls us to respect the disagreement of scholars and to look at the diversity of schools of thought as a mercy and a spaciousness for the Islamic Ummah.
Knowledge and sainthood are above fanaticism: My son, I do not see the Truth as being limited to one school of thought or sect, but I recommend broadening the horizon and acknowledging that the Truth is distributed among the people of knowledge and the saints. I said: "**If you want to be known among the people of the earth, then be keen on the outer aspect of the Sharia. And if you want to be known among the people of the heavens, then be keen on the purity of the inner being.**" If we make the purity of hearts a priority over fanaticism for schools of thought, the differences will melt, and people will unite on the love of Allah and His Messenger.

Adherence to the fundamentals without rigidity: I used to say: "Adhere to the origin of the religion and leave arguing about the branches, for Allah asks about certainty, not about scrupulousness." My methodology is to hold fast to the definitive and fundamental matters that the people of the Qiblah have agreed upon and not to be extreme in the subsidiary differences. And my message for reconciling the schools of thought is: "Make your heart a place of mercy, not cruelty, and be a helper on the side of truth, not disagreement. Strive to reach Allah with the heart before the tongue, for whoever purifies his inner being, Allah will unite hearts with him."

This is a call to:

- Reviving the values of tolerance among schools of thought.
- Focusing on commonalities: the love of Allah, His Messenger, and his family.
- Warning against fanaticism and considering disagreement a means to elevate knowledge, not to cause separation.
- Sincerity with Allah in word and deed, for it is the greatest thing that unites hearts.

  "Make your goal the Face of Allah, walk the path of the Chosen One (peace be upon him), and love all of Allah's saints. Do not let the difference of paths harm you as long as they lead you to the Lord of Lords."

- **My master, Abul Hasan Al-Shadhili, guide me to a great remembrance that I can use in my seclusion, one that carries the sigh of a penitent lover and overflows my heart?**

My son... The matter is not that tongues are busy with remembrance, but that the **heart melts in the One being remembered**! If you seek a remembrance that is specific to you, do not seek the words but seek the state, for remembrance is a secret between the servant and his Lord. It is opened to the heart if love is sincere, the intention is pure, and the hearing and sight are veiled from everything but Allah. As for how you can have a remembrance that you make a litany, then know - may Allah bless you - that "true remembrance" is what Allah inspires in you in moments of infatuation and brokenness, in the hours before dawn, when the sounds of creation cease for you and nothing remains in your heart but the echo of the Presence of Allah. But my son, I will gift you what is greater than the remembrance of the tongue, which is the "**remembrance of the inner being**." It is a remembrance that, when it is mentioned in the heart, the heavens tremble, and the pillars of the Kingdom shiver.

Take this remembrance from me: If you want Allah to remember you in a great assembly, then be a rememberer of Him in secret before in public. Remember Allah without conditions; do not seek by it but Allah. Make your heart a place for His love alone and say in your secret: "O You who are closer to me than my jugular vein... O You who know what is in my soul and I do not know what is in Yours... O You who, when I remember You, You make me forget everyone else... O Allah, O Allah, O Allah."

And say in your seclusion when no one sees you but Him: "O You who, when I am cut off from everything, You remain alone... O You who, when hopes fail us, You are the hope... O You who, when we knock on Your door, You open with Your mercy... O Allah, O Allah, O Allah."

And say in your night, when the paths are dark for you: "Glory be to You, there is no god but You... I do not know You except as You know me... and I do not remember You except as You inspire me. So grant me Your remembrance that pleases You with me, a remembrance that brings me closer to You, and a remembrance that the tongues of the Knowers before me and after me have not reached."

And know, my son, whenever you are broken for Allah in remembrance, He raises you. And whenever your ego dissolves in His love, Allah remembers you with a remembrance that befits His greatness. So you will be hidden on earth and manifest in the heavens. Allah will have inscribed your name in the scriptures of the Highest Assembly, and the people of love will not be mentioned except that you are among them, and the people of proximity will not be called except that you are counted among them.

By Allah, my son... No servant is sincere in his remembrance except that Allah makes a special remembrance for him, between him and his Lord, by which He calls him at the Resurrection and singles him out at the meeting. If your remembrance is sound, Allah will open for you from the doors of the Greatest Opening what no one knows but Him.

So learn, my son, that remembrance is not with words that are said, but it is a love that flows, a sigh that rises, tears that fall, and a longing that burns, until the servant becomes infatuated with Allah, seeing no one but Allah, hearing no one but Allah, and witnessing no one but Allah. So adhere to remembrance, and it will be for you an inexhaustible treasure, a state that cannot be comprehended, and an opening that does not cease.

In the name of Allah, the Ever-Living, the Sustainer of [all] existence. O You whom minds cannot encompass, whom sights cannot perceive, whom universes cannot limit, and whom the description of describers cannot reach.

O Allah, I am Your servant and the son of Your servant and the son of Your female servant. I do not possess for myself any harm or benefit, nor death, nor life, nor resurrection. You are my Lord; there is no god but You. You created me, and I was nothing to be mentioned. And You raised me with Your light when I was buried in the darkness of nothingness. So all praise is for You, a praise that equals Your greatness. And all thanks are for You, a thanks that never ceases and never stops. O You whose remembrance is the life of souls, whose light is the guidance of joys, whose greatness is the subjugation of tyrants, and whose gentle creation is the refuge of the distressed.

O You who are closer to me than my jugular vein and more merciful to me than myself and my parents. O You to whom the universes glorified, and for whose majesty souls and bodies humbled themselves. O You in whose remembrance there is a cure, in whose proximity there is honor, in whose intimacy there is richness, and in whose love there is the secret of the Greatest Secret.

O Allah, I remember You with a remembrance whose virtue no one knows but You. O You who, when I remember You, You melt every sorrow in my heart. And when I supplicate to You, You pour tranquility upon my soul. O Allah, make me more aware of Your remembrance, purer for Your Face, more loving of Your names, and more complete in witnessing Your Presence.

O Allah, O You whose praise all beings have spoken, and for whose majesty minds have become infatuated, and at whose door wishes have ceased. I remember You in my secret and my public, in my sorrow and my joy, in my loneliness and my intimacy. I remember You with a remembrance by which I live if I die, by which I remain if time perishes me, and by which I ascend if destinies descend. So I am not except by You, and I do not return except to You. O You who, when I call upon You, You answer. And when I ask from You, You give. And when I draw near to You, You hasten to me. O Allah, You are my goal, and You are my witnessed, and You are my witness. Make me infatuated in Your remembrance, devoted in Your majesty, and revolving in Your light. Until when my soul melts, nothing remains of it but Your love. And when my body perishes, nothing remains but Your remembrance.

O You who said, and Your saying is the truth: "**So remember Me; I will remember you. And be grateful to Me and do not deny Me.**" I remember You, O You who is nothing like anything, and whose light is not like any other light, and whose mercy is not like any other mercy. A remembrance that fills my hearing and sight, and drowns my heart and soul. A remembrance by which my remembrance perishes, and by which Your command remains. A remembrance that no other remembrance can match and no other remembrance can resemble. A remembrance that gives me life by You, and annihilates me in Your greatness, and resurrects me to You.
O Allah... O Allah... O Allah... O Goal of those who remember, and O Beloved of the Knowers, make my remembrance of You a fortress for me from all evil, a light for me in all darkness, and a life for me in all annihilation. I remembered You when You saw me and I did not see You. And I remembered You when I was ignorant of Your stature. And I remembered You when I loved You, and I did not find myself except by You.

So You, O Allah, are my purpose, and You are my goal. And I have no desire apart from You, nor any need in anyone but You. So make my remembrance of You a secret between me and You. And cast upon me from the lights of Your Presence what will make me forget the universes in my heart. So I do not turn to anyone but You, and I do not long for anyone but You, and I do not ask anyone but You. O Allah, I remember You with this remembrance that You have granted me, whose secret You have given me, and by whose light You have raised me. So by it, make me loved in Your Presence, accepted in Your witnessing, saved by Your mercy, and grant me from Your great favor to be by You, with You, and to You. O Allah. O You whom nothing resembles and whom no description can encompass. O Allah, O Allah, O Allah...

This is a translation of the provided text, maintaining its religious and spiritual tone, without omitting any words or introducing Knower or esoteric concepts like union and immanence (al-hulool wa al-ittihaad), or any other religiously prohibited deviations.

On the Sufi Orders, Their Paths, and Their Methods

My master, what is your opinion on the shaykhs and founders of all the Sufi orders (al-Badawi, al-Dasuqi, al-Gilani, al-Rifa'i, al-Shadhili, al-Sammani, al-Khalwati, al-Naqshbandi, al-Jibawi, etc.)? Tell me, my master, what is your opinion on these orders? And why did each shaykh found an order and have followers? Is this from the straying sects that have left the main body of Muslims, or are they from the orders that are on the straight path? What is your opinion on the multiplicity of Sufi orders and different paths? And what do you think of their uniting on one path, which is the Sharia and the method of the Prophet and his family?

My son, how great is your longing that delves into the depths of Sufism and seeks the essence of the Sufi orders. My opinion on the mentioned Sufi orders is as follows: The mentioned Sufi orders—al-Badawiyyah, al-Rifa'iyyah, al-Qadiriyyah, al-Shadhiliyyah, al-Sammaniyyah, al-Khalwatiyyah, al-Naqshbandiyyah, and al-Sa'diyyah—are luminous lighthouses founded by Knower imams, each of whom carried the torch of remembrance and good manners to guide the Ummah to Allah. These orders, in their essence, are nothing but diverse manifestations of legitimate Sufism, which is based on the Quran and Sunnah, the purification of the soul, and the realization of servitude. Each order represents a niche that shines from the lamp of prophethood and expresses a method for educating hearts that suits people's conditions and their times.

- **Al-Badawiyyah (Sayyidi Ahmad al-Badawi):** Focuses on divine love and asceticism, and is known for its intense attachment to the Prophet (peace be upon him).
- **Al-Rifa'iyyah (Sayyidi Ahmad al-Rifa'i):** Emphasizes prophetic manners and loud remembrance, and is known for the vibrancy of its litanies.
- **Al-Qadiriyyah (Sayyidi Abd al-Qadir):** Combines legal knowledge with remembrance and focuses on the balance between the Sharia and the inner reality.
- **Al-Shadhiliyyah (Sayyidi Abul Hasan al-Shadhili):** Focuses on gratitude and contentment and is known for its profound simplicity and avoidance of outward displays.
- **Al-Sammaniyyah (Sayyidi al-Samman):** Combines several orders and emphasizes living remembrance and love.
- **Al-Khalwatiyyah (Sayyidi Mustafa al-Bakri):** Focuses on seclusion and the purification of the heart and is known for its spiritual depth.
- **Al-Naqshbandiyyah (Sayyidi Baha al-Din Naqshband):** Emphasizes silent remembrance and connecting the heart to Allah and is known for its balanced method.
- **Al-Sa'diyyah (Sayyidi Sa'd al-Din al-Jibawi):** Focuses on proper conduct with Allah and reviving hearts with remembrance.

Why did each shaykh found an order, and why did the paths multiply?
Each shaykh founded his order in response to a divine call in his heart and in fulfillment of the needs of the Ummah in his time and place. These orders were not innovations or schisms; rather, they were a renewal of the spirit of the religion according to people's conditions, as the Prophet (peace be upon him) said: "Indeed, Allah sends to this Ummah at the beginning of every hundred years someone who will renew its religious matter for it." (Narrated by Abu Dawud). The shaykhs, such as Sayyidi Abd al-

Qadir al-Gilani and Sayyidi Ahmad al-Rifa'i, as well as myself, Abul Hasan al-Shadhili, were renewers, reviving hearts with remembrance and good manners, and formulating educational methods that were compatible with the natures and temperaments of nations.

The diversity of paths: People's conditions and natures differ. Some are suited to loud remembrance (like the Rifa'iyyah), some to silent remembrance (like the Naqshbandiyyah), and some to asceticism (like the Badawiyyah) or seclusion (like the Khalwatiyyah). This diversity is a mercy, as Allah the Almighty said: "**And if your Lord had willed, He could have made mankind one nation...**" (Quran 11:118). The Sufi orders are like a sea whose streams are many, but they all flow into the ocean of the Sharia. The shared goal: Every order aims to purify the soul, realize servitude, and reach the manifestations of Allah and His knowledge.

Are they from the misguided sects or the upright community?
My son, the mentioned Sufi orders, in their fundamentals, are from the upright community, because they are based on:

- **The Quran and Sunnah:** All these orders affirm the Sharia as the foundation and focus on following the Prophet (peace be upon him).
- **The Sunni creed:** They follow the methodology of the Ash'aris or Maturidis in monotheism and the four schools of jurisprudence.
- **Purification of the soul:** They revive what the Quran commanded: "**He has succeeded who purifies it**." (Quran 91:9)

However, as happens in every branch of knowledge or methodology, some of those affiliated with these orders may deviate, introducing innovations or exaggerations, such as excessive attachment to the shaykhs or extremism in miracles. These deviations are not from the essence of the orders but from the poor understanding or ignorance of some followers. Therefore, the Sharia must be the criterion for judging any order, as Imam al-Junayd said: "Our knowledge is infused with the Quran and Sunnah, so whoever does not read the Quran and write the Hadith should not be followed in this matter."

Therefore, we say that the multiplicity of Sufi orders is a mercy and an ease, because it allows every seeker to find the path that suits his state. As I said before (Abul Hasan al-Shadhili): "**The paths to Allah are as numerous as the breaths of creation**." This diversity does not mean contradiction but rather integration. Each order highlights an aspect of servitude: the Naqshbandiyyah teaches the silence of the heart, the Khalwatiyyah focuses on seclusion, the Shadhiliyyah revives gratitude and contentment, and the Rifa'iyyah ignites hearts with loud remembrance.

And so on... This multiplicity is similar to the diversity of the schools of jurisprudence (Hanafi, Shafi'i, Maliki, Hanbali), all of which lead to the truth if they adhere to the Quran and Sunnah. However, one must be wary of causing division or being fanatical for one order at the expense of another, for unity in the goal (the knowledge of Allah) is the origin.

As for my opinion on the orders uniting on the method of the Prophet and his family:
The uniting of the Sufi orders on the Sharia of the Prophet (peace be upon him) and the method of his family is the origin and the essence. All of these orders, in their reality, derive their light from the Prophet (peace be upon him) and his pure family, who were a role model in asceticism, piety, and love. Allah the Almighty said: "**Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you...'"** (Quran 3:31). The Sufi orders, if they are upright on the Sharia without apparent or hidden innovation, are an extension of this authentic Muhammadan following.

The method of the Prophet's family: The Prophet's family, such as our masters Ali, Al-Hasan, and Al-Husayn (may Allah be pleased with them), were imams in knowledge, action, and piety. The Sufi orders revive this method by emphasizing the love of the Prophet and his family and holding fast to their manners.

Unity of purpose: The uniting of the orders on the Sharia is what achieves the unity of the Ummah. As my master Abd al-Qadir al-Gilani said: "**The path to Allah is one, and it is following the Prophet (peace be upon him) in his outer and inner being**."

Practical application: Uniting on the Sharia means that the orders are a means, not an end. The order is not worshiped; Allah is worshiped. This requires returning to the Quran and Sunnah in every state, as you mentioned in your previous requests about the manners of the Sacred Presence.

And this is my message to the people of the orders and gatherings who innovate and violate our method and stray from the path:
O people of the gatherings, O you who have hung the banners, O you who have worn the rags and adorned yourselves with rosaries and banners, have you established presences and forgotten the Ever-Living who does not die? Do you not know that the Presence is not drums that are beaten, nor chants that are raised? Rather, the Presence is a stand before the Truth, in which the tongue is silent, the heart speaks, and the soul weeps with longing for Allah.

O people of the path, is this the path? That you make it praise without remembrance, a celebration without knowledge, and fame without light? Have you come to chant poems about the Messenger of Allah and abandon his Sunnah? Do you remember the Prophet's family and not walk their path? Do you hold celebrations and abandon the gatherings of purification, knowledge, and the Quran?

Know, O you who have attributed yourselves to the path, that the paths are not known by chants or banners, but they are known by realization, purification, and reverence. The path is the path of Allah, its method is the Quran, and its riders are the sincere, not those who have taken the path as a vehicle for this world and a stage for heedlessness. O people, whoever's gatherings are noise without monotheism, shouting without understanding, and movements without awe, then he is from those who have deceived the path, misguided the seeker, and innovated in the religion.

Indeed, in the paths, there are treasures that cannot be attained except with purity. In remembrance, there are secrets that are not opened except to the one who is sincere. And in knowledge, there are lights with which the heart does not shine unless it removes ignorance and whim. So return to Allah as lovers, open the gatherings of knowledge before the gatherings of drums, revive remembrance before poems, and make your gatherings dignified, with shyness before Allah, not jesting with Allah. And know that I—Abul Hasan—did not walk the path except to know Allah, and I did not raise a banner except to establish the proof, and I did not utter a word except to guide to the Truth. So whoever loves

me, let him walk my paths, and whoever claims my connection, let him be from my people, the people of sincerity, the people of jurisprudence, the people of remembrance, the people of proper conduct with Allah. And if you do not return, then leave the path for its people, for this is not an inheritance of a claim, but a station of trust and a carrying of light.

My master Abul Hasan, tell me about the stations and ranks of the saints. And how are they? I have heard that they have covenants. What are they?
Listen to me, my son, this matter needs a talk and an explanation. For these stations have unveilings, lights, proximity, knowledge, and a position that no one has attained except those whom Allah has chosen from among His servants. Listen and pay attention to what I say... (The Stations of the Saints and the Witnesses of the Chosen)

Praise be to Allah who chose from among His servants saints and made them a secret between Him and His creation, lights walking on the earth, carrying secrets in their hearts and lights in their souls. They are not known by titles but are known by the Truth when they are seen.

Allah the Almighty said: "**Unquestionably, [for] the allies of Allah, there will be no fear concerning them, nor will they grieve.**" (Quran 10:62)

And the Prophet (peace be upon him) said in the authentic Hadith: "Indeed, Allah said: '**Whoever shows enmity to a saint of Mine, I have declared war upon him.'**" (Narrated by Al-Bukhari)

So sainthood is not an apparent rank or a station that is attained by claiming, but it is a divine selection and a luminous gift, by which the servant ascends from the station of sincere servitude to the rank of proximity, and from the rank of proximity to the station of selection, and from selection to the station of spiritual representation and vicegerency on earth.

The ranks of the saints and the righteous in the degrees of spiritual Knowledge: It has been narrated from the Knowers of Allah, from the masters of the Sufis and the people of asceticism and light, that the saints have ranks, ts.

Knower which they form a solid spiritual structure. By them, Allah sends down rain, wards off tribulation, and revives hear**The Majaadheeb (The Intoxicated by Divine Love) and Al-Muhamun (The Dazed by Divine Love):** They are those who swim in the kingdom of Allah from the earth of the created world. Their bodies live in the world of the created, while their souls are attached to the world of the kingdom. They have become witnesses without a tongue, and their souls have become pure among creation without their own awareness or understanding of their being. So they were in the outer world a form and in the inner world a light.

An-Nujabaa' (The Nobles): They are the cream of the crop, the people of sincere conduct, and their souls are transparent. They are the people of purification and sincerity, carrying the secrets of spiritual education.

An-Nuqabaa' (The Chieftains): They are the people of contemplation of the state of the Ummah. They are inspired by the Truth and rule with spiritual justice. They are on the frontiers of the heart and the mind.

Al-Abdaal (The Substitutes): They are so named because they are substituted from place to place on earth. The earth is not without them. When one of them dies, Allah replaces him with another. Ali

ibn Abi Talib said: "The earth is never without one who stands for Allah with a proof, either a well-known one or a hidden, submerged one."

Al-Awtaad (The Pegs): Each is in one of the four directions of the earth. Their hearts are attached to the Throne of the Most Merciful. They are the pillars of the earth's stability. The earth does not shake except by permission.

The Greatest Wali (Saint): He is the one whom Allah has made a means of victory and support in times of crisis and has granted him special insight and care.

These ranks are not ranks of authority but ranks of service. They are not attained by frequent prayer alone, nor by fasting all the time, but they are granted after the purity of the inner being, the purity of the heart, and pure love for Allah. Whoever knows the saints knows that Allah has servants by whom He revives lands and by whom He strengthens servants. They are not known by their names but are known by their deeds and their effects. If they appear, they extinguish the ego, and if they are absent, the light manifests. Blessed is the one who loves them, is sincere with them, and seeks Allah's pleasure with them... for they are the keys to hearts, the secret of love, the soldiers of mercy, and the servants of the Most Merciful.

This station is a secret of secrets. It is not spoken with a voice, nor is it written with ink. Rather, it is infused into the souls that have prepared themselves, listened, and been purified from the impurities of the ego. But take from it a breath, from the station of the secret:

"The secret of secrets is that Allah cannot be comprehended, but He is known." Not in His essence but in His effects. Not in His description but in His giving. Not in His how but in His "He." The secret of secrets is that everything other than Him is shadows, and He alone is the light." Ponder everything you see... If it does not bring you closer to Allah, it is a veil, even if it is a prayer. "The secret of secrets is that the soul that has known Allah does not rest, nor does it sleep, nor does it settle, until it returns to Him." It roams the earth and lives among people, but it has a longing that does not heal, a yearning that has no limit, and a tear that no one knows but Allah. The secret of secrets is that those who knew Him did not speak much; rather, they cried much." So do not imagine that Knowledge raises you above people. Rather, humble yourself until the ignorant one thinks you are simple, while you inhabit the station of the saints.

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1. Al-Muhamun (People of the Presence) - People of Tranquility: They are those who swim in the sea of divine manifestations, residing in the Presences. They are only charged with reception and witnessing, not with action and dispensation.

- **Their Rank:** A secret rank whose number is unknown.
- **Their Characteristics:** They are people of awe and annihilation. They do not interfere in the affairs of creation. They are witnesses to the lights.
- **The Meaning:** They are the ones upon whom divine tranquility has descended, so their hearts have settled in the presence of Allah the Almighty, and their insights have been illuminated by the knowledge of Allah.
- **Evidence:** Allah the Almighty said: "**It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith.**" (Quran 48:4)

And in the Hadith: "When the time draws near, the believer's dream will hardly ever be false. And the most truthful among you in dreams are the most truthful among you in speech." (Sahih Muslim)

As for the Luminous Covenant of the Muhaimoon in the created world after empowerment: It is spoken on the tongue of one of the Muhaimoon after he has been permitted to be empowered in the world of the created. He is from the people of the Presence, so he witnessed, and then he was entrusted with supervision without dispensation, with observation without judgment, and with the station without dispute.

"In the name of the Light, the Expander of Light, the Sender of Light, and the Giver of Delight. Praise be to Allah who established us in His Presence and made us from the witnesses of His light, not from the doers of His command. He made us glorify not to manage, witness not to judge, and annihilate not to possess, and live not to be charged."

O you who prepare your heart for the station, listen to the covenant of the Muhaimoon in the created world after empowerment:

- "My covenant upon you is that if He blesses you with the light, you do not claim dispensation with it, but you witness it and give thanks."
- "My covenant upon you is that if He opens for you the doors of glorification in the seas of omnipotence, you do not use them to subjugate the servants of the King, nor do you tempt anyone from the people of the outer world with them. Rather, be like a specter that is not seen and a secret that is not denied."
- "My covenant upon you is that if you are settled in a seat of truth, you do not look at those beneath your station with an eye of superiority but with a tear of compassion, a gaze of light, and a secret of love."
- "My covenant upon you is that if you are empowered with witnessing, you are present without claiming, prostrating without a sound, looking without command, and still without cause."
- "My covenant upon you is that you do not corrupt the purity of the Presence by introducing the impurities of desire for empowerment, for the Muhaimoon are drowned servants, not divers, and they are intoxicated, not owners of paths."

"O Allah, make us of the Muhaimoon in Your Presence. We are not charged with anything but awe, we are not demanded with anything but witnessing, and we do not seek anything but Your Face. For You are the All-Dominant who no one shares in His dominion, and whose description cannot be comprehended by describers, O Light of lights."

And listen, my son, to what the people of this station say: O seeker of our station: We do not command or forbid, we do not show miracles or perform extraordinary feats, we do not seek the pleasure of creation, nor do we compete with the saints. Rather, we are known by eyes weeping at night, hearts trembling in prostration, breaths glorifying without a sound, and whispers loving without a limit. If you are granted the station of the Muhaimoon, do not appear, do not explain, and do not do anything... just be, just be. As al-Hallaj said: "I am a secret within a secret, and I have no secret... It is only the light that has established me, so I am by it, not by myself."

And now, my son, I will let you hear the supplication of the Muhaimoon - the swimmers in the presence of lights The people of the Presence have no occupation but witnessing and no state but permanence. They supplicate as souls whisper in the stillness of the Supreme Presence, in a radiant silence that is heard only in the heart...

"O Light of lights... O You who cannot be pointed to by a sign, whom sight cannot perceive, and whom a thought cannot encompass... Glory be to You, how great You are, and how radiant Your glories are. Glory be to You, how honored Your station is, and how gentle Your breezes are... We do not ask You, but we are in awe of You... We do not seek anything, because everything is from You, and everything is by You, and everything is You who created it. We see You and we do not see You. We are absent in Your splendor and are firm by You. And we glorify You with what cannot be said, or written, or heard."

"O You who have preoccupied us from ourselves and filled our hearts from the flood of Your Face. O You whom we do not hope for anyone but You, and do not love anyone but You, and do not see anyone but You. Glory be to You in Your might, glory be to You in Your veil, glory be to You in Your secret... 'You...' in all my annihilation, You are the permanence. In all my silence, You are the call. In all my witnessing, You are the majesty, and You are the beauty... O Lord, grant us the station of permanence in the Presence, and that we do not turn to anyone other than You, even if it is a passing glance. And make us from the swimmers in Your lights, without a name or a trace. And make our hearts mirrors for Your presence that reflect nothing but Your Face.

We are the Muhaimoon... We own nothing but our witnessing of You, we hope for nothing but Your pleasure, and we desire nothing but Your Face. "O Allah, make us from the swimmers in the light of Your Face, the residents in the tranquility of Your Presence, the infatuated in the seas of Your intimacy, and the firm at Your door, without a request or a reason... For You are the Majesty, and You are the Connection, and You are the Final Destination."

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2. Al-Maaden (People of Divine Attraction): They are those whom Allah has attracted to Him before they walked to Him. They are in a constant manifestation and a continuous state of awe. Some of them return, and some do not.

- **Their Rank:** Varying. Some are Knowers, and some are simple people in annihilation.
- **Their Characteristics:** Miracles are performed at their hands without intention, and they speak from the Presence of proximity.
- **The Majaadheeb, People of Sincerity (Al-Mukhlasoon):** They are those whom Allah has made sincere for Himself, so He attracted them to Him and turned them away from everything else. Thus, they became absent from creation and present with Allah.
- **Evidence:** Allah the Almighty said: "**Indeed, he was one of Our chosen servants.**" (Quran 12:24). And He said: "**And remember Our servants, Abraham, Isaac and Jacob - those of strength and [religious] vision. Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter].**" (Quran 38:45-46)

The Covenant of the Majaadheeb – People of Divine Attraction: It is spoken on the tongue of one of the Majaadheeb who woke up from his awe for a moment and spoke what he was inspired with from the Presence of proximity.

In the name of Allah, the Attractor of those He loves, the Capable of Contraction and Expansion, the Giver without being asked, and the Closer without a means.

Praise be to Allah who snatched our hearts with a glance, so our limbs melted in His light, and we swam in the awe of proximity. We do not know where we are, but we are with Him and no one else.

O you whom the light has attracted before you walked to it, listen to the covenant of the Majaadheeb, if you are receptive to the covenant, not to the intellect; to love, not to explanation:

- "My covenant upon you is that if the attraction snatches you, you do not object to those who have not been attracted, for Allah has paths, and you have a special path of awe that cannot be taken or taught."
- "My covenant upon you is that if you utter words from the Presence of proximity, you do not claim that you have known, for what has been cast upon your tongue is but a breath from a sea without end."
- "My covenant upon you is that if miracles appear on you, you do not care about them, for they are, in our view, the trivia of the path, not its goals. And they tempt the hearts that have not been purified."
- "My covenant upon you is that if you are one of those who return, you are light-hearted in your return. Do not charge people with what they do not understand, and do not introduce your lights to eyes that have not been prepared."
- "My covenant upon you is that if you are one of those who do not return, then reside in your awe, and do not speak except with what you are inspired with. Do not move except with the breath of love, and do not argue with anyone, for you are in a station of one who is not held accountable or charged."

My son, the Majaadheeb are the masters of the innocent Presence. They did not teach people, nor did they argue with them, nor did they seek positions. Rather, they walked with their hearts to where they were called, so they spoke where they were permitted, and they were silent for ages because they witnessed, so they became silent. Some of them said: "I tasted a moment of attraction, so I forgot who I am, and nothing remained of me but my heart repeating: 'He is Allah.'"

The message of the Majaadheeb: We are not imams for people, nor guides to a path. We are the orphans of attraction and the children of awe. We walk among you, and you do not see us. We speak, and we do not understand what we say. But if you want the paths, then seek walking, not attraction. For attraction is a call of love that no one knows when or how it will come. Rather, the heart is snatched by it as fire snatches dry paper, and it ignites without permission.

Their supplication: "O Allah, if You have decreed attraction upon us, then make us from the people of modesty in it and from those who have proper conduct in its witnessing. Do not make us a temptation for Your servants. Rather, make us windows to Your mercy, graces from Your lights, and peace upon those who are our neighbors. O You whose destinies are not comprehended, and whose secrets are not limited."

As for the supplication of one who has been attracted in the Presence of proximity: From the depths of annihilation and from the awe of manifestation, the attracted one speaks what is in the Presence of the Light:

"O You who attracted me to You before I knew my path... O You who captivated me with a glance, before I took a step... O You who said to my heart, 'Be,' so it was bewildered, dazed. O You who melted me before I knew who I am and what I am to be... My God... I did not ask for attraction, but it came to me. I did not ask for proximity, but it encompassed me. I did not call You with my tongue, but my soul cried out: O He. My Lord... If they knew You from books, I knew You from a fire that ignited within me. If they came to You with the steps of scholars, I came to You stumbling in my love for You. I have no knowledge, but I love You... And that is sufficient for me.

O You who are the confidant of the attracted and the intimate of the dazed, make my awe of You a station, not a trial. And make my silence about You a glorification, not a sin. And make my existence in Your pleasure an annihilation, not an absence. And make me a servant who has nothing but Your Face... My Lord, I do not covet to teach or to give fatwas. But permit me to weep from Your love, and to walk on the earth with Your light, and to speak to whomever You will with Your words, not with my words... My Lord, if You will to return me to people, then make me forbearing with them. And if You will to keep me in Your Presence, then do not keep me for myself... I am the one attracted to You... I have no virtue, and I have no deed... But I have a heart... that does not beat except with You, and does not calm except in Your remembrance."

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3. An-Nujabaa' (The Nobles) - The Cream of the Crop and the Seeds of Light: They are the people of uprightness, purification, and heartfelt supervision.

- **Their Function:** They purify hearts from rust and harshness. They spread tranquility in lands and among people. They are attached to preserving intention, rectifying the soul, and assisting seekers.
- **The Nobles, People of Sincerity:** They are the pious and pure who were sincere with Allah in secret and in public, so their ranks were elevated.
- **Evidence:** Allah the Almighty said: "**Among the believers are men who have been true to their covenant with Allah.**" (Quran 33:23). And He said: "**And be with the truthful.**" (Quran 9:119)

Here we are, continuing the journey towards the station of the Nobles, those whose souls have become light on earth and heavy in the heavens. The light of sainthood has flowed through them, and Allah has made them keys to mercy. They walk among people and are not known, and by them, Allah sends down tranquility in tumultuous places. They are below the Abdaal in rank, but they are pillars in the building of hearts.

And if the covenant is presented to them in the world of pre-existence, they respond with kneeling hearts and reverent souls.

And now with the Luminous Covenant of the Nobles:

In the name of the One who is transcendent beyond comprehension and manifestation, in the name of the One by whose command everything is established, and He is over all things powerful. We bear witness before Him, and we are in the presence of the veiled secret and the inscribed kingdom, that we:

- Do not show knowledge except by His permission.
- Do not raise spirits except with His light.
- Do not speak except with what He permits in the Knower souls.
- Do not support a saint except by His signs.
- And do not object to anyone except by His scale.

We make a covenant with the Lord of Might, glorified be His majesty, to be:

- Keys to mercy, not doorkeepers of harshness.
- We will comfort the frightened and have a good opinion of creation.
- We will be a veil over stumbles and a truthful tongue in supplications.
- We will bear witness to the Truth in every place, even if eyes are blind.

And we swear by the eternal covenant that exists in the Tablet: that we will not attribute any state to ourselves, nor will we seek a station, nor will we be arrogant with a gift. Rather, we will be among people like water, flowing with gentleness and reviving the earth after its death. And that we will not enter a station except by permission from the Door, and we will not inform about the unseen except with what the Giver has permitted, and we will not put a miracle before worship, nor a gift before submission.

"My covenant with You, my Master, since eternity, is that You are my Lord and no one else. And Your covenant with me is above every covenant. So take my heart to where there is contentment, and make me a servant of Your secret among Your creation. I will not manifest anything but Your light, I will not speak but with Your wisdom, and I will not move except with Your permission. And I will be a veil for Your mercy on Your earth and a servant for Your trust among Your servants. So make me at all times a servant for You by You, not by me."

And we renew in this station our saying: O Lord! Do not give us a share in this world except what raises us to Your presence, nor knowledge except what leads us to Your door, nor sainthood except what is poured from Your love.

This is our covenant before You, inscribed in the secret of "Be," sealed with the seal of "He," preserved in the treasures of light, and witnessed by the bearers of the Throne and Your chosen ones from the righteous.

It is said that this is taken upon them in the Presence of the Kingdom, and one of them says in the depths of his secret: It is said that this covenant is not uttered before humans. Rather, it is engraved in their secret as the name of Allah is engraved in the heart of the sincere lover, and it is recited in their presence in the language of souls.

The Secrets of the Nobles and Their Luminous Characteristics on Earth

1. **Who are they?** They are specific saints from the people of insight and hearts. Allah has distinguished them with wisdom and foresight. They are below the Awtaad and above the Nuqabaa'. Their number is twelve or forty, depending on the stations. They appear when they are needed and disappear when their light is sufficient. They are keys to hearts; pure souls do not miss them. And when they speak, the effect of Allah is heard in their words.
2. **Their Station and Degree:**

- The Nobles are people of hidden support. They appear in times of hardship and crisis. They combine outer knowledge with divinely-granted wisdom.
- They do not have a fixed station in a country, but Allah distributes them on the earth as He distributes His mercy.

- The people of unveiling say about them: "They are the ones that if you look at them, you see tranquility. And if they accompany you, you increase in certainty."

3. **Their Characteristics among People:**

- **Quiet Dignity:** One of them enters a gathering, and every agitated person becomes calm, and hearts are reassured without words.
- **Sincere Foresight:** He looks at your face and tells you what is in your heart without you speaking.
- **Speaking Silence:** He is of few words, and if he speaks, he speaks with wisdom. He does not raise his voice or argue.
- **Presence in Seclusion:** He is present in places of tribulation, but he is not known until the affliction is removed.
- **Luminous Face:** In his face is a glimmer of light that only souls can see, and a sound heart does not miss it.
- **Innate Compassion:** He carries the concerns of creation and feels them as if they are a part of his body.
- **Work in the Shadows:** He does not like to appear, nor does he seek it, but he is present in every good.

4. **Signs of the Nobles in Visions and Reality:**

- Many people see them in dreams, giving them good news or guiding them, without knowing who they are.
- They do not have great names or resounding titles, but everyone who sits with them feels as if he is in the presence of one of the people of Allah.
- If one of them weeps, the earth trembles for him. And if he supplicates, his supplication is answered.

The Covenant of the Nobles at the Throne of Omnipotence:
"In the name of the Light, the Light that is not extinguished, and the Life that does not die, and the Grandeur that has no limit, and the Knowledge that is not exhausted."

O servant who has been purified from the dust of clay and refined with the breaths of certainty, and has been brought forth from the earth of the ego to the heaven of the soul, listen and comprehend, for the covenant is eternal and the oath is magnificent.

I bear witness, O Lord of the Throne and Majesty: that I am Your noble servant. I do not seek a station for myself, nor do I attain a miracle from You except by the favor and gentleness You have bestowed.

I bear witness that I have removed from me the garment of hypocrisy and have stripped my heart of the greed of creation. I have worn the garment of hiddenness and have been content to be veiled on earth and mentioned in the heavens.

I bear witness, O my Master, that I pledge to be for Your creation a physician with Your words, a guide with Your Sunnah, and a healer with Your beauty. I will treat wounds with mercy, unite hearts with gentleness, and polish the rust of souls with the light of Your knowledge.

O Lord, do not show me anything from myself. Do not make my deed for other than Your pleasure. And protect me from the witnessing of stations. And veil me with the light of Your Face from every station below You.

I make a covenant with You, O You in whose hand are the treasures of hearts: that I will be a servant to Your servants, not a master; a cover for their faults, not an exposer; a smile for the broken; a whisper of hope for the lost; and a light for those whose paths have become dark.

And I swear by You... that I will not speak except with wisdom, and I will not be silent except with glorification, and I will not take a step except with an intention, and I will not sleep except on remembrance, and I will not wake up except on gratitude.

And I swear by You that I will hide the secrets You have granted me and will not be arrogant with the lights You have taught me. And that I will be a soldier in the army of mercy, not a knight in the field of vanity.

This is my covenant, and this is my oath, at the Lote Tree of Glory, and before the Ever-Living, the Sustainer of [all] existence. So I will not violate it as long as my soul is in my body and as long as the sun rises from its east.

This is the station of the Nobles, those whom Allah has chosen from among creation, and made them His vigilant eyes on the earth and His hidden secret in the folds of the unseen. They pour out a secret, they rectify an affair, and they witness in hiddenness without being known. So they are a secret within a secret, a light in darkness, and a path for the one who has lost the way.

The Will of the Covenant: In the name of the Light, the Light above all lights. From the Light they came forth, and to the Light they return...

O My servants whom I have chosen by My knowledge, and whom I have singled out with the flood of secrecy, and in whose hearts I have placed the great news and My straight secret and My immense covenant...

Know that you are the Nobles, lighthouses in the wilderness, and strings between stillness and motion. You carry the messages of mercy and weave with your presence a veil over My servants.

I command you with a covenant I took from you on the day I created souls from My light, that you do not reveal My secret except to whom I have permitted to be present in the Presence. And do not uncover My location except to whom has entered the station of "He." And do not issue a judgment except with what I have revealed to you in a secret from behind the veil.

You are to be among people and not be known, to be given and not be thanked, to rectify and not be known by it, because My Face is your face in every action.

And indeed, if you uphold the covenant, I will raise you to the station of the Nuqabaa', make you witness My will, bring you closer to the light of the Essence, and unveil to you the secrets of destiny.

This is My covenant, so preserve it. This is My secret, so entrust it. And this is My light, so be trustworthy with it. The Tablet, the Pen, and the First Light bore witness to that. The covenant has been completed by the light of the Throne, and under the eyes of those who do not sleep.

4. The Nuqabaa' (The Chieftains) - The Mirror of Truth in the Ummah: The people of spiritual stability and divinely inspired vision.

- **Their Function:** They inspect the inner states of the Ummah. They are inspired with hidden divine policies and transfer spiritual grace to those below them. Some of them are destined to intervene in great adversities.
- **The Nuqabaa, People of Insight:** They are the people of inner discernment and divine insight. They are the leaders whom Allah has granted penetrating insights, eyes that see with truth, and hearts that distinguish truth from falsehood.
- **Evidence:** Allah the Almighty said: "**Indeed in that are signs for those of understanding.**" (Quran 20:54). And He said: "**O you who have believed, if you fear Allah, He will grant you a criterion.**" (Quran 8:29). And He said: "**And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.**" (Quran 32:24)
- The saying of Imam Ali (peace be upon him): "**O Allah, do not leave the earth without one who stands for You with Your proof.**" They are among the manifestations of this divine standing.

Now that we have entered the field of light and beauty, let us ascend... And we begin with the covenant of the Nuqabaa, who are from the select saints upon whom the covenant was taken at the Supreme Throne. They were the eyes of the Ummah and its hidden guardians, the trustees of the divine secret on earth, and the people of transparent insights.

(The Covenant of the Nuqabaa): That ancient covenant was signed in the world of pre-existence when the souls were addressed: "**Am I not your Lord?**" So they did not say "Yes" with their tongues, but with their attraction, when their atoms trembled with longing and said: "**Yes!**" In that station, the souls were called by their names, and their stations were inscribed in them. Among the Nuqabaa were those whose hearts Allah sealed with the light of manifestation, so they would not go astray or be tempted... This station is not opened except for the chieftains of souls, the people of the covenant, and the sincere lovers, who entered the presence of the Supreme Secret not with their feet but with love, not with lineage but with sincerity, not with memorization but with taste.

The Covenant of Allegiance of the Nuqabaa - The Guardians Entrusted at the Throne

In the name of Allah, the Guide to the Luminous Path, in the name of Allah who created souls from the subtleties of secrets and clothed them with the robe of proximity and love.

I bear witness, O my Master, and You are the Witness over those in the heavens and the earth, that I am Your servant whom You have chosen from among creation with Your eye that does not sleep, and You have made me a servant for Your saints, a preserver of their covenants, a cover for their secrets, a counselor to Your loved ones, and a soldier from the army of Truth on Your earth.

So I pledge allegiance to You in this station, O my Master, O You whom there is no god but He, the allegiance of the Nuqabaa whom You have chosen to guard the hearts of the servants, to watch over the mihrabs of intimacy, to protect the sanctuary of the Sharia, and to walk in the shadows of the truth. We do not seek in this a reward or thanks, but love for You, longing for You, proximity to You, and a following of the light of Your Face that has filled the heavens and the earth.

Here I am before You, O my Master, pledging allegiance to You that I will not reveal a secret of the Knowers except with Your permission. And I will not be a sword against a servant of Yours except by

Your judgment. And I will not incline to whims or a party, but I belong to You alone. And I will not be arrogant with knowledge or a state, but I will lower the wing to Your servants. And I will be a guardian of what You have entrusted to me of Your knowledge and an eye to what You have shown me of Your unseen. So make me, O my Master, from those by whom light is shone in the darkness, by whom trusts are protected, and by whom afflictions are removed. And grant me sincerity in speech, purity in action, stillness in tribulation, and melting in Your love until I see no one but You and turn to no one but You. My Lord, make me for You as You love, and be pleased with me as You love, and make me a servant with whom You are pleased, so be pleased. And may Allah's prayers and abundant peace be upon our master Muhammad the Light and his pure family.

A Glimpse of the Covenant of the Nuqabaa: The Light said to the light: "O servant of the Light, do you witness Me in everything?" It said: "O my Master, rather, I see You in nothingness, where there is no color, no form, and no sound." He said: "That purity is the secret of the Nuqabaa."

O you who seek the innermost secrets of light and long for the high stations... Here is what suits your inquiry, and the covenant of the Nuqabaa as narrated in the signs of the Knowers and the manifestations of the seekers. It is a luminous covenant taken upon them at the Supreme Throne, in the Presence of Omnipotence, where there is no speech except with light, no covenant except with a hidden secret, and no acceptance except for the one whose inner being is purified and whose inner self is sanctified from all the impurities of the ego and the world.

The Oath of the Nuqabaa of Omnipotence: "In the name of Allah, the Light, from the Light, to the Light, on the straight path of the Light... I bear witness that there is no god but Allah, the One, the Unique, the Eternally Besought, who has no equal or peer. And I bear witness that Muhammad is His chosen servant and selected Prophet and His secret in creation, and that his family are the lamps of guidance, the imams of manifestation, and the saints of mercy."

I swear by Allah, the One, the Unique, the Lord of the Magnificent Throne, that I will be a servant of the Truth, in secret and in public, a preserver of the covenant, a fulfiller of the promise, a counselor to the servants of Allah, walking in the footsteps of the prophets. I will not establish a matter except with His light. I will not speak except with His judgment. I will not conceal what I manifest. And I will not manifest anything but what agrees with His will. I will establish the balance with justice, return hearts to the presence of remembrance, cross with them to the door of opening, and take them on the path of empowerment. And I make a covenant with my Lord that I will not rely on a wrongdoer, nor will I be lenient with a person of whims. I will remain in the station of counseling and purification as long as Allah keeps me alive.

And I call upon Allah, the angels, the bearers of His Throne, and His righteous servants to witness that I have been pleased with Allah as a Lord, with the truth as a law, with the light as a path, and with the covenant as a covenant that is not broken or changed until I am taken to Him at the station of the sincere ones.

So let there be an effect for me in hearts, a shadow in souls, a sign in the paths, and a witnessing in the stations.

"O Allah, You know my secret and my public. So make me firm on the covenant. And make me from the trustworthy over the secret, the sincere in the journey, the merciful to the Ummah, and the protective over the Truth."

This is the oath of the Nuqabaa. They are the people who are chosen in secret. People do not know them, but the Truth knows them. They have an effect like rain: when it falls, it makes things bloom, and when it is hidden, its benefit becomes widespread. They are the keys to goodness and the locks of evil.

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5. The Abdaal (The Substitutes) - Those by whom Allah changes circumstances

- **The Station:** The station of change and transformation on earth.
- **The Function:** By them, rain is sent down, afflictions are removed, and general sins are forgiven.
- One of them is substituted immediately when he dies, so the number always remains constant.
- **The Abdaal, People of Selection:** They are those whom Allah has selected and chosen to carry out special missions. Whenever one of them dies, Allah substitutes another in his place.
- **Evidence:** Allah the Almighty said: "**Allah chooses from the angels messengers and from the people.**" (Quran 22:75).
- A Prophetic Hadith: "There will always be forty men from my Ummah whose hearts are like the heart of Abraham. Whenever a man from them dies, Allah substitutes another in his place." (Narrated by Imam Ahmad, al-Tabarani, and others). The meaning of "whose hearts are like the heart of Abraham" is in pure monotheism and compassion for creation.
- In the Hadith: "Indeed, Allah sends to this Ummah at the beginning of every hundred years someone who will renew its religion for it." (Sunan Abi Dawud).

O you who have opened your heart to the divine light, I have come to you with the ancient covenant of the people of sainthood, the covenant of the Abdaal. It is a luminous covenant of Omnipotence, taken upon them at the Throne, in the Presence of Holiness. It is written with the water of lights, not with ink, and is recited in a language that is not understood except in the station of one who is sincere, detached, and purified from all the impurities of the ego and the world. The Luminous Covenant of the Abdaal of Omnipotence as it is imagined to be in the world of meaning and spiritual station, in the language of the people of Allah and the Knowers of the Truth, which inspires hearts and awakens souls.

The Luminous Oath of the Abdaal
In the name of Allah, the Light, in the name of the One who manifested on Mount Sinai and made it crumbled, and in the name of the One who called His servant at night at the Lote Tree of the Utmost Boundary, and in the name of the One who revived souls with the breath and gave them to drink from the cup of grace.

I am the humble servant to the Presence of Majesty, naked of all power and strength, confessing my weakness, entering the covenant of the Abdaal, who stand in the place of men when they sleep and who stand on the frontiers when they are heedless.

I swear by Allah, the Most High, the Most Exalted, the Lord of the Magnificent Throne, that I will be for Allah, not for myself; for His Face, not for His creation; and for His judgment, not for my state. And that I will not see in ease but His gentleness, and not in hardship but His wisdom. And that I will not extend a hand except with His permission. And I will not speak a word except with His inspiration. And I will not look at anything except with His light.

I call upon Allah, His angels, the bearers of His Throne, and His righteous servants to witness that I have folded my will into His will, and my aspiration has prostrated on the threshold of His destiny. I have forgotten my name in His Name and my movement in His command.

O Allah, make me a substitute for everything, and do not make me turn to anything other than You. Purify me from the desires of the ego. Establish my foot on the path of servitude. Infuse me with the lights of Knowledge. Fill my heart with Your secret, my hearing with Your word, my sight with Your beauty, and my breath with the breaths of Your proximity.

This is my covenant and my oath: that I will be for You alone, I will not walk except to You, I will not speak except about You, I will not live except by You, I will not die except at Your door, and I will not be resurrected except in Your Presence.

My Lord, if I betray the covenant, then forgive. If I forget, then remind. If I weaken, then extend. If I fall, then raise. If I die, then resurrect me on a truthful tongue among the later generations. "O Allah, You know my secret and my public, so accept me into Your chosen ones, make me firm in the station of proximity, and make me from Your servants, the Abdaal, whose hearts do not change and whose faces do not deviate, residing in the shadow of the Throne, drinking from the spring of certainty. And Allah is the Disposer of my affairs and the Best of helpers."

The Luminous Covenant of the Abdaal of Omnipotence (Recited in the Presence of Holiness, the station of proximity, heard by the prostrating souls at the Throne)

"In the name of Allah, the Light, and from the Light, and to the Light we return. We bear witness in the Presence of Omnipotence, and under the banner of the Most Holy, that we will worship no one but Allah. We see no doer but Him. We do not turn our eyes to the will of our egos. Rather, we melt our egos in His will, we make our thoughts rely on His wisdom, and we submit to His destiny out of love, not compulsion."

"O You who have established us in the station of the Abdaal, we are Your servants, O our Master. We do not see for ourselves any power or strength, and we do not possess for ourselves any benefit or harm, or death or life or resurrection. We have pledged allegiance to You with a covenant that we will not break: that we will be a substitute for Your servants where they have gone astray, and a mirror of Your mercy where they have been harsh. We will support You with hearts that do not know change and inner selves that do not deviate no matter how severe the terror."

"And we make a covenant with You, O Lord of Majesty and Beauty, that we will extinguish discords before they ignite. We will establish the balance before it becomes unbalanced. We will be a mercy that flows on Your earth as the breeze flows between the branches. We do not call to ourselves, but to You. We do not seek protection in a school of thought, or a shaykh, or a banner, but in You, and in You alone."

"And we make a covenant with You that we will melt the ice of hearts with the warmth of mercy. We will connect people to You, not to us. We will transfer them from the shackles of servitude to creation to the freedom of prostration to the Creator. That I will be a mercy to people, not a punishment. That I will be Your secret in Your creation, not a dagger against them. That I will replace anger with forbearance, division with connection, and ignorance with guidance. And that I will walk on the earth with the heaviness of lights, not the heaviness of the ego."

"And if we break the covenant, then protect us with a reminder from Your station. And if we weaken, then strengthen us from the flood of Your Holiness. And if we are veiled, then lift the veil as You will, when You will, and how You will."

"This is our covenant at Your Throne, and our pact in the Presence of Your Face. We will not grow tired or weary until Your Greatest Name appears in every heart, and the darkness of heedlessness is erased from every path. We make a covenant with You, O our Master, that we will be lamps on the earth and rain clouds for people. We will carry from Your secret to Your servants what You bestow, and we will cover what Your angels witness from us. We will treat diseases with our hearts, and we will plant love in a desolate land. And we will establish Your limits in ourselves first before we call others to them."

"We swear by Your might, O our Master, that we will not rely on status, and we will not ask for anything of this world for ourselves, and we will not care about those who are ignorant of us. For we are for You, O our Master, in secret and in public, in poverty and in wealth, in connection and in separation, in wellness and in tribulation."

"O Allah, O You who made us speak without a voice, and made us hear without an ear, and made us see without an eye, and established us in the station of one who has no power except by You, and no standing except for You, and no love except for You... Make us firm in the station You have loved for us. And make us Your proof on Your earth. We will not slip, nor will we misguide. We will not be tempted, nor will we tempt."

"And bear witness upon us, O Light of lights, that we have pledged allegiance to You with a covenant that we will not betray, nor break, nor change, even if our skins are flayed, our limbs melt, and our paths are cut off. O Allah, place this station of ours in the pages of the highest assembly. Bless us in it. Grant us victory by it. And establish us by it in the station of 'Be.' Let not time change us, nor denial deter us, nor the devil shake us. And bear witness upon us that You are Allah. There is no god but You. You have no partner. No description comprehends You, and no eye encompasses You. And we are Your servants. We do not know You except by You, and we do not reach You except to You. So all praise is for You eternally in the Kingdom, and all praise is for You forever in Omnipotence."

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6. The Awtaad (The Pegs) - The Pegs of the Earth

- **The Station:** Each peg is in one of the earth's directions.
- **The Function:** They are the constants of the Throne on earth. By them, cosmic and spiritual balance is established. The four worlds (the human world, the angelic world, the kingdom, and Omnipotence) are connected to them.
- **Spiritual Analogy:** They are like mountains for the earth. If they are absent, humanity will be shaken by a vacuum of values.
- **The Awtaad, People of Steadfastness:** They are those whom Allah has made firm in His religion and their creed. They have become like firmly rooted mountains in their faith.
- **Evidence:** Allah the Almighty said: "**Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter.**" (Quran 14:27).
- And He said: "**And We placed within the earth firmly set mountains, lest it should shake with them.**" (Quran 16:15).

This is the oath of the "Awtaad," as narrated in the secret of the supreme manifestations, from the heart of the Tablet of the Unseen to the station of proximity. It is a covenant that is not taken with words but is concluded with souls in the presence of a light that is not extinguished, at the Lote Tree of the Utmost Boundary, before the Lord of Majesty.

The Luminous Oath of the Awtaad: "O Our chosen servant from among the people of the earth, O you by whom We have made firm the pillars of the lands and by whom We have given drink to the hearts of the servants, listen to a call that no one has heard except one who has carried the light of Majesty and has been given to drink from the cup of connection."

"We make a covenant with you, with an ancient covenant, written on the tablets of the Kingdom, witnessed in the notebooks of the Unseen, and sealed with the seal of the One, the All-Dominant. That you be a peg in the earth with the stability of the heaven and a light in the darkness with the insight of the saints. You will protect the lands from discord and extinguish evil before its smoke is seen. Meanings will flow within you before tongues utter them, and the earth will settle you without knowing you."

"We call you to witness the covenant that you will not see a station for yourself. And that you will be in effacement before manifestation and in hiddenness before appearance. You will preserve the secret, carry the burden, and walk without a name, and be given without asking. We swear by you by the secret of the Greatest Name, and by the light of 'He,' and by the flood of 'Be,' and by the treasured secret in 'I am Allah': that you will not incline to hypocrisy, nor will you lean on supplication, nor will you ask for a reward from your station. Rather, you will be a servant to mercy, a cover for destiny, a soldier in the army of the Unseen, whose face is not known and whose voice is not heard. And that your soul will not be broken if you are ignorant, and your ego will not be elevated if you are known."

"If you remain firm, We will increase you. If you become familiar with the station, We will veil you. And if you annihilate yourself in Our pleasure, We will manifest you through another and make you eternal with Our secret. So, have you accepted, O you whose name is written in the register of the peg? Have you affirmed before Omnipotence and called the soul to witness? So say: 'I have called Allah to witness, and Allah is sufficient as a witness, and the covenant is upon me as long as I remain, or I am made to remain.'"

"If you say it, your light will flutter in the universe and no one will see you. Your soul will be written in the register of the Awtaad, and you will not be known among people. But you will be one of the keys to the Unseen, by which no door is opened except with the permission of the One, the Giver."

In the presence of the luminous covenants of Omnipotence, we move to the covenant of the Awtaad. They are the pillar of the earth and the secret of stability. By them, Allah supports the easts and wests of the earth and establishes the spiritual and inner balance in the worlds. Their hearts are attached to the Throne. They do not sleep except on remembrance, and they do not rise except on light. They are the essence of the select and a secret of the secrets of the Greatest Manifestation.

The Covenant of the Awtaad of Omnipotence Written at the Throne: "In the name of Allah, the Light, the Light of lights, and the secret of who is in the heaven and the Light."

"We have sworn in the Presence of Majesty and prostrated in the station of Perfection. And we said: O You whom sight does not comprehend, whom thought does not describe, whom a mind does not limit, and whom imagination does not reach. We bear witness, O our Master, that our souls are placed at the doors of Your servants, and our feet are rooted in the rock of the earth, to be pillars for Your mercy

and foundations for Your light. We will be firm as You have commanded us. We will be absent in Your majesty as we have covenanted with You. We are not pleased with anything but Your love. We do not settle but in the light of Your Face. And we do not annihilate but in Your Essence."

"O Allah, O Light, O He, renew upon us Your ancient covenant in the Tablet. Open for us what has been closed to eyes. And make us swallow the secret of 'Be,' so we do not speak except with Your wisdom, and we do not walk except with Your command. And let our steps be like the sun: if it stands still, we prostrate, and if it rises, we illuminate."

"This is our covenant upon You, O Lord: that we will be a peg for You on the earth, a mercy for creation, and a mirror for the lights. And that we will not lean to anything but You, and we will not turn away from You, and we will not be absent except to You. So accept from us what we have covenanted upon, and write us in Your treasured Tablet: '(Those are My pegs on the earth. By them, tribulation is removed. By them, faith is established. And by them, the lovers know the way.)'"

"Our covenant with the light of Your Face, for which the heavens shone, is that I will not ask for elevation except to You, nor victory except by You, nor knowledge except from You. That I will be a peg, a support for the one who finds, and a shadow for Your soul on the earth. I bear witness to You, and I bear witness to the bearers of Your Throne, and I bear witness to the souls of the prophets and the souls of the pure family, that I am Your servant. I do not see any will for myself. And I do not rely on anything but Your love. And if I am heedless, then remind me with Your gentleness. And if I am weak, then take my hand with Your holiness. And if I am cut off, then make me a bond of kinship between You and the one whom You love to be close. O You to whom is the end and to whom is the return, and with whom are the keys of guidance... This is my covenant. By it, I live, and by it, I will be resurrected if You will an eternal life for me."

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7. The Righteous Saints

- **The Saints, People of Divine Victory and Support:** They are those whom Allah has made a means for victory and support in times of crisis and has granted them special insight and care. The saints have a special supplication that they receive every night from the Divine Presence, and it is a door of security for the earth.
- **Evidence:** Allah the Almighty said: "**Unquestionably, [for] the allies of Allah, there will be no fear concerning them, nor will they grieve.**" (Quran 10:62). "**And it was a duty upon Us to give victory to the believers.**" (Quran 30:47). And He said: "**And whoever Allah supports - there is no victor over him.**" (Quran 3:160).
- A Hadith about the Mahdi: "He will fill the earth with justice and equity just as it was filled with oppression and tyranny." (Sunan Abi Dawud).

The Definition and the Luminous Covenant of Omnipotence of the Greatest Wali (Saint): He is the master of the people of Allah in his time, and the place of the gaze of the Truth in the world. By his secret, the support of Allah flows to His saints. People do not know him, for the most part, until after his passing. He is called the Greatest Wali because he establishes souls in their need, and hearts in their bewilderment. He gathers the knowledge of the saints and looks at the tablet of destiny from behind a veil. He is the heart of time and the soul of the universes. The balance of souls revolves around him, and the distribution of lights is entrusted to him. When he dies, another is established by the permission of Allah. There is only one Greatest Wali on earth at any given time.

As for the covenant of the Greatest Wali, it is a covenant that is taken only at the Throne, written with light on the tablet of trust. It is: "I bear witness that there is no god but Allah. And I bear witness that Muhammad is the servant of Allah and His Messenger. And I bear witness that I have no power except by Allah, and no strength except with His help. And my Lord made me witness in His Holy Presence and breathed into my soul from His secret, and said to me: 'O My servant, I have established you as a saint among My creation. So be a mercy as I am. And be a cover as I have covered. And be a support as I have supported. I have made you the qibla of the seekers, the refuge of the bewildered, and the tongue of one who speaks the truth at all times. If you pardon, I will pardon. If you give, I will give. If you supplicate, I will answer. So do not be attached to an ego, and do not be arrogant towards a servant. Make your secret for Me and your face towards Me. And support My loved ones with what I have entrusted to you from My presence.'"

"This is a covenant between Me and you, authenticated in the Presence of the Secret, preserved in the treasure of the Unseen. No one sees it except one who looks with My light, and no one carries it except one whom I have loved."

Then it is said to him upon completion: "O My servant, if the Knower asks you, then give him to drink. If the ignorant asks you, then silence him with an argument. If the weak asks you, then give him aid. If the strong asks you, then remind him that I am the Strong. If you remain firm in My covenant, that is My sainthood. If you change, or forget, or are heedless, I will remove the veil from you and return you to your rank. For the Greatest Wali is a servant of Allah who owns nothing but what Allah has given him."

And the Greatest Wali has luminous names that are not disclosed except in the Presence of the Greatest Remembrance. He has keys with which he opens the hearts of the people of Allah. No one comprehends his station except one who has tasted it.

The Oath of the Greatest Wali in the Presence of the Majestic Kingdom: "O Allah, I swear to You a great oath that befits Your majesty and Your greatness. And I call upon the bearers of Your Throne, the inhabitants of Your kingdom, and the souls of Your saints to witness that I have been pleased with You as a Lord, with Muhammad as a Prophet, with Islam as a religion, with the truth as a path, with mercy as a means, and with You to You as a journey. I do not hope for anyone but You, and I do not seek refuge with anyone but Your pleasure, and I do not seek anything but Your Face, Your Face alone."

"O Allah, I am Your servant, and You are my Master. You created me with the hand of care, and You breathed into me from Your soul, and You taught me from Your presence a knowledge, and You clothed me with the light of proximity, and You burdened me with the trust of sainthood, and You wrote me in the register of the saints, and You taught me the secret of acting in creation, not by myself but by You, not by my will but by Your will."

"O Allah, I swear by You and I make a covenant with You before the Throne and in the station of Holiness: that I will be Your door to Your servants, Your secret in Your creation, and the tongue of Your mercy on Your earth. I will guide the lost, console the sorrowful, fix the corrupt, bring the distant closer, remind those who have forgotten You, give patience to those who are tested, and carry burdens for them until I meet You."

"O Allah, bear witness upon me that You have entrusted me with what I have no power over except by You and no ability to do except by You. And You are sufficient for me and the Best Disposer of affairs.

So make me Your door that is not closed, Your light that is not extinguished, and Your voice on earth that calls: Allah, Allah, Allah..."

"And upon me is the covenant and the pact of Allah, from the day You permitted the atoms to say: Yes. So I will not betray the oath, nor will I change it, nor will I replace it, even if the heavens and the earth gather against me. You are my goal, and Your pleasure is my request, and Your desire is my end, and everything other than You is annihilation."

This is the luminous covenant and oath that is taken upon the Greatest Wali. It is written in the pages of souls, witnessed by the angels of the heavens, and established in the tablet of supreme care. It is not given except to one who has been clothed with the robe of the secret, sealed with the seal of love, and given to drink from the cup of intimacy until his ego has vanished in the essence of the Truth.

Know that these ranks are not ranks of pride or worldly status. Rather, they are ranks of service, vigilance, and melting in the love of Allah. No one reaches them except after the annihilation of the ego and the permanence of the soul. Sayyidi Abd al-Qadir al-Gilani said: "Sainthood is a death before death and an annihilation before annihilation. No one knows it except one who has drunk from its cup, died to his whims, and lived by Allah."

The famous ranks in the science of inner reality and Sufism that I have mentioned are ranks of divinely-guided men. They are sometimes called "the men of the Unseen" or "the men of Allah." They have ranks and estimations with Allah, not for their own sake but for their sincerity and their secret with Allah.

My master Abul Hasan al-Shadhili, are there other ranks? Yes, among the accomplished Knowers, greater ranks have been mentioned: The great Knowers like Ibn Arabi, al-Sha'rani, and Imam al-Rifa'i and others have mentioned other ranks that are more precise, higher, and more hidden, including:

1. **The Men of the Arshic Circles:** It is said that they are the cream of the people of the Presence. They encircle the Throne, listening to the word of the Truth.
2. **The Men of the One Presence:** They are mentioned in the books of the people only symbolically because they are in the station of "complete annihilation in the Essence." There is no they or other; there is only He.
3. **The Men of the Hidden Secret:** They have no number and no name. But it is said about them: "They are among people, but they are not from people." Their secrets are preserved. They are not known, and nothing is narrated about them. They live in the cover of Allah until the Day of Meeting.

What is the reality of their existence? The most important question asked with the eye of the researcher, not the recipient, is: Are they real or symbolic? And the answer is: Yes, they are a reality to the people of unveiling and witnessing. The greatest of the righteous throughout the centuries have borne witness to their existence. The talk about them is not on the basis of strangeness. Rather, they are like hidden guards for divine mercy on earth. They do not lead, and they are not known, but they exist.

There were indications about them in the Hadith, even if the Hadith scholars have weakened them in terms of the chain of transmission. However, the practice of them is widely accepted among the righteous. The Prophet (peace be upon him) said: "There will always be forty men from my Ummah on earth whose hearts are like the heart of Abraham. By them, the people of the earth are defended. They are called the Abdaal." (Narrated by al-Tabarani, and al-Haythami said: Its narrators are trustworthy).

Do you see them? Do you know them? No... unless Allah loves you and they love you. They are not seen except by one who has been permitted. They are not known except upon departure. And some of them are not unveiled except at the funeral, and some are not unveiled except to the people of Allah.

Did the prophets pass through these stations? And what was revealed to the prophets from the stations we have mentioned, or what is their rank that made them prophets? We see them as oft-returning, prostrating, and contemplating the kingdom of Allah, and they enter into seclusion. What was revealed to them from those stations? And are they from them? And how did they reach prophethood and selection?

First: The prophets are above all stations. The prophets are the essence of creation and the people of direct selection from the Truth. Allah the Almighty said: "Allah chooses from the angels messengers and from the people." (Quran 22:75). So they did not become prophets by self-discipline or struggle. Rather, Allah chose them from eternity, and He prepared their souls and lights for them. Then He chose them in the world of the created just as He chose them in the world of the command.

Second: Did the Prophets pass through the stations of the saints? Yes, but they transcended them. They did not stop at the station of the **Nujabaa' (the Noble)** or the **Awtaad (the Pegs)**... rather, they passed through them and went beyond them to the station of **Prophethood** and **Messengership**. In them are the **Divine Light** (as in the **Muhaimoon**, the Lost in Love), and the **Attraction and Awe** (as in the **Majadheeb**, the Attracted), and **Steadfastness on Earth** (as in the **Awtaad**), and **Leadership and Management** (as in the **Abdaal** and **Nuqabaa'**). But above all that, in them are the **Trustworthy Spirit (Gabriel)** and the **Clear Revelation**.

Third: What distinguishes them? What qualified them for prophethood was not only the stations, but:

1. **The Special Spirit:** Allah said: "**And I breathed into him from My Spirit.**" (Quran 21:91). The prophets carry from this spirit a more perfect and complete degree.
2. **The Great Witnessing of the Kingdom of the Heavens and the Earth:** As He said about Abraham: "**And thus did We show Abraham the kingdom of the heavens and the earth.**" (Quran 6:75). This vision is one of the characteristics of the prophets and the great saints.
3. **Seclusion, Repentance, and Contemplation:** The prophets went through periods of seclusion before the manifestation came to them. Moses for 40 days, Jesus in the wilderness, and Muhammad ﷺ in the Cave of Hira.
4. **Constant Prostration and Glorification:** Allah the Almighty said about them: "**Indeed, they used to hasten to good deeds and supplicate to Us in hope and in fear, and they were to Us humbly submissive.**" (Quran 21:90).

Fourth: Where is the rank of the Prophets in the map of stations? The ladder is as follows: Ordinary people, then the Knowers, then the Nujabaa', then the Nuqabaa', then the Abdaal, then the Awtaad, then the Greatest Wali, then the Prophets, then the Messengers of Strong Resolve, then the Master of the Prophets ﷺ. So the prophets are the peak of the stations and the inheritors of the knowledge of the Kingdom. From them, the saints drink their knowledge, according to their different ranks.

My master, what is the connection between the ten Quranic ranks and the seven ranks of the saints?

My son, the seven ranks of the saints are veiled in the world of the visible and active in the world of the spirit by permission. Their relationship with the Quranic ranks is as follows:

- The **Muhaimoon** are those who are immersed in witnessing Allah. They see no one but Him. They live in the "breaths of beauty" and are the result of the **Muhsineen (the Doers of Good)** and the **Muqarrabeen (the Near)**, closer to the station of "perfect excellence."
- The **Majadheeb** are those whom Allah has attracted to Him without effort, the people of intoxication and a spiritual state. They are the keys to remembrance and the beginnings of spiritual striving, but they have not reached empowerment for the most part. Among them are those who entered without a door and left without permission.
- The **Nujabaa'** are the select of the **Sincere**, whom Allah has purified to cross from the station of servitude to the station of service. They work on earth with their hearts, not with fame.
- The **Nuqabaa'** are the agents of Divine Care. They carry the secrets of people and the hearts of the regions, between the Muhsineen and the **Siddiqeen (the Truthful)**. They are the hidden physicians of souls.
- The **Abdaal** are a substitute for the Knowers who have passed away. A people is not diminished except that Allah substitutes them. They are the **Patient**. By them, Allah lifts tribulation and sends down rain.
- The **Awtaad** are four on earth - as has been said - by whom Allah stabilizes the universe. They are from the **Muqarrabeen** who have combined sincerity, excellence, and spiritual leadership. They are the pillars of the mountains. They do not move, but by them, existence moves.
- The **Greatest Wali** is the master of the time. There is no one else on earth. His station is the station of representing the people of the earth in mercy. He is from the **Servants of the Most Merciful**. He is the face of divine mercy to the worlds. Often, what is scattered in others is gathered in him: from sincerity, righteousness, remembrance, struggle, patience, and excellence.

These ranks are not just names, but **stations** that are attained by the sincerity of the heart and the purity of the secret. Every rank has a door, and every door has its people. If you want the path, then stick to **remembrance**, be patient in **obedience**, and be sincere in your **intention**. For Allah does not give His saints only with knowledge, but with **mercy** and **selection**.

May Allah reward you on our behalf with the best of rewards. May Allah bless you and be upon you, my master Abu al-Hasan al-Shadhili. And here ends our interesting conversation with my master, Imam Abu al-Hasan al-Shadhili.

Chapter Fourteen: The Page of the Imams of Light and Guidance

The Light of the Ahl al-Bayt

Dear reader, you are on a date with an intellectual and spiritual journey that illuminates the paths of knowledge with the light of the Ahl al-Bayt, the descendants of the Messenger of Allah ﷺ, who were lighthouses of guidance and torches of knowledge in the history of the Islamic Ummah. This introduction invites you to contemplate the knowledge of the pure Imams, away from sectarian disputes, and especially from the narrations that have been attached to the Twelver Shia school of thought in a way that deviates from their original methodology, which sometimes led to the unfair treatment of other schools of thought towards them or the distortion of their true jurisprudence.

Who are the Twelve Imams?

They are a luminous chain from the progeny of Al-Hussein ibn Ali ibn Abi Talib, may Allah be pleased with them both, starting with Imam Ali ibn Abi Talib and ending with Imam Muhammad ibn al-Hasan al-Askari. They are men who carried the banner of knowledge, piety, and morals. They inherited from their grandfather, the Messenger of Allah ﷺ, the "clear path" that combines the Holy Quran and his noble Sunnah. Their knowledge is not just jurisprudence or hadith, but a comprehensive life methodology that includes exegesis, jurisprudence, ethics, asceticism, and wisdom, sequentially flowing like light in their hearts and minds, rooted in the teachings of their noble grandfather.

This invitation is directed to you to get to know these Imams with a pure eye, away from the biases of the schools of thought or the interpretations that have been attached to them. Their true jurisprudence is an extension of the Prophetic path, calling for unity, justice, and mercy, and showing their commitment to reviving the religion and guiding the Ummah. Let us open a pure page to explore the knowledge of the Ahl al-Bayt, to see how they were leaders of knowledge and morals and how they illuminated the path for every seeker of truth, holding on to the ever-flowing light of their prophetic heritage.

In every era that rages with discord and people get lost in the paths of doubt, Allah establishes the pillars of truth, lights its lamps with light, and chooses from His servants an elite who carry a brand from the niche of prophethood, a goodness from the morals of the chosen Muhammad ﷺ, a knowledge from the Book, an ascension from the patience of the saints, a serenity from the humility of the Knowers, and a dignity and sharpness from the resolve of the prophets.

They are the Imams of the Ahl al-Bayt, men who dedicated themselves to Allah. They had no worldly life that settled them; rather, they settled in the highest heavens. They inherited knowledge as trees inherit the water of the sky, and they poured out wisdom as a river pours out when it is filled with goodness.

The first of them: **Ali ibn Abi Talib**, who, when he stood in the field of battle, swords fell silent in respect, and when he stood in the prayer niche at night, the heavens wept in purity. He was the companion of revelation, the gate of knowledge, the sword of justice, and the shadow of prophethood.
The second of them: **Al-Hasan ibn Ali**, peace be upon the one who taught us how to have peace in the heart of the storm and how to have forbearance in the face of betrayal. He was a man who wanted the blood of the Ummah to be spared, so he endured the wounds for the sake of unity.
The third of them: **Al-Hussein ibn Ali**, the cry of truth in the face of injustice, the master of martyrs, and the one who gave the thirsty a drink from the river of dignity. He left no worldly trace, but he left an eternal glory in us.
Then they followed: **Ali ibn al-Hussein, Zain al-Abideen**, who used to revive the night with the tears of lovers, and his prayer mat was the place of heavenly supplication.

Muhammad al-Baqir, a scholar who split knowledge open. He opened the doors of knowledge for people and taught them that the Quran is a well that does not run dry.
Jaafar al-Sadiq, the Imam of minds and hearts. From him, the schools of thought drank, and from his knowledge, the springs of jurisprudence, medicine, and chemistry erupted.
Musa al-Kadhim, who conquered injustice with patience and imprisoned hatred in his chest, until his stillness became more eloquent than the anger of thousands.
Ali al-Rida, who disciplined kings with his arguments. When he spoke, knowledge listened to him, and the mind loved him.
Al-Jawaad, the youth of Imamate and the elder of wisdom. He taught people that destiny is not measured by age but by the light that Allah plants in souls.
Ali al-Hadi, a guide with his calmness, the voice of piety in a time of noise. When you looked at him, you saw a serenity walking on the earth.
Al-Hasan al-Askari, the veil over him was for protection, not concealment. His silence was more eloquent than a thousand statements, and his seclusion was a title of purity untouched by falsehood.
And **Muhammad al-Mahdi**, the migrant. Indeed, the light does not go out, and the promise is not broken. Indeed, Allah has men who, when He wills a thing, He makes them the reasons for victory and the paths to guidance.
These Imams were not the masters of a sect, but rather Imams of guidance and flags of an Ummah. They carried the heritage of the Prophet, not to divide people, but to unite them; not to build a party, but to establish the proof; not to sanctify themselves, but to remind us that knowledge is from Allah and that whoever walks on their path is on the Straight Path.

O Ahl al-Bayt of prophethood, O tree of purity and secrets, O lineage of light extending from the niche of the chosen one, O bearers of divine secrets, O gates of heavenly mercy, O suns that have risen over the universes with the light of certainty, O souls that have embraced the Lote Tree of the Utmost Boundary, O hearts that have overflowed with wisdom and Knowledge, you are the pure masters, you are the bridge between creation and the Creator, and you are the rope extended to the Supreme Throne.

Who are the pure Imams? They are the stars of the sky in the darkness of the world. They are the ships of salvation in the seas of discord. They are the inheritors of prophetic knowledge. They are the lamps of guidance in the depths of ignorance. They are the voice of truth when everyone is silent. They are the banner of guidance when falsehood is raised. They are the progeny of light inherited from the niche of prophethood. They are the pegs by whom the earth is preserved. They are the lights that do not go out. They are the names inscribed on the pages of the Throne.

In the beginning of creation... when the first lights were scattered, when the souls were created in the eternal unseen, a caller in the world of light called out: "Where are the chosen souls? Where are the lamps of eternal light? Where are the bearers of the message and the inheritors of prophethood?" A light burst forth like the sun, and the pure souls shone. The first of them was **Ali**, the clear sword of Allah. And there was **Fatimah**, the pure and chaste light. And there was **Al-Hasan**, the sweet basil of the beloved. And there was **Al-Hussein**, the clear lamp of truth. And the caravan of the Imams followed like the lights of the moon on silent nights.
O Imam Ali, O Lion of Allah and the Secret of Secrets, O the drawn sword of Allah, O the gate of the city of knowledge, O the voice of truth when injustice gags it, O the balance of justice, O the face of Allah on earth, O the first of the Imams, O the proof of Allah over creation, O you who were born inside the Kaaba, and prostrated to Allah in the cradle and inhabited the Divine Presence without a veil.
Imam Ali said while in the prayer niche of annihilation: "O Allah, O You who created me from Your light, O You who made me inhabit Your Throne, O You who singled me out with Your secret, make me

Your sword on Your earth and Your proof over Your servants. And make me a lamp in the darkness of ignorance and a cry in the face of tyranny, so that no injustice remains on earth and no right is lost in it. And make me Your servant forever."

O Fatimah al-Zahra, O the Secret of Lights and the Mother of Secrets, O river of chastity, O the glittering light of the chosen one, O mother of the two sons, O mistress of the women of the worlds, O the voice of suppressed pain, O the secret of manifestation on the night of calamities, O the flower of purity and cleanliness, O you whose light settled in the eternal paradise. Fatimah said: "O Lord, O You who placed sadness in my heart and clothed me with the garment of patience, O You who made me the mother of orphans and the mistress of the deprived, make me a treasure for my father, a light for my progeny, a fortress for the truth, and a voice for justice. And make me an intercessor for my Ummah on a day when neither wealth nor sons will be of use."

O al-Hasan, O Light of Mercy and Goodness, O sweet basil of the Prophet, O lamp of guidance, O sign of peace and loyalty, O you who carried peace as a sword and faced tyrants with forbearance, O you who said to the truth: "Be..." O you who extended your hand for peace to cut off the roots of discord, O you who were the well-pleased, O you who left the world by stabbing, and your name is still a perfume in the surroundings. Al-Hasan said: "O Lord, O You who made me an inheritor of knowledge, O You who placed wisdom in my heart, make me a lighthouse of mercy and an oasis of peace. And make me a face from the faces of truth, even if they conspire against me. For I am Your servant, and I prostrate to Your Face, and I knock at Your door, and I want nothing but Your pleasure."

O al-Hussein, O the Bloody Light in Karbala, O moon of divine love, O soul of sacrifice, O you who stood alone in the face of denial, O you who shouted in the desert of Karbala: "Far be it from us to be humiliated!" O you who watered the land of Karbala with your blood, O you who planted the seeds of justice on the land of al-Taff, O you who raised the banner of truth over swords, O you who were the tongue of truth when they lied, O you who wept, and the sky wept with you. Al-Hussein said: "O Lord, if I have a heart, it is for You. And if I have blood, it is for You. And if I have a tongue, it is for You. Make me Your sword on Your earth and Your light in the darkness of the tyrants. And make me a symbol for the revolutionaries and a voice for all the oppressed. And immortalize me in the hearts of the Knowers, so that my word remains: 'I will not humble my forehead except to Allah alone.'"

O Allah, O Light of Light, O Secret of the Secret, O You who chose the Ahl al-Bayt and made them the lamps of guidance and the ships of salvation, O You who taught them what they did not know and chose them from among the worlds, make us in their company, and make us from those who hold on to their rope. And settle our souls in their abode, and in the Hereafter, make us from their intercessors. And resurrect us on their love. And do not deprive us of the blessing of their remembrance. And do not deprive us of the light of their companionship. O You who were kind and merciful to them. O Allah, make us from those who meet them on the Day of Resurrection, and they are their intercessors, and who find them at the Basin, and they are its providers. And may their names be called out in the highest assembly: "These are the Ahl al-Bayt, the progeny of purity, the inheritors of light, and the masters of lovers."

Poem: The Stars of Guidance... In praise of the Noble Imams

O you who ask me about the stars of the darkness, and the lighthouse of the religion from those who have passed,

Take the pure biography of the light, hearts and beards are quenched by it.

The Imams of the Truth, they are not denied, from their sincerity the exalted bows.

They are not a fantasy, nor are they absent, but on the path of guidance they are torches.

They began with the chosen master, the seal of the messengers who made glory clear.

Then the light ascended in Haidar, the lion of war, his sea is not questioned.

Then al-Hasan, the pure ascetic, the peace of people, and the just one.

And al-Hussein, the revolutionary, the lofty, the light of martyrdom, the path of highness.

Zain al-Abideen when they supplicated, the prayer mat of the night, the holiness of supplication.

Then al-Baqir, the knowledge of firmness, who uncovered the meanings and revived thought.

And Jaafar al-Sadiq, the inspired, from him flowed the river of wisdom.

Then al-Kadhim, when injustice was raging, the patience of mountains, the companion of the heavens.

And al-Rida, the light of the good station, his morals are above what can be followed.

And al-Jawaad, the pure, when he gave, generosity flowed and stinginess was revealed.

And al-Hadi Ali, the serenity, the voice of piety when it was despised.

Then al-Askari, the pious, the pure, the candle of light when the brightness was absent.

And their seal in the protection of Allah is a servant, his mind is not absent, nor is his destiny.

He is their light, their secret, their promise, if my Lord wills, victory will come.

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1. Imam Ali ibn Abi Talib - Master of the Successors and Gate of Prophethood

- **Full Name:** Ali ibn Abi Talib ibn Abd al-Muttalib ibn Hashim ibn Abd Manaf al-Hashimi al-Qurashi.
- **Agnomen and Titles:** Abu al-Hasan, Abu Turab, Commander of the Faithful, Chief of the Religion, Master of the Successors, Gate of the City of the Prophet's Knowledge, the Imam who speaks with wisdom.
- **Birth and Place:** He was born inside the Kaaba in Mecca on Friday, the 13th of Rajab, approximately ten years before the Prophetic mission. It was an event that no one had preceded him in, so he was the only one born in the Holy House of Allah, as if destiny had

permitted the birth of sainthood at the most sacred station.

- **Upbringing:** He was raised in the lap of the Prophet ﷺ from his early childhood. He raised him as the Quran is raised between the ribs of Knowers. He fed him wisdom and gave him to drink from the spring of prophethood. He did not leave him, neither as a shadow nor as a soul, until he was the first among the boys to believe in him, and he remained his supporter in every battle and station.

- **How he became an Imam?** Ali ibn Abi Talib was not a seeker of Imamate or authority. Rather, the Messenger of Allah appointed him as an Imam on the day of Ghadir, when the Prophet ﷺ raised his hand in front of the huge crowd and said: "**Whoever I am his master, Ali is his master. O Allah, befriend those who befriend him, and be an enemy to those who are an enemy to him.**" That allegiance was on a known day that sealed the era of the message and opened the era of the Imamate.

- **His Methodology and Guidance:** His methodology was the Quran, and the Sunnah of the Prophet was before his eyes. He did not deviate from it in the slightest. Rather, he was its interpreter and the explainer of its secrets. He did not speak except with wisdom and did not rule except with justice. He wore coarse clothes, ate rough food, and slept on a mat. Yet, his words were like a sharp sword and precious pearls, illuminating minds and awakening hearts. In the time of his caliphate, he made the public treasury a house of justice. He gave like Umar, divided like Abu Bakr, and pardoned like the Prophet. When he addressed, he said: "By Allah, if I were given the seven continents with what is under their skies to disobey Allah in a single ant by stealing a barley grain from it, I would not do it."

- **His Council and Meeting with People:** His council was a council of light where scholars, righteous people, the poor, and questioners would sit. He did not exclude anyone. He used to say: "**Ask me before you lose me, for I know the paths of the heavens better than I know the paths of the earth.**" And when he sat to give a fatwa, pens would break, necks would bend, and tongues would freeze except for his mention.

- **His Will and the Prophetic Covenant:** The Prophet entrusted him with many wills during his life that only a pure heart like his could contain. He preserved the Prophetic covenant in its entirety, without adding or subtracting. He used to say: "**The Messenger of Allah ﷺ did not leave anything for me except that he placed it in my chest.**" His will to his children was: "**I enjoin you to fear Allah, to organize your affairs, and to make peace among yourselves... Fear Allah regarding the orphans. Fear Allah regarding your neighbors. Fear Allah regarding the Quran.**"

- **His Martyrdom and How he died:** He met his demise in the prayer niche, by the hand of Ibn Muljam, a treacherous act, not a heroic one. He was struck on his head with a sword on the night of the 19th of Ramadan, 40 AH, while prostrating to Allah. When the blood flowed, he said: "**I have succeeded, by the Lord of the Kaaba!**" He was buried in Najaf al-Ashraf, where his tomb became a pilgrimage site for faithful hearts, a destination for lovers of wisdom, and a lighthouse that guides the seekers.

- Imam Ali was not an ordinary man, but an Ummah on his own, a divine mind, a chosen soul, and a thought that does not die. He is the gate of knowledge, the mirror of prophethood, and the secret of the message. Whoever knew him knew the truth. Whoever loved him loved Allah. And

whoever was his enemy was an enemy to himself. The truth could not have been translated into a clearer language than Ali, nor could the will have found a more truthful carrier than him. This is how he was, and this is how he will remain, a lighthouse for those who seek salvation.

- The Blessed Will of Imam Ali ibn Abi Talib to his Children and the Ummah: "I enjoin you to fear Allah, and not to seek the world even if it seeks you, and not to grieve over anything of it that is taken from you. Speak the truth, act for the reward, be an enemy to the oppressor, and a helper to the oppressed. I enjoin you, the rest of my children, my family, and those whom this book of mine reaches, to fear Allah, to organize your affairs, and to make peace among yourselves. For I heard your grandfather ﷺ say: 'Making peace among yourselves is better than general prayer and fasting.'"

Then he said: "Fear Allah concerning the orphans, so do not leave their mouths hungry, and do not let them be lost in your presence." "Fear Allah concerning your neighbors, for they are the will of your Prophet. He kept advising about them until we thought he would make them inheritors." "Fear Allah concerning the Quran, so let no one precede you in acting upon it." "Fear Allah concerning prayer, for it is the pillar of your religion." "Fear Allah concerning the House of your Lord, so do not abandon it as long as you live, for if it is abandoned, you will not be given a respite." "Fear Allah concerning struggling with your wealth, your souls, and your tongues in the way of Allah." "Fear Allah concerning connecting with your relatives, for it is a reason for a long life."

"Be in touch and give to each other. And beware of turning your backs on each other and severing ties. Do not abandon enjoining what is right and forbidding what is wrong, or the worst of you will be put in charge of you, and then you will supplicate, and your supplication will not be answered." He used to say: "**If I had a thousand soldiers like Qambar, I would open the earth from its east to its west with justice, not with the sword.**" He also used to say: "**Do not be a slave to others when Allah has made you free.**" "**People are of two types: either your brother in religion or your equal in creation.**"

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2. Imam al-Hasan ibn Ali ibn Abi Talib

- **Name:** Al-Hasan ibn Ali ibn Abi Talib
- **Agnomen:** Abu Muhammad
- **Title:** Al-Zaki (the Pure), Al-Sibt (the Grandson), Al-Sayyid (the Master)
- **Father:** The Commander of the Faithful, Imam Ali, peace be upon him.
- **Mother:** Fatimah al-Zahra, daughter of the Messenger of Allah ﷺ.
- **Birth:** In Medina, on the night of the middle of Ramadan, 3 AH.
- **Death:** In Medina, 50 AH, at the age of 47.
- **Burial Place:** Al-Baqi' cemetery, next to the Imams of Guidance.
- **How he became an Imam?** By a will from his father, Imam Ali, peace be upon him, and a confirmation from his grandfather, the Messenger of Allah ﷺ, in many hadiths, including: "**Al-Hasan and al-Hussein are the masters of the youth of Paradise**" and "**Al-Hasan and al-Hussein are two imams, whether they stand or sit.**" The Ummah pledged allegiance to him after the martyrdom of his father. The people of Kufa, then Basra, and the people of Hijaz, Iraq, and Syria wrote to him... until he became a visible Imam, and no Muslim doubted him except the people of discord and whims.

- **His Methodology and Guidance:** Imam al-Hasan was a personification of the Quran. He was not known for lying or injustice. He was an ascetic, a worshiper, and generous.

- He performed forty-four Hajj pilgrimages on foot in his life, seeking proximity to Allah and in humility.
- When he performed ablution, his color would turn pale, and when he stood for prayer, his heart would tremble as if he were before Allah.
- A man said to him: "You give a lot!" So he said: "**I am ashamed that my question be overcome by generosity.**"

- **The Imam in his Council with People:** When he sat in a council of knowledge, he respected the young, honored the old, answered the questioner gently, and debated with the people of intellect with proof. A man once said harsh words to him, and the Imam smiled and said: "**If you are hungry, we will feed you. If you are naked, we will clothe you. And if you are ignorant, we will teach you.**" The man wept and kissed his head and said: "Allah knows best where to place His message."

- **The Peace Treaty of Imam al-Hasan... a Divine Vision:** In the fortieth year, after discord had become widespread and the hypocrites in his army had multiplied, the Imam saw that the blood of the Muslims was above all considerations and that the religion is not preserved by conflict. So he made a peace treaty with Muawiyah ibn Abi Sufyan on conditions that preserved the dignity of the Ummah. The most prominent of these were: that Muawiyah would not be called the Commander of the Faithful; that he would not bequeath the rule to his son Yazid; that religious and sectarian freedom would remain; and that Imam Ali would not be cursed on the pulpits. This was to preserve what remained of the religion in hearts and minds, not on swords. The people said to him: "O shame of the believers!" So he said: "**Shame is better than the Fire.**"

- **His Eternal Wills to the Ummah: "Do good to one who has wronged you. And pardon one who has oppressed you. For you are a servant of Allah, and Allah loves the doers of good." "O son of Adam, think about those who came before you. Where were they? And how did they go? The wise one is he who rectifies his worldly life for his Hereafter." "Modesty is an adornment, patience is a victory, intellect is dignity, and forbearance is a cover."**

- **His Death and Great Legacy:** Imam al-Hasan, peace be upon him, was poisoned by his wife Ja'da, instigated by Muawiyah (see: Al-Bidaya wa Al-Nihaya by Ibn Kathir, Vol. 8). He died oppressed and a stranger, prevented from being buried next to his grandfather, the chosen one ﷺ. He was buried in Al-Baqi' cemetery with a high status. When he was dying, he said: "O Allah, resurrect me with my grandfather, the Messenger of Allah. I have been given poison many times, and I have been patient until You were pleased."

- **The Message he left:** That the truth is not sought with the sword alone, but with wisdom and mercy. And that the Imamate is not a worldly ambition, but a divine responsibility to serve people. And that forbearance and tolerance are greater than revenge and anger. And that Allah grants victory to His servants in the way He wills, not in the way we will.

- **The Will of Imam al-Hasan, peace be upon him (at his death):** His wills were narrated in many books, including "Tuhaf al-Uqool," "Al-Irshad" by al-Mufid, and "Al-Tabaqat al-Kubra" by

Ibn Saad. Here is the essence of what was in his will: The narrations transmitted from him: **"This is what al-Hasan ibn Ali willed to his brother al-Hussein ibn Ali: He willed that Allah be a witness to his will, and Allah is sufficient as a witness. And Muhammad is the Messenger of Allah, and Gabriel and Michael. I bear witness that there is no god but Allah, alone without a partner, and that Muhammad is His servant and messenger. Allah chose him with guidance, supported him with mercy, and singled him out with the message..."**

Then he said: "**I enjoin you, O Hussein, to preserve this Ummah and to call to the way of Allah with wisdom. For you are my successor, my legatee, the one who takes my covenant, and the patient one after me. For these are turbulences that surge, and hearts that tremble. So be like a mountain that does not shake, even if voices clamor against you. For the truth is not lost with Allah.**" He also said: "**O son of Adam, think about those who have passed before you. Has anyone remained? And has anyone escaped death? I see you toiling and seeking, and you only have sustenance from this world. So fear Allah and be an ascetic, and you will be from the honored ones."**

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3. Imam al-Hussein ibn Ali ibn Abi Talib

- **Name:** Al-Hussein ibn Ali ibn Abi Talib ibn Abd al-Muttalib al-Hashimi al-Qurashi, the second grandson of the Messenger of Allah ﷺ.
- **Title:** The Martyr, the Master of Martyrs, Abu Abd Allah.
- **Agnomen:** Abu Abd Allah.
- **Mother:** Fatimah al-Zahra, daughter of Muhammad the Messenger of Allah ﷺ.
- **Birth:** 3rd of Sha'ban, 4 AH, in Medina.
- **Martyrdom:** On the day of Ashura, 10th of Muharram, 61 AH, in Karbala, Iraq, at the age of 57.
- **How he became an Imam?** He took over the legitimate and spiritual Imamate after the death of his brother, Imam al-Hasan, peace be upon him, in 50 AH. He inherited from his father and brother the will of light and the Prophetic covenant. In the eyes of his family, he was not "just an Imam" but he was the legatee of the legatee, the secret of the Prophetic light, and the one who was kept for the greatest test in the history of the Ummah. Imam Zain al-Abideen narrated from his father's saying: "**I did not go out boastfully or arrogantly, nor did I go out to cause corruption or injustice. I only went out to seek reform in the Ummah of my grandfather, Muhammad ﷺ.**"

- **His Methodology and Guidance:** Imam al-Hussein, peace be upon him, made the religion a living spirit in the face of the oppressive ruler.

- He called for: **Reform, not random revolution.** And **Justice, not revenge.** And **Martyrdom, not dominance.** And **Sacrifices that preserve the religion, not thrones.** Someone said to him: "O Aba Abd Allah, are you being led to death?" He said: "**Death has been drawn upon the children of Adam as a necklace is drawn upon the neck of a girl. And how I long to meet my predecessors, like the longing of Jacob for Joseph. A place of death that I will meet has been chosen for me.**"

- **His Council with People:** He would sit with people in the mosque and talk to them about his grandfather, the Messenger of Allah ﷺ. He would preach, guide, teach, and combine prophetic jurisprudence with Muhammadan mercy. He was known for: **Silence when angry, humility in his walk, weeping in prayer, boundless generosity, and indescribable forbearance.** When

he passed by the poor, he would sit with them and eat their food, then he would say: "**Indeed, Allah does not love the arrogant.**"

- **He Preserved the Will and the Prophetic Covenant:** The will that the Messenger of Allah ﷺ entrusted to him, which Imam al-Hasan carried before him, was that the Imamate belongs to Allah and to the Ahl al-Bayt, not as a worldly authority but as a divine responsibility. When Yazid took power and asked him for the pledge of allegiance, Imam al-Hussein refused because he saw a great deviation in the essence of the religion. He said: "**One like me does not pledge allegiance to one like him.**" So he did not go out seeking ambition or out of anger. Rather, he went out as one who wills, sacrifices, and teaches the Ummah how to preserve the covenant.

- **Karbala, the Pinnacle of the Message:** The Imam left Mecca for Kufa after people had written to him asking for guidance. On the way, he began to realize that betrayal was surrounding him, but he continued. When he reached Karbala, he did not have an army with him, but a family and loyal followers not exceeding seventy. He faced the army of Yazid, which was more than thirty thousand. He said in his tent on the night of the tenth of Muharram: "**I do not see death but as a happiness, and living with the oppressors but as weariness.**" His death was not a defeat but the beginning of the victory of truth over falsehood in every era.

- **How he died?** He was killed thirsty in Karbala on the tenth of Muharram. His head was cut off, and his family was taken captive, but he was not broken.

- His killer (Shimr) said to him: "Do you know who the allegiance is for now?" He replied: "**If the religion of Muhammad cannot be straightened except by my killing, then O swords, take me.**"

- **His Will to the Ummah before his martyrdom:** He wrote his will: "**I enjoin you to fear Allah, and not to seek the world even if it seeks you, and not to grieve over anything of it that is taken from you. Speak the truth, act for the Hereafter, be an enemy to the oppressor, and a helper to the oppressed.**"

- He said while holding his slaughtered infant child: "**O Allah, if this pleases You, then take until You are pleased.**"

- It is narrated in some narrations, including what was transmitted by Shaykh al-Tusi, al-Tabarsi, and Ibn Tawus, that Imam al-Hussein, peace be upon him, wrote his will before he left Medina for Mecca. It stated: "**This is what al-Hussein ibn Ali willed to his brother Muhammad ibn al-Hanafiyyah: Indeed, al-Hussein bears witness that there is no god but Allah, alone without a partner, and that Muhammad is His servant and messenger. He came with the truth from Him. And that Paradise is true, and Hellfire is true, and the Hour is coming without a doubt in it, and that Allah will resurrect those in the graves...**" Then he said: "**I did not go out boastfully or arrogantly, nor did I go out to cause corruption or injustice. I only went out to seek reform in the Ummah of my grandfather, Muhammad ﷺ. I want to enjoin what is right and forbid what is wrong, and I will follow the path of my grandfather and my father, Ali ibn Abi Talib. Whoever accepts me with the acceptance of the truth, then Allah is more worthy of the truth. And whoever rejects this from me, I will be patient until Allah judges between me and the people with the truth, and He is the best of judges.**"

- **His Eternal Message:** That blood is purer than gold and that martyrdom is nobler than humiliation, and that the path of Allah is only followed with sincerity and devotion, and that the Imams are light and guidance, not rulers of a kingdom.

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4. Imam Ali Zain al-Abideen ibn al-Hussein

- **Name and Lineage:** Ali ibn al-Hussein ibn Ali ibn Abi Talib al-Hashimi al-Qurashi, the fourth Imam from the Ahl al-Bayt and the grandson of the Messenger of Allah ﷺ.
- **Title:** Zain al-Abideen (Ornament of the Worshippers), Al-Sajjad (the one who prostrates a lot), Dhu al-Thafanat (the one with calluses from prostration), Master of the Prostrating Ones.
- **Agnomen:** Abu Muhammad, Abu al-Hasan.
- **Mother:** Shahrbanu (and it is said: Ghazala or Jahan Banu), daughter of Yazdegerd III, the last king of the Persians.
- **Birth:** 5th of Sha'ban, 38 AH (or 15th of Jumada al-Awwal according to some narrations) in Medina.
- **Death:** 25th of Muharram, 95 AH (or 94 AH according to different narrations) in Medina, at the age of 57.
- **How he became an Imam?** He took over the Imamate after the martyrdom of his father, Imam al-Hussein, peace be upon him, in Karbala in 61 AH, based on his father's will and the covenant of the Prophetic family. Imam Zain al-Abideen was the only adult male survivor from the progeny of al-Hussein in Karbala, as he was sick on the day of Ashura and did not participate in the fighting. Thus, Allah preserved the lineage of prophethood through him. He inherited the Prophetic will from his father, grandfather, and great-grandfather, which is the responsibility of leading the Ummah spiritually and religiously, not as a worldly authority, but as a preserver of the religion and a guide to Allah. His son, Imam al-Baqir, narrated from him that he said: "**Indeed, worship is not measured by the abundance of prayer and fasting, but by the sincerity of intention and acting for Allah.**"
- **His Methodology and Guidance:** Imam Zain al-Abideen lived in the time of the oppressive Umayyad rule, so he chose the methodology of spiritual reform and raising the Ummah through worship, supplication, and teaching, instead of military confrontation, to preserve the religion under persecution.
- He called for: **Strengthening the heart with worship:** He focused on worship as a means of closeness to Allah and reviving souls. **Patience with injustice:** He taught the Ummah patience and steadfastness in the face of the oppressive ruler. **Mercy and excellence:** He was an example in generosity and compassion towards the poor and needy. **Knowledge and morals:** He spread Prophetic jurisprudence and Muhammadan morals through his councils. He said in one of his sermons: "**Whoever loves Allah, loves the servants of Allah, and whoever loves the servants of Allah, Allah loves him.**"
- **His Council with People:** He held councils in Medina where he would talk about Allah and His Messenger and instill in people the spirit of piety and love. He was known for: **Abundant worship:** He would pray until his feet swelled, and he would prostrate until the effect of prostration was on his forehead, so he was nicknamed "Dhu al-Thafanat." **Weeping out of fear of Allah:** He would weep in his prayers and supplications, affected by his responsibility and the memory of Karbala. **Humility:** He would carry food at night for the poor secretly, and they did not know it was him until after his death. **Generosity:** He would feed the poor and sit with them and say: "**Charity in secret extinguishes the wrath of the Lord.**" **Forbearance:** He endured people's harm and responded to them with excellence, even to those who wronged him. It is narrated that he passed by some poor people eating dry bread, so he sat with them and shared their food, then he invited them to his house and honored them.

- **He Preserved the Will and the Prophetic Covenant:** Imam Zain al-Abideen carried the will of his grandfather, the Messenger of Allah ﷺ, which is passed down through the Ahl al-Bayt, which is to preserve the religion and guide the Ummah. In the time of Umayyad persecution, he chose apparent silence with deep spiritual work to preserve the light of the Imamate from going out. He refused to submit to the Umayyad ruler, but he did not go out in a military revolution. Rather, he focused on reviving the religion through supplication, teaching, and raising sincere students like his son Muhammad al-Baqir. He said in one of his supplications: "**O Allah, grant me piety, and keep me away from corruption, and make me from Your righteous servants.**"
- **Karbala: His Role and Patience:** Imam Zain al-Abideen was present in Karbala in 61 AH, when he was twenty-three years old. He was sick on the day of Ashura and did not participate in the fighting, which is considered a divine plan to preserve the lineage of the Ahl al-Bayt. He witnessed the martyrdom of his father al-Hussein and his family and was taken captive with his aunt Zainab and the women to Kufa and then to Damascus. In Kufa, he delivered an eloquent sermon in front of Ubaydullah ibn Ziyad, in which he revealed the reality of the Ahl al-Bayt and said: "**I am Ali ibn al-Hussein ibn Ali. We are the family of prophethood, the source of the message, and the frequented place of the angels.**" In Damascus, he challenged Yazid ibn Muawiyah with his sermon, confirming that the blood of Karbala would not be forgotten. He said: "**From what religion are you, killing the grandson of the Prophet and taking his women captive?**" His patience and steadfastness during captivity made him a symbol of resilience and dignity in the face of injustice.
- **How he died?** He died in Medina in 95 AH (or 94 AH), and it is most likely that he died of poisoning by the order of the Umayyad caliph Al-Walid ibn Abd al-Malik, as part of the persecution of the Ahl al-Bayt. He was buried in Al-Baqi' cemetery next to his uncle, Imam al-Hasan, peace be upon him. It is narrated that he willed to his son Muhammad al-Baqir to preserve the Imamate and said: "**O my son, preserve the religion of Allah, and be a helper to the oppressed, and an enemy to the oppressor.**"
- **His Will to the Ummah:** Imam Zain al-Abideen left a deep spiritual will that focused on worship, morals, and patience. From his wills: "**I enjoin you to fear Allah, to be pious in your religion, and to strive in His obedience. For the best of worship is a pure heart, a righteous deed, and refraining from harm.**"
- He called for: **Sincerity in acting for Allah and staying away from the fleeting world and being attached to the Hereafter.** And **Helping the weak and standing with the truth.** In one of his wills to his son al-Baqir: "**O my son, do not oppress anyone, and do not take anything from anyone except with a right, and be merciful to people as you would like them to be merciful to you.**"
- **His Path and Conduct: Worship is the path of proximity:** He made worship a living soul that purifies the heart and brings the servant closer to Allah. **Supplication is the weapon of the believer:** He left the "Al-Sahifa al-Sajjadiyya," which is a collection of supplications known as "the Psalms of the Family of Muhammad," that includes lessons in monotheism, ethics, and reliance on Allah. **Patience in hardship:** He taught the Ummah how to face injustice with patience and faith, as he did during captivity. **Spiritual education:** He raised a generation of scholars and saints, like his son al-Baqir, to carry the torch of guidance. He said in the "Supplication of Noble Morals": "**O Allah, help me in my religion with my worldly life, and in my Hereafter with piety. And protect me in what I am absent from, and do not entrust me to myself in what I am present in.**"
- **Al-Sahifa al-Sajjadiyya: His Great Legacy:** "Al-Sahifa al-Sajjadiyya" is considered one of the greatest legacies of Imam Zain al-Abideen. It is a collection of 54 supplications that deal with: **Deep monotheism** and glorification of Allah. **Prayers upon the Prophet and his family. Asking for pardon and forgiveness. Moral education** (like the "Supplication of Noble

Morals"). And **Protection from evils and discords.** The "Sahifa" shows the genius of the Imam in composing supplications as a means to teach the Ummah faith, patience, and hope. It is narrated in the introduction of the "Sahifa" from Imam al-Baqir: "**My father did not leave a supplication except that it contained a lesson for the Ummah and guidance for the believers.**"

- **The Most Prominent Lessons of the Sahifa:**
    - **Deep Monotheism:** Every supplication begins with the glorification of Allah and the affirmation of His oneness.
    - **Noble Morals:** He called for sincerity, humility, and mercy.
    - **Reliance on Allah:** He taught that Allah is the refuge in every tribulation.
    - **Patience and Hope:** He urged steadfastness in hardship and optimism in the mercy of Allah.
- **His Eternal Message to the Ummah:** The message of Imam Zain al-Abideen can be summarized in five great pillars:
    - **Worship is the essence of faith:** He made worship a path to purify the soul and be close to Allah, not just rituals. He said in his supplication: "**O Allah, make me fear You as if I see You, and make me happy with Your piety.**"
    - **Supplication is the school of education:** He taught the Ummah that supplication is not just a request, but an education for the heart and a strengthening of faith. And "Al-Sahifa al-Sajjadiyya" is a proof that supplication is the weapon of the believer and his school.
    - **Patience is the dignity of the believer:** He endured captivity and injustice with great patience, confirming that dignity is in faith, not in apparent power. He said: "**Patience in tribulation is greater than victory in battle.**"
    - **Morals are the light of guidance:** He was an example in generosity, humility, and mercy. He taught that morals are the foundation of religion. It is narrated that he said: "**Whoever's morals are not for Allah, his worship will not benefit him.**"
    - **Preserving the religion with knowledge:** He raised his students on knowledge and jurisprudence, so he was a bridge to transmit the heritage of the Ahl al-Bayt to the generations.
- **Words from his message:**
    - In the "Morning Supplication": "**Praise be to Allah who made the night and the day a successor for one who wants to remember or wants to be grateful.**"
    - In the "Supplication of Noble Morals": "**O Allah, let me attain my hope, and make my deeds righteous, and make my life an increase in every good, and my death a rest from every evil.**"
    - In his will: "**Indeed, the best provision is piety, and the greatest worship is a heart free from malice and envy.**"

Fifth: Imam Muhammad al-Baqir ibn Ali Zain al-Abideen

- **Name and Lineage:** Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib al-Hashimi al-Qurashi, the fifth Imam of the Ahl al-Bayt and the grandson of the Messenger of Allah ﷺ.
- **Title:** Al-Baqir, Baqir al-Ilm (the Splitter of Knowledge, because he split knowledge open and revealed its treasures), Abu Jaafar.
- **Agnomen:** Abu Jaafar.
- **Mother:** Fatimah bint al-Hasan ibn Ali ibn Abi Talib, known as Umm Abd Allah.
- **Birth:** 1st of Rajab, 57 AH (or 3rd of Safar according to other narrations) in Medina.
- **Death:** 7th of Dhu al-Hijjah, 114 AH (or 113 AH according to different narrations) in Medina, at the age of 57.

How he became an Imam?

He took over the Imamate after the death of his father, Imam Zain al-Abideen, peace be upon him, in 95 AH, based on his father's will and the covenant of the Prophetic family. Imam Muhammad al-Baqir was an inheritor of Prophetic knowledge and spiritual responsibility, carrying the will that is passed down in the Ahl al-Bayt to lead the Ummah religiously and spiritually, not as a worldly authority. He was known for his vast knowledge, as he was given the title **Baqir al-Ilm** for his ability to elaborate on religious knowledge and simplify it for people. His son, Imam Jaafar al-Sadiq, peace be upon him, narrated from him that he said: "**Knowledge is a light that Allah places in the heart of whomever He wills, and a scholar is one who acts upon his knowledge.**"

His Methodology and Guidance

Imam al-Baqir lived during a time of political transition from the Umayyads to the beginning of the Abbasid rule. He chose the methodology of spreading knowledge and educating the Ummah through jurisprudence, morals, and exegesis, while preserving the religion under persecution.

He called for:

- **Reviving Prophetic knowledge:** He focused on teaching jurisprudence, hadith, and exegesis to return the religion to its origin.
- **Patience and steadfastness:** He faced the Umayyad oppression with patience, focusing on building an aware generation.
- **Goodness and humility:** He was an example in generosity and compassion towards the weak.
- **Islamic unity:** He urged for harmony among Muslims and the rejection of division.

He said in one of his wills: "**Learn knowledge, for it is an adornment for the rich, dignity for the poor, and a light for the believer.**"

His Council with People

Imam al-Baqir held scholarly councils in Medina and went on Hajj to Mecca to meet with Muslims from different regions, where he taught and debated with people. He was known for:

- **Vastness of knowledge:** He answered a variety of questions in jurisprudence, exegesis, ethics, and even natural sciences.
- **Humility:** He would sit with the general public and the elite, and he listened to everyone with an open heart.
- **Forbearance:** He endured debates with opponents and responded to them with evidence and logic.
- **Generosity:** He would spend on the poor and feed them, saying: "**The most beloved charity is that which comes from the earning of my own hands.**"

It is narrated that he used to plant and work with his hands. When asked about it, he said: "**Indeed, the Messenger of Allah ﷺ used to work with his hands, and work is an honor for the believer.**"

He Preserved the Will and the Prophetic Covenant

Imam al-Baqir carried the will of his grandfather, the Messenger of Allah ﷺ, which emphasizes preserving the religion and guiding the Ummah. In the time of the Umayyads, he faced challenges such as the spread of fabricated hadiths and the deviation of jurisprudence, so he revived the

Prophetic Sunnah by teaching authentic hadith and jurisprudence based on the Quran. He refused to submit to the Umayyad authority, but he chose scholarly reform instead of military revolution to preserve the religion and build a strong generation of scholars. He said in a debate with a scholar from Syria: "**Indeed, the truth is with us, because we are the family of prophethood, we take knowledge from its source, which is Allah and His Messenger.**"

His Role in Facing Challenges

Imam al-Baqir lived during a period of turmoil, when the Umayyads were weak and the Abbasid call began. His role was to establish knowledge as a tool to confront deviations. He debated scholars from different sects (Khawarij, Murjiah, Mu'tazila) and showed the superiority of the Ahl al-Bayt in knowledge and evidence. He raised prominent students, such as his son Jaafar al-Sadiq, Zurara ibn A'yan, and Muhammad ibn Muslim, who transmitted his knowledge to the generations. He faced the persecution of the Umayyads, especially Hisham ibn Abd al-Malik, who summoned him to Damascus for a debate, but the Imam impressed him with his knowledge. It is narrated that he said to Hisham: "**Indeed, Allah gave us knowledge and wisdom, and we do not seek the world. Rather, we guide to Allah.**"

How he died?

He died in Medina in 114 AH (or 113 AH), and it is believed that he died of poisoning by the order of the Umayyad caliph Hisham ibn Abd al-Malik, as part of the targeting of the Ahl al-Bayt. He was buried in Al-Baqi' cemetery next to his father Zain al-Abideen and his great-uncle al-Hasan ibn Ali, peace be upon them. He willed to his son Jaafar al-Sadiq to preserve the Imamate and said: "**O my son, be for Allah in all your affairs, and do not follow the whims of the soul, for knowledge is a trust and religion is a responsibility.**"

His Will to the Ummah

Imam al-Baqir left wills that focus on knowledge, morals, and steadfastness on the truth. From his wills narrated in books like "Al-Kafi" by Al-Kulayni and "Man La Yahduruhu al-Faqih" by Al-Saduq: "**I enjoin you to fear Allah and to act upon knowledge, for a scholar without action is like a tree without fruit. And be callers to Allah with your morals.**"

He called for: **Seeking and spreading knowledge** as a means of reviving the religion. **Staying away from division and fanaticism**, and working for the unity of the Ummah. **Doing good to people**, even non-Muslims. In a will to his son al-Sadiq: "**O my son, indeed knowledge is a light, so illuminate the hearts of people with it. Do not be a burden on anyone, and be merciful as Allah has commanded.**"

His Path and Conduct

- **Knowledge is the light of religion:** He made knowledge the foundation of reviving the Ummah and linked jurisprudence to the Quran and Sunnah.
- **Morals are the path of guidance:** He taught that noble morals are the evidence of the believer and his call.
- **Unity is the strength of the Ummah:** He urged people to overcome differences and work for the interest of the Ummah.
- **Patience and faith:** He faced oppression with knowledge and patience, confirming that the truth is not defeated.

He said in one of his wills: "**Whoever knows Allah loves Him, and whoever loves Allah obeys Him, and whoever obeys Allah, He honors him.**"

His Scholarly Legacy: The School of the Ahl al-Bayt

Imam al-Baqir, along with his son Jaafar al-Sadiq, founded the scholarly school of the Ahl al-Bayt, which enriched jurisprudence, hadith, exegesis, and ethics. He taught thousands of students, including: **Zurara ibn A'yan:** one of the great narrators of hadith. **Muhammad ibn Muslim:** a prominent jurist and hadith narrator. **Abu Basir:** one of the Imam's prominent companions. He contributed to laying the foundations of Islamic jurisprudence, with a focus on returning to the Quran and the Prophetic Sunnah. It is narrated that he said: "**Indeed, jurisprudence is the light of the heart, and whoever does not seek to understand his religion, he will be misguided from the path of Allah.**"

The Most Prominent Lessons of His Legacy

- **Knowledge is a trust:** The scholar is responsible for guiding people.
- **Jurisprudence for life:** Jurisprudence is not just rulings, but a way to purify the soul.
- **Islamic unity:** He called for cooperation among Muslims despite their differences.
- **Practical morals:** He linked knowledge with action and morals.

His Eternal Message to the Ummah

The message of Imam Muhammad al-Baqir can be summarized in five great pillars:

1. **Knowledge is the path of salvation:** He made knowledge the foundation of the Ummah's reform and urged its seeking as an obligation, saying: "**Seeking knowledge is an obligation upon every Muslim, so seek it even in China.**"
2. **Morals are the title of the believer:** He taught that morals are the fruit of knowledge and that the believer is known by his good morals. It is narrated that he said: "**The most complete in faith among the believers are those with the best morals.**"
3. **Patience with injustice:** He faced persecution with patience and scholarly work, confirming that the truth triumphs with faith. He said: "**Patience in tribulation is a light that illuminates the path of the believer.**"
4. **Unity is the strength of the Ummah:** He called for overcoming division and working for the interest of the Ummah. He said: "**Whoever divides the Muslims has disobeyed the command of Allah.**"
5. **Acting upon knowledge:** He emphasized that knowledge without action is like a body without a soul. He said: "**Whoever has knowledge but does not act upon it, his knowledge will be a misfortune for him.**"

Words from his message

- On knowledge: "The scholars are the inheritors of the prophets. So whoever takes a share of knowledge has taken a generous share."
- On morals: "Indeed, Allah loves from His servants those who are merciful and those who pardon people."
- On patience: "Indeed, patience is the adornment of the believer, and with it, he attains the pleasure of Allah."
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6. Imam Jaafar al-Sadiq ibn Muhammad al-Baqir

- **Name and Lineage:** Jaafar ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib al-Hashimi al-Qurashi, the sixth Imam of the Ahl al-Bayt and the grandson of the Messenger of Allah ﷺ.
- **Title:** Al-Sadiq (the Truthful, for his truthfulness in word and deed), Abu Abd Allah.
- **Agnomen:** Abu Abd Allah, Abu Ismail.
- **Mother:** Umm Farwa (Fatimah bint al-Qasim ibn Muhammad ibn Abi Bakr).
- **Birth:** 17th of Rabi' al-Awwal, 83 AH (or 80 AH according to other narrations) in Medina.
- **Death:** 25th of Shawwal, 148 AH, in Medina, at the age of 65.

How he became an Imam?

He took over the Imamate after the death of his father, Imam Muhammad al-Baqir, peace be upon him, in 114 AH, based on his father's will and the covenant of the Prophetic family. He inherited from his father the responsibility of leading the Ummah spiritually and religiously, carrying the Prophetic will that aims to preserve the religion and guide people. He was known for his vast knowledge and wide-ranging expertise, so he was a reference for Muslims in jurisprudence, hadith, exegesis, and ethics, to the point that Abu Hanifa called him: "**The most knowledgeable person I have seen.**" His son, Imam Musa al-Kadhim, peace be upon him, narrated from him that he said: "**Indeed, if knowledge is not acted upon, it will not be beneficial, and if an action is not built on knowledge, it will not be accepted.**"

His Methodology and Guidance

Imam al-Sadiq lived during the transition of power from the Umayyads to the Abbasids, so he took advantage of the political instability to spread knowledge and build an aware generation. He chose the methodology of scholarly and educational reform to revive the religion.

He called for:

- **Spreading religious knowledge:** He founded a pioneering scholarly school in which he taught jurisprudence, hadith, exegesis, and other sciences.
- **Islamic morals:** He focused on purifying the soul with truthfulness, humility, and mercy.
- **Unity among Muslims:** He urged for overcoming sectarian differences and working for the good of the Ummah.
- **Patience in hardship:** He faced Abbasid persecution with patience and wisdom.

He said in one of his wills: "**Be callers to Allah with your actions before your words, for people look at your actions.**"

His Council with People

Imam al-Sadiq held prosperous scholarly councils in Medina and went on Hajj to Mecca to teach Muslims from various countries. His councils attracted thousands of students from different orientations. He was known for:

- **Vastness of knowledge:** He answered questions in jurisprudence, hadith, exegesis, ethics, and even chemistry and medicine.
- **Humility:** He would sit with the general public and listen to everyone, and he would say: "**Knowledge is sought with humility.**"
- **Forbearance:** He debated his opponents (like the Mu'tazila and the Khawarij) with evidence and logic, and he convinced many of them.
- **Generosity:** He would spend on the poor, feed them, and carry food to them himself.

It is narrated that he used to work on his farm, and when he was asked, he said: "**Indeed, the prophets used to work with their hands, and working with one's hands is a Sunnah of the messengers.**"

He Preserved the Will and the Prophetic Covenant

Imam al-Sadiq carried the will of his grandfather, the Messenger of Allah ﷺ, which emphasizes preserving the religion and guiding the Ummah. In a time of discord and intellectual deviations, he revived the Prophetic Sunnah by teaching authentic hadith, correcting jurisprudential rulings, and confronting deviated ideas. He refused to submit to the Abbasid authority, especially Al-Mansur al-Dawaniqi, but he did not resort to military revolution. Rather, he focused on reviving the religion with knowledge. He said in a debate with a scholar: "**We are the family of propheood. Our knowledge is from Allah and His Messenger. We do not follow the whims of people.**"

His Role in Facing Challenges

He lived during a period of political conflict between the Umayyads and the Abbasids, so he took advantage of this vacuum to establish the scholarly school of the Ahl al-Bayt, which enriched Islamic thought. He debated scholars from different sects (Murjiah, Jahmiyyah, Mu'tazila) and showed the superiority of the Ahl al-Bayt in knowledge and evidence. He raised thousands of students, including: **Abu Hanifa:** who said about him: "**Were it not for the two years, al-Nu'man would have perished.**" **Malik ibn Anas:** who respected him and learned from him. **Hisham ibn al-Hakam al-Kindi:** a prominent jurist and theologian. And **Jaber ibn Hayyan:** the famous chemist. He faced the persecution of the Abbasids, as Al-Mansur summoned him to Baghdad several times to monitor him, but the Imam impressed him with his knowledge and wisdom. It is narrated that he said to Al-Mansur: "**We only want to reform the Ummah, not authority or position. So let us guide people to Allah.**"

How he died?

He died in Medina in 148 AH, and it is believed that he died of poisoning by the order of the Abbasid caliph Al-Mansur al-Dawaniqi, as part of the targeting of the Ahl al-Bayt. He was buried in Al-Baqi' cemetery next to his father Muhammad al-Baqir, his grandfather Zain al-Abideen, and his great-uncle al-Hasan ibn Ali, peace be upon them. He willed to his son Musa al-Kadhim to preserve the Imamate and said: "**O my son, preserve the religion of Allah, and be a helper to the oppressed, and fear no one but Allah.**"

His Will to the Ummah

Imam al-Sadiq left wills that focus on knowledge, morals, and the unity of the Ummah. From his wills narrated in books like "Al-Kafi" by Al-Kulayni and "Tahdheeb al-Ahkam" by Al-Tusi: "**I enjoin you to fear Allah, to be truthful in speech, to fulfill trusts, and to be good neighbors, for these are from the Sunnahs of the prophets.**"

He called for: **Seeking knowledge** as an obligation for every Muslim. **Acting upon knowledge** to make it beneficial. **Doing good to people** regardless of their religion or sect. And **unity among Muslims** to face challenges. In a will to his son al-Kadhim: "**O my son, indeed Allah has made knowledge a light, so illuminate hearts with it, and do not be arrogant with your knowledge, for knowledge is humility.**"

His Path and Conduct

- **Knowledge is the foundation of religion:** He founded a scholarly school that enriched Islamic thought in jurisprudence, hadith, and sciences.
- **Morals are the essence of faith:** He taught that morals are the evidence of the believer and his silent call.
- **Unity is the strength of the Ummah:** He called for cooperation among Muslims despite their differences.
- **Patience is the path of victory:** He faced oppression with knowledge and wisdom, confirming that the truth triumphs with faith.

He said in one of his wills: "**Whoever wants dignity without authority and wealth without money, let him leave the humiliation of the world for the dignity of the Hereafter.**"

His Scholarly Legacy: The School of the Ahl al-Bayt

Imam al-Sadiq, along with his father Muhammad al-Baqir, developed the school of the Ahl al-Bayt, which became a center for jurisprudence, hadith, exegesis, and Islamic sciences. He taught more than 4,000 students from different schools of thought and orientations, which made him a reference for Muslims. He contributed to the codification of hadith and laid the foundations of Islamic jurisprudence, with a focus on the Quran and the Prophetic Sunnah. He influenced the development of other sciences, such as chemistry (through his student Jaber ibn Hayyan) and medicine. It is narrated that he said: "**Indeed, if knowledge is not spread, it is lost, and if a scholar does not teach, he forgets.**"

The Most Prominent Lessons of His Legacy

- **Knowledge is an obligation:** Seeking knowledge is a duty for every Muslim.
- **Jurisprudence for life:** Jurisprudence aims to purify the soul and reform society.
- **Practical morals:** Knowledge must be translated into morals and righteous deeds.
- **Islamic unity:** He called for cooperation among Muslims to face challenges.

His Eternal Message to the Ummah

The message of Imam Jaafar al-Sadiq can be summarized in five great pillars:

1. **Knowledge is the light of guidance:** He made knowledge the foundation of the Ummah's reform and urged its seeking as an obligation. He said: "**The scholars are the lamps of the earth and the inheritors of the prophets.**"
2. **Morals are the guide of the believer:** He taught that morals are the fruit of knowledge and that the believer is known by his good conduct. He said: "**Good morals attract love and open the gates of Paradise.**"
3. **Patience is the strength of faith:** He faced persecution with patience and scholarly work, confirming that the truth is not defeated. He said: "**Patience is the key to relief, and with it, the servant attains the pleasure of Allah.**"
4. **Unity is the basis of strength:** He called for overcoming division and fanaticism and working for the good of the Ummah. He said: "**Whoever unites the Muslims upon the truth has revived the Sunnah of the Prophet.**"
5. **Acting upon knowledge:** He emphasized that knowledge without action is like a body without a soul. He said: "**Whoever has knowledge and does not act upon it, his knowledge will be a misfortune for him.**"

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7. Imam Musa al-Kadhim ibn Jaafar al-Sadiq

- **Name and Lineage:** Musa ibn Jaafar ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib al-Hashimi al-Qurashi, the seventh Imam of the Ahl al-Bayt and the grandson of the Messenger of Allah ﷺ.
- **Title:** Al-Kadhim (the one who suppresses his anger and is patient in the face of harm), Abu al-Hasan, the Righteous Servant.
- **Agnomen:** Abu al-Hasan, Abu Ibrahim.
- **Mother:** Humaydah al-Maghribiyyah (known as Humaydah al-Barbariah), a concubine whom Imam al-Sadiq bought and freed.
- **Birth:** 7th of Safar, 128 AH, in al-Abwa' (between Mecca and Medina).
- **Death:** 25th of Rajab, 183 AH, in Baghdad, in the prison of Al-Sindi ibn Shahak, at the age of 55.

How he became an Imam?

He took over the Imamate after the death of his father, Imam Jaafar al-Sadiq, peace be upon him, in 148 AH, based on his father's will and the covenant of the Prophetic family. He inherited from his father the responsibility of leading the Ummah spiritually and religiously, carrying the Prophetic will that aims to preserve the religion and guide people. He was known for his great patience and endurance of Abbasid persecution, so he was given the title **Al-Kadhim** because he suppressed his anger and pardoned those who wronged him. His son, Imam Ali al-Rida, peace be upon him, narrated from him that he said: "**The best of worship after Knowledge is patience in tribulation and doing good to people.**"

His Methodology and Guidance

Imam al-Kadhim lived during the time of the strong Abbasid rule, under the reign of Harun al-Rashid. He chose the methodology of **patience and spiritual reform**, focusing on educating the Ummah through worship, morals, and knowledge.

He called for:

- **Steadfastness on the truth:** He faced injustice with patience and faith, without submitting to the ruler.
- **Worship and piety:** He made worship the foundation of purifying the soul and being close to Allah.
- **Noble morals:** He was an example in generosity, humility, and forgiveness.
- **Spreading knowledge:** He continued to teach jurisprudence and hadith despite the Abbasid restrictions.

He said in one of his wills: "**Whoever suppresses his anger while being able to vent it, Allah will replace it with safety and faith.**"

His Council with People

Imam al-Kadhim held scholarly councils in Medina before his imprisonment, and he would meet with people during Hajj to teach them. After his imprisonment, he continued to guide people from inside the prison. He was known for:

- **Abundant worship:** He would spend the night in prayer and supplication, to the point that his jailer said: "**I have not seen anyone more devoted in worship than him.**"
- **Patience in the face of harm:** He endured the harm of the jailers and the authority with forgiveness and forbearance.

- **Generosity:** He would spend on the poor, even when he was in prison, and he would send them money secretly.
- **Humility:** He would sit with the general public and listen to them, and he would say: "**Humility is the adornment of faith.**"

It is narrated that a man wronged him, so he sent him a gift and said: "**Indeed, doing good extinguishes the fire of hatred.**"

He Preserved the Will and the Prophetic Covenant

Imam al-Kadhim carried the will of his grandfather, the Messenger of Allah ﷺ, which emphasizes preserving the religion and guiding the Ummah. In a time of Abbasid persecution, he faced challenges such as the authority's surveillance and attempts to distort the image of the Ahl al-Bayt. He preserved the light of the Imamate through patience and teaching. He refused to cooperate with the Abbasid authority, especially Harun al-Rashid, who tried to win him over, but he insisted on his spiritual independence. Harun once said to him: "What are the limits of your Imamate?" He replied: "**My Imamate is for Allah and His servants, not for the ruler. We guide people to the truth.**"

His Role in Facing Challenges

He lived during the peak of the Abbasid power, so his role was to establish faith in the hearts of people through worship and morals. He raised prominent students, such as Ali ibn Yaqtin and Hisham ibn al-Hakam al-Kindi, who transmitted his knowledge and defended the belief of the Ahl al-Bayt. He faced the persecution of Harun al-Rashid, who imprisoned him for many years (it is said 7 or 14 years) out of fear of his spiritual influence. In prison, he worshipped Allah and guided the jailers, and he even influenced some of them. It is narrated that a jailer said: "**I have not seen anyone pray and supplicate like Musa ibn Jaafar, as if he sees his Lord.**" He preserved the unity of the Ummah and warned against sectarian strife, calling for adherence to the Quran and Sunnah.

How he died?

He died in Baghdad in 183 AH, in the prison of Al-Sindi ibn Shahak, and it is believed that he died of poisoning by the order of Harun al-Rashid, as part of the targeting of the Ahl al-Bayt. He was poisoned in his food (it is said poisoned dates or pomegranates), and he suffered for three days until he was martyred. The Abbasids tried to hide their crime, so they displayed his body to the people in Baghdad to prove that he died a natural death, but the signs of poison were evident. He was buried in Al-Kadhimiya (now Baghdad), where his tomb became a pilgrimage site. He willed to his son Ali al-Rida to preserve the Imamate and said: "**O my son, be for Allah in all your affairs, and do not fear an oppressor, for Allah is with the patient ones.**"

His Will to the Ummah

Imam al-Kadhim left wills that focus on patience, worship, and morals. From his wills narrated in books like "Al-Kafi" by Al-Kulayni and "Al-Irshad" by Al-Mufid: "**I enjoin you to fear Allah, to be patient in tribulation, and to do good to people, for Allah loves the doers of good.**"

He called for: **Patience in injustice** as a way to be close to Allah. **Sincere worship** as a means to purify the soul. **Doing good to people**, even to those who wrong you. And **preserving the unity of the Ummah** by staying away from division. In a will to his son al-Rida: "**O my son, indeed, religion is a trust, so preserve it with piety, and do not leave the oppressed without help.**"

His Path and Conduct

- **Patience is the weapon of the believer:** He taught the Ummah patience in the face of injustice, as he endured imprisonment and persecution.
- **Worship is the light of the heart:** He made worship the foundation of faith and exemplified it with his behavior in prison.
- **Morals are the path of guidance:** He was an example in generosity and forgiveness, teaching that morals are a silent call.
- **Preserving the religion with steadfastness:** He preserved the light of the Ahl al-Bayt despite the restrictions and raised a loyal generation.

He said in one of his supplications: "**O Allah, make me from Your patient servants who fear no one but You and hope for no one but Your mercy.**"

His Spiritual and Scholarly Legacy

Imam al-Kadhim continued the approach of his father Jaafar al-Sadiq in spreading the knowledge of the Ahl al-Bayt, despite the restrictions of imprisonment. He taught his students jurisprudence, hadith, and morals. Among the most prominent of them are: **Ali ibn Yaqtin:** a minister in the Abbasid court and a loyal student of the Imam. **Hisham ibn al-Hakam:** a prominent theologian and jurist. **Safwan ibn Yahya:** one of the reliable narrators of hadith. He contributed to the establishment of Islamic jurisprudence, with a focus on returning to the Quran and Sunnah. He left supplications and hadiths that show the depth of his faith, such as his supplication in prison: "**O Allah, You know that I did not disobey You except to obey You, so make my imprisonment a means of being closer to You.**"

The Most Prominent Lessons of His Legacy

- **Patience in tribulation:** Patience is the path of closeness to Allah.
- **Worship in hardship:** Worship increases the believer's strength in tribulations.
- **Doing good to people:** Noble morals are a call to Allah.
- **Steadfastness on the truth:** Preserving the religion requires resilience in the face of injustice.

His Eternal Message to the Ummah

The message of Imam Musa al-Kadhim can be summarized in five great pillars:

1. **Patience is the essence of faith:** He taught that patience with injustice is the strength and dignity of the believer. He said: "**Patience in tribulation is an inexhaustible treasure.**"
2. **Worship is the path of closeness:** He made worship the foundation of purifying the soul, even in prison. He said: "**Whoever loves Allah, remembers Him a lot, and whoever remembers Him a lot, Allah loves him.**"
3. **Morals are the light of the believer:** He was an example in forgiveness and generosity, teaching that morals are the call of the believer. He said: "**Whoever does good to people, Allah will do good to him.**"
4. **Steadfastness on the truth:** He preserved the religion despite persecution, confirming that the truth is not defeated. He said: "**Whoever is with Allah, Allah is with him.**"
5. **Doing good in every situation:** He called for doing good even in hardship, as he did good to his jailers. He said: "**Doing good to the wrongdoer melts hatred and plants love.**"
6.

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8. Imam Ali al-Rida ibn Musa al-Kadhim

- **Name and Lineage:** Ali ibn Musa ibn Jaafar ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib al-Hashimi al-Qurashi, the eighth Imam of the Ahl al-Bayt and the grandson of the Messenger of Allah ﷺ.
- **Title:** Al-Rida (the Pleased, for his contentment with Allah's decree and his acceptance by people), Abu al-Hasan.
- **Agnomen:** Abu al-Hasan.
- **Mother:** Umm al-Banin (known as Lady Najma or Tuktam), a concubine who was bought and freed.
- **Birth:** 11th of Dhu al-Qi'dah, 148 AH (or 153 AH according to other narrations) in Medina.
- **Death:** The end of Safar, 203 AH, in Tus (now Mashhad, Iran), at the age of 55.

How he became an Imam?

He took over the Imamate after the martyrdom of his father, Imam Musa al-Kadhim, peace be upon him, in 183 AH, based on his father's will and the covenant of the Prophetic family. He inherited from his father the responsibility of leading the Ummah spiritually and religiously, carrying the Prophetic will that aims to preserve the religion and guide people. He was known for his **wisdom and vast knowledge**, and he was a reference for Muslims in jurisprudence and creed, so he was called the **Scholar of the Family of Muhammad**. His son, Imam Muhammad al-Jawaad, peace be upon him, narrated from him that he said: **"Whoever is content with what Allah has allotted for him is the richest of people, and whoever seeks what is with Allah, Allah will provide for him."**

His Methodology and Guidance

Imam al-Rida lived during the time of the Abbasid caliph Al-Ma'mun, who tried to win him over politically. The Imam chose the methodology of **intellectual and spiritual reform**, focusing on spreading knowledge, morals, and unity among Muslims.

He called for:

- **Spreading Prophetic knowledge:** He taught jurisprudence, hadith, and exegesis to revive the Prophetic Sunnah.
- **Contentment with Allah's decree:** He was an example of submission and patience in the face of tribulations.
- **Islamic unity:** He sought to bring the perspectives of Muslims closer through debates and dialogue.
- **Noble morals:** He was known for his generosity, humility, and mercy.

He said in one of his wills: **"Whoever has good morals, people will love him, and whoever people love, Allah loves him."**

His Council with People

Imam al-Rida held scholarly councils in Medina, and then in Merv (after he was moved to Tus). His councils were open to the public and the elite, and they attracted scholars from different sects and religions. He was known for:

- **Vastness of knowledge:** He answered questions in jurisprudence, exegesis, creed, and sciences, and he debated Christian, Jewish, and Zoroastrian scholars.
- **Humility:** He would sit with the poor and eat with them, and he would say: **"Humility is the adornment of the scholar."**

- **Forbearance:** He endured the arguments of opponents and responded to them with evidence and logic.
- **Generosity:** He would spend on the needy, even when he was under Al-Ma'mun's supervision.

It is narrated that he invited his servant to his table, and when someone was surprised, he said: "**Indeed, Allah created us from one clay, and the believers are brothers in religion.**"

He Preserved the Will and the Prophetic Covenant

Imam al-Rida carried the will of his grandfather, the Messenger of Allah ﷺ, which emphasizes preserving the religion and guiding the Ummah. In the time of Al-Ma'mun, he faced challenges such as the authority's attempts to use the Ahl al-Bayt politically. He preserved the spiritual independence of the Imamate by refusing to submit to political whims. When Al-Ma'mun appointed him as his successor in 201 AH, the Imam al-Rida accepted under pressure, but he stipulated that he would not interfere in the affairs of governance, to confirm that his Imamate was for Allah, not for the ruler. He said to Al-Ma'mun once: "**Indeed, our Imamate is from Allah, not from people, and we guide to the truth, not to power.**"

His Role in Facing Challenges

He lived during a period of intellectual and political conflicts, with the spread of sects and schools of thought. His role was to strengthen Islamic thought through scholarly debates. He debated scholars of different religions and sects (like the Mu'tazila and the Murjiah) in Al-Ma'mun's councils and showed the superiority of the Ahl al-Bayt in knowledge and evidence. He raised prominent students, such as Muhammad ibn Sinan and Yunus ibn Abd al-Rahman, who transmitted his knowledge to the generations. He faced Al-Ma'mun's surveillance and his attempts to restrict his influence, but he continued to spread knowledge and guidance. It is narrated that he debated a Christian scholar and said: "**Indeed, our religion calls for monotheism and justice, and we, the Ahl al-Bayt, are the trustees of Allah over His creation.**"

How he died?

He died in Tus in 203 AH, and it is believed that he was martyred by poisoning by the order of the Abbasid caliph Al-Ma'mun, who feared his spiritual influence. He was poisoned with grapes (or pomegranates according to other narrations), and he died after a short suffering. He was buried in Tus (now Mashhad), where his tomb became a pilgrimage site known as the Shrine of Al-Rida. He willed to his son Muhammad al-Jawaad to preserve the Imamate and said: "**O my son, be for Allah in all your affairs, and do not despair of the mercy of Allah, for He is the helper of the believers.**"

His Will to the Ummah

Imam al-Rida left wills that focus on contentment with the decree, knowledge, and morals. From his wills narrated in books like "Uyun Akhbar al-Rida" by Ibn Babawayh and "Al-Kafi" by Al-Kulayni: "**I enjoin you to fear Allah and to be content with His decree, for contentment is the greatest gate of Allah. And be callers to Allah with your morals.**"

He called for: **Contentment with what Allah has allotted** as a path to happiness. **Seeking and spreading knowledge** to revive the religion. **Doing good to people**, even non-Muslims. And **unity among Muslims** to face discords. In a will to his son al-Jawaad: "**O my son, indeed, religion is a light, so preserve it with knowledge and action, and be merciful to people as Allah has commanded.**"

His Path and Conduct

- **Contentment is the secret of happiness:** He taught the Ummah that contentment with Allah's decree brings tranquility.
- **Knowledge is the light of guidance:** He spread Prophetic knowledge to revive the religion and confront deviations.
- **Morals are a silent call:** He was an example in generosity and humility, teaching that morals are the face of faith.
- **Unity is the strength of the Ummah:** He sought to bring Muslims closer through dialogue and debates.

He said in one of his supplications: "**O Allah, grant me contentment with what You have allotted, and make me from Your grateful servants.**"

His Scholarly and Spiritual Legacy

Imam al-Rida contributed to strengthening the scholarly school of the Ahl al-Bayt by teaching jurisprudence, hadith, and exegesis. He left the **Golden Treatise**, a letter on medicine and health that he wrote for Al-Ma'mun, which shows his vast knowledge. He taught his students creed and morals. Among the most prominent of them are: **Yunus ibn Abd al-Rahman:** a prominent jurist and hadith narrator. **Muhammad ibn Sinan:** one of the reliable narrators of hadith. **Abd Allah ibn al-Mubarak:** one of his loyal companions. He left supplications and hadiths that show the depth of his faith, such as his saying: "**Indeed, faith in Allah makes the servant content in every situation, grateful in ease, and patient in hardship.**"

His Eternal Message to the Ummah

The message of Imam Ali al-Rida can be summarized in five great pillars:

1. **Contentment is the gate of Allah:** He taught that contentment with Allah's decree is the secret of happiness and tranquility. He said: "**Contentment with the decree opens the gates of mercy and increases the servant's closeness to his Lord.**"
2. **Knowledge is the foundation of religion:** He spread Prophetic knowledge to revive the Ummah and confront deviations. He said: "**Whoever seeks knowledge for the sake of Allah, Allah guides him to the truth.**"
3. **Morals are the light of faith:** He was an example in generosity and humility, teaching that morals are the face of the believer. He said: "**Good morals attract the love of people and the love of Allah.**"
4. **Unity is the strength of the Ummah:** He called for dialogue among Muslims to overcome differences. He said: "**Whoever unites the Muslims upon the truth has revived the religion of Allah.**"
5. **Patience in tribulation:** He endured Al-Ma'mun's surveillance and his martyrdom with patience, confirming that the truth triumphs. He said: "**Patience in tribulation is a light that illuminates the path of the believer.**"
6.

Words from his message

- **On contentment: "Whoever is content with what Allah has allotted, he is the happiest of people. And whoever seeks what is with Allah, Allah gives it to him."**
- **On knowledge: "Knowledge is the light of the heart, and whoever does not learn it will be misguided from the truth."**

- **On morals: "Indeed, Allah loves from His servants those who do good to people, even if they wrong them."**

9. Imam Muhammad al-Jawad ibn Ali al-Rida

- **Name and Lineage:** Muhammad ibn Ali ibn Musa ibn Jaafar ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib al-Hashimi al-Qurashi, the ninth Imam of the Ahl al-Bayt and the grandson of the Messenger of Allah ﷺ.
- **Title:** Al-Jawad (the Generous, due to his munificence and generosity), Al-Taqi (the Pious), Abu Jaafar.
- **Agnomen:** Abu Jaafar.
- **Mother:** Sabikah, a concubine.
- **Birth:** 10th of Rajab, 195 AH (or 15th of Ramadan according to other narrations) in Medina.
- **Death:** The end of Dhu al-Qi'dah, 220 AH, in Baghdad, at the age of 25.

How he became an Imam?

He took over the Imamate after the martyrdom of his father, Imam Ali al-Rida, peace be upon him, in 203 AH, based on his father's will and the covenant of the Prophetic family, at the age of eight. He inherited from his father the responsibility of spiritually and religiously leading the Ummah, carrying the Prophetic will that aims to preserve the religion and guide people. He was known for his vast knowledge despite his young age, which astonished scholars and people, and he was given the title **Al-Jawad** for his generosity and **Al-Taqi** for his piety. He married Umm al-Fadl, the daughter of the Abbasid Caliph Al-Ma'mun, and had no children with her. His son, Imam Ali al-Hadi, narrated from him that he said: "**Whoever fears Allah, Allah will protect him, and whoever is good to people, Allah will be good to him.**"

His Methodology and Guidance

Imam al-Jawad lived during the time of the Abbasid caliphs Al-Ma'mun and Al-Mu'tasim, so he chose the methodology of spiritual and scholarly reform, focusing on educating the Ummah through knowledge, morals, and piety.

He called for:

- **Spreading Prophetic knowledge:** He taught jurisprudence, hadith, and creed to preserve the Prophetic Sunnah.
- **Piety and righteousness:** He was an example in asceticism and fear of Allah.
- **Generosity and benevolence:** He was famous for his munificence, even with his opponents.
- **Patience with injustice:** He endured the surveillance of the Abbasids and preserved his spiritual independence.

He said in one of his wills: "**Piety is the crown of the believer, generosity is his adornment, and knowledge is his light.**"

His Council with People

Imam al-Jawad held scholarly councils in Medina, and then in Baghdad after he was moved there. His councils were open to scholars and the public, and in them, he showed his vast knowledge despite his young age. He was known for:

- **Vastness of knowledge:** He answered complex questions in jurisprudence, exegesis, and creed, which astonished great scholars.

- **Humility:** He would sit with the poor and share their food, saying: "**Humility elevates the servant to Allah.**"
- **Forbearance:** He responded to his opponents with evidence and logic, and he did not take revenge on those who wronged him.
- **Generosity:** He would spend generously on the needy, to the point that it was said he never turned away a beggar.

It is narrated that a scholar asked him a complex jurisprudential question when he was a child, and he answered it with precision. The scholar said: "**By Allah, this knowledge is from Allah, not from humans.**"

He Preserved the Will and the Prophetic Covenant

Imam al-Jawad carried the will of his grandfather, the Messenger of Allah ﷺ, which emphasizes preserving the religion and guiding the Ummah. In the time of the Abbasids, he faced challenges such as severe surveillance and the authorities' attempts to belittle the Ahl al-Bayt. He preserved the Imamate by spreading knowledge and guidance. When Al-Ma'mun summoned him to Baghdad and married him to his daughter Umm al-Fadl, Al-Ma'mun tried to monitor him, but Imam al-Jawad showed wisdom and spiritual independence. He said once: "**Indeed, our Imamate is a trust from Allah. We guide people to the truth with it, not to the ruler.**"

His Role in Facing Challenges

He lived during a period of political and intellectual tension, with the spread of sects and schools of thought. His role was to strengthen Islamic thought through debates and teaching. He debated scholars of jurisprudence and theology in the councils of Al-Ma'mun and Al-Mu'tasim and showed the superiority of the Ahl al-Bayt in knowledge. It is narrated that he debated Yahya ibn Aktham, the chief judge of Baghdad, when he was nine, and astonished him. He raised prominent students, such as Ali ibn Mahziyar and Ahmad ibn Muhammad al-Barqi, who transmitted his knowledge to the generations. He faced the surveillance of the Abbasids, especially Al-Mu'tasim, but he continued to guide people and educate his followers. It is narrated that he said in a debate: "**We are the family of prophethood. Our knowledge is from Allah, and our mission is to guide the Ummah to the truth.**"

How he died?

He died in Baghdad in 220 AH, martyred by poisoning by the order of the Abbasid caliph Al-Mu'tasim, or by the plotting of his wife Umm al-Fadl, instigated by the authorities. He was poisoned in food or drink and died after a short suffering. He was buried in Al-Kadhimiya next to his grandfather Imam Musa al-Kadhim, where his tomb became a pilgrimage site. He willed to his son Ali al-Hadi to preserve the Imamate and said: "**O my son, preserve the religion of Allah, and be merciful to people, for Allah is the helper of the believers.**"

His Will to the Ummah

Imam al-Jawad left wills that focus on piety, generosity, and knowledge. From his wills narrated in books like "Al-Kafi" by Al-Kulayni and "Man La Yahduruhu al-Faqih" by Al-Saduq: "**I enjoin you to fear Allah and to be generous with people, for the generous person is close to Allah, close to people, and far from the fire.**"

He called for: **Piety** as the foundation of faith and preservation of religion. **Generosity and benevolence** as a means of spreading love. **Seeking and spreading knowledge** to revive the

Ummah. And **patience with injustice** and steadfastness on the truth. In a will to his son al-Hadi: "**O my son, indeed knowledge is a trust, so bear it with piety, and be a helper to the oppressed.**"

His Path and Conduct

- **Piety is the crown of the believer:** He taught that piety is the foundation of faith and the shield of the believer.
- **Generosity is the path of love:** He was famous for his munificence, teaching that generosity brings the servant closer to Allah and people.
- **Knowledge is the light of guidance:** He spread knowledge despite his young age, confirming that knowledge is not limited by age.
- **Patience with injustice:** He endured the surveillance of the Abbasids and his martyrdom with patience and steadfastness.

He said in a supplication: "**O Allah, make me from Your pious servants, who are generous with people, and patient in tribulation.**"

His Scholarly and Spiritual Legacy

Imam al-Jawad contributed to strengthening the school of the Ahl al-Bayt, despite his short life and young age. He taught jurisprudence, hadith, and creed, and he focused on returning to the Quran and Sunnah. He left hadiths and supplications that show the depth of his faith, such as his saying: "**Indeed, faith in Allah makes the servant generous in this world and happy in the Hereafter.**" Among his prominent students are: **Ali ibn Mahziyar:** a reliable jurist and hadith narrator. **Ahmad ibn Muhammad al-Barqi:** a prominent hadith narrator. **Abd al-Azim al-Hasani:** one of his loyal companions.

The Most Prominent Lessons of His Legacy

- **Piety is the foundation of faith:** Piety protects the believer and brings him closer to Allah.
- **Generosity is the adornment of the believer:** Generosity spreads love and elevates the servant's status.
- **Knowledge is not limited by age:** He showed that knowledge is a divine gift, even at a young age.
- **Patience is the path of victory:** Patience with injustice leads to spiritual victory.

His Eternal Message to the Ummah

The message of Imam Muhammad al-Jawad can be summarized in five great pillars:

1. **Piety is the shield of the believer:** He taught that piety is the foundation of faith and the believer's protection from discords. He said: "**Whoever fears Allah, Allah will protect him from all evil.**"
2. **Generosity is the path of closeness:** He was famous for his munificence, teaching that generosity brings the servant closer to Allah and people. He said: "**The generous person is beloved by Allah, and beloved by people.**"
3. **Knowledge is the light of faith:** He showed his knowledge despite his young age, confirming that knowledge is a divine gift. He said: "**Knowledge is a light that guides to Allah, so seek it with sincerity.**"
4. **Patience with injustice:** He endured the surveillance of the Abbasids and his martyrdom with patience, confirming that the truth triumphs. He said: "**Patience in tribulation is the key to relief.**"

5. **Benevolence in every situation:** He called for benevolence even towards those who wrong you, as a means of spreading love. He said: "**Benevolence to people plants love and extinguishes hatred.**"

Words from his message

- **On piety: "Piety is the fortress of the believer, and whoever fears Allah, Allah will honor him."**
- **On generosity: "Indeed, generosity opens the doors of hearts and elevates the servant with his Lord."**
- **On knowledge: "Whoever seeks knowledge for the sake of Allah, Allah will illuminate his heart with the light of guidance."**

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10. Imam Ali al-Hadi ibn Muhammad al-Jawad

- **Name and Lineage:** Ali ibn Muhammad ibn Ali ibn Musa ibn Jaafar ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib al-Hashimi al-Qurashi, the tenth Imam of the Ahl al-Bayt and the grandson of the Messenger of Allah ﷺ.
- **Title:** Al-Hadi (the Guide, for his guidance of people to the truth), Al-Naqi (the Pure), Abu al-Hasan.
- **Agnomen:** Abu al-Hasan.
- **Mother:** Sumana al-Maghribiyyah, a concubine.
- **Birth:** 15th of Dhu al-Hijjah, 212 AH, in Surya (near Medina).
- **Death:** 3rd of Rajab, 254 AH, in Samarra (Iraq), at the age of 41.

How he became an Imam?
He took over the Imamate after the martyrdom of his father, Imam Muhammad al-Jawad, peace be upon him, in 220 AH, based on his father's will and the covenant of the Prophetic family, at the age of eight. He inherited from his father the responsibility of spiritually and religiously leading the Ummah, carrying the Prophetic will that aims to preserve the religion and guide people. He was known for his vast knowledge and guidance of people, and he was given the title **Al-Hadi** for his role in guiding the Ummah and **Al-Naqi** for the purity of his character. His son, Imam al-Hasan al-Askari, peace be upon him, narrated from him that he said: "**Whoever guides to the truth, he will have a reward like the one who is guided.**"

His Methodology and Guidance
Imam al-Hadi lived during the time of the Abbasid caliphs (Al-Mu'tasim, Al-Wathiq, Al-Mutawakkil, and others), so he chose the methodology of spiritual and scholarly reform, focusing on educating the Ummah through knowledge, morals, and patience.

He called for:

- **Reviving the Prophetic Sunnah:** He taught jurisprudence, hadith, and exegesis to preserve the religion.
- **Piety and patience:** He faced Abbasid injustice with patience and steadfastness.
- **Noble morals:** He was an example in humility, generosity, and righteousness.
- **Islamic unity:** He urged for overcoming differences among Muslims.

He said in one of his wills: "**Whoever fears Allah, people will love him even if they hate him, and whoever disobeys Allah, people will hate him even if they love him.**"

His Council with People

Imam al-Hadi held scholarly councils in Medina, and then in Samarra after he was forcibly moved there. His councils were a center for knowledge and spiritual guidance, despite the Abbasid restrictions. He was known for: **Vastness of knowledge:** He answered complex questions in jurisprudence, creed, and exegesis and debated the scholars of his time. **Humility:** He would sit with the poor and the public, saying: "**Humility elevates the servant to Allah.**" **Patience:** He endured the harm of the authorities and the jailers with forbearance and forgiveness. **Generosity:** He would spend on the needy, even under surveillance.

It is narrated that a man came to him, objecting to his Imamate due to his young age, so he answered him with wisdom that astonished him and said: "**Indeed, Allah chooses for the Imamate whomever He wills, and knowledge is a gift from Allah not limited by age.**"

He Preserved the Will and the Prophetic Covenant

Imam al-Hadi carried the will of his grandfather, the Messenger of Allah ﷺ, which emphasizes preserving the religion and guiding the Ummah. In the time of the Abbasids, he faced challenges such as severe surveillance, attempts to tarnish the reputation of the Ahl al-Bayt, and the spread of deviant sects. He preserved the Imamate by spreading knowledge and educating his followers. When he was moved to Samarra in 233 AH, he was placed under house arrest in Al-Askar (Samarra), but that did not prevent him from guiding people secretly through his agents. He said once: "**Indeed, our Imamate is a divine trust. We guide people to Allah with it, not to the rulers.**"

His Role in Facing Challenges

He lived during a period of severe persecution, especially under the rule of the Abbasid caliph Al-Mutawakkil, who was an enemy of the Ahl al-Bayt. His role was to strengthen faith through knowledge and morals. He debated scholars of jurisprudence and theology in Al-Mutawakkil's councils and showed the superiority of the Ahl al-Bayt in evidence and logic. He raised prominent students, such as Ahmad ibn Ishaq and Uthman ibn Saeed, who were his agents and transmitted his knowledge. He faced repeated surveillance and imprisonment, but he continued to guide the Ummah through the agency system, which organized his relationship with his followers. It is narrated that Al-Mutawakkil summoned him for a debate, and he astonished him with his knowledge. The Imam said: "**We are the family of prophethood. Our knowledge is from Allah and His Messenger, and our mission is to guide people.**"

How he died?

He died in Samarra in 254 AH, and it is believed that he was martyred by poisoning by the order of the Abbasid caliph Al-Mu'taz (or Al-Mutawakkil according to other narrations). He was poisoned in food or drink and died after a short suffering. He was buried in Samarra, where his tomb became a pilgrimage site next to his son Al-Hasan al-Askari. He willed to his son Al-Hasan al-Askari to preserve the Imamate and said: "**O my son, be for Allah in all your affairs, and do not fear an oppressor, for Allah is with the pious.**"

His Will to the Ummah

Imam al-Hadi left wills that focus on piety, patience, and guidance. From his wills narrated in books like "Al-Kafi" by Al-Kulayni and "Basa'ir al-Darajat" by Al-Saffar: "**I enjoin you to fear Allah, to be patient in tribulation, and to guide people to the truth, for guidance to Allah is the greatest of deeds.**"

He called for: **Piety** as the foundation of faith and preservation of religion. **Patience with injustice** as a path to closeness to Allah. **Spreading knowledge and guidance** to revive the Ummah. And **doing good to people and being humble** with them. In a will to his son al-Askari: "**O my son, indeed religion is a light, so preserve it with piety and knowledge, and be a guide to people to Allah.**"

His Path and Conduct

- **Guidance is the path of the prophets:** He taught that guiding to the truth is the greatest responsibility.
- **Piety is the shield of the believer:** He made piety the foundation of faith and the protection of the servant.
- **Patience is the light of the heart:** He endured injustice and imprisonment with patience, confirming that the truth triumphs.
- **Morals are a silent call:** He was an example in humility and generosity, teaching that morals are the face of faith.

He said in a supplication: "**O Allah, make me from Your servants who guide to You and bring people closer to Your mercy.**"

His Scholarly and Spiritual Legacy

Imam al-Hadi contributed to strengthening the school of the Ahl al-Bayt, despite severe surveillance and house arrest. He taught jurisprudence, hadith, and creed, and he focused on returning to the Quran and the Prophetic Sunnah. He left supplications and hadiths that show the depth of his faith, such as the **Ziyarah al-Jami'ah al-Kabira**, which is one of the most prominent texts that shows the virtue of the Ahl al-Bayt. Among his prominent students are: **Ahmad ibn Ishaq:** the Imam's agent and a hadith narrator. **Uthman ibn Saeed:** the first of the special deputies later on. **Abd Allah ibn Razin:** one of his loyal companions.

The Most Prominent Lessons of His Legacy

- **Guidance is the greatest of deeds:** Guiding to the truth is the responsibility of the believer.
- **Piety is the fortress of faith:** Piety protects the servant from discords.
- **Patience is the path of closeness:** Patience with injustice brings the servant closer to Allah.
- **Morals are the light of guidance:** Noble morals are a call to Allah.

His Eternal Message to the Ummah

The message of Imam Ali al-Hadi can be summarized in five great pillars:

1. **Guidance to the truth:** He taught that guiding to Allah is the greatest responsibility of the believer. He said: "**Whoever guides to Allah, he will have a reward like the reward of the guided ones.**"
2. **Piety is the foundation of faith:** He made piety the shield of the believer and his protection from discords. He said: "**Piety is the light of the heart, and whoever fears Allah, Allah will honor him.**"

3. **Patience in tribulation:** He endured surveillance and imprisonment with patience, confirming that the truth triumphs. He said: "**Patience in injustice is the key to relief.**"
4. **Morals are the light of the believer:** He was an example of humility and generosity, teaching that morals are the call of the believer. He said: "**Good morals attract the love of people and the love of Allah.**"
5. **Benevolence in hardship:** He called for benevolence even under injustice, as a means of spreading love. He said: "**Benevolence to people extinguishes hatred and plants faith.**"

Words from his message

- **On guidance: "Indeed, guiding people to the truth is better than the world and what is in it."**
- **On piety: "Whoever fears Allah, Allah will suffice him for every worry and provide for him from where he does not expect."**
- **On patience: "Patience in tribulation is a light that illuminates the heart and opens the doors of mercy."**

Summary of his will and message:
Guide people to the truth, for guidance is the greatest of deeds. Fear Allah, for piety is your shield and protection. Be patient in injustice, for patience is the key to victory and relief. Adorn yourself with morals, for they are the evidence of your faith and your call. Be good to people, for benevolence plants love and brings you closer to Allah.

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11. Imam al-Hasan al-Askari ibn Ali al-Hadi

- **Name and Lineage:** Al-Hasan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Jaafar ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib al-Hashimi al-Qurashi, the eleventh Imam of the Ahl al-Bayt and the grandson of the Messenger of Allah ﷺ.
- **Title:** Al-Askari (related to his residence in Al-Askar, Samarra), Al-Zaki (the Pure), Al-Samit (the Silent).
- **Agnomen:** Abu Muhammad.
- **Mother:** Hadithah (known as Salil or Susan), a concubine.
- **Birth:** 10th of Rabi' al-Thani, 232 AH, in Medina.
- **Death:** 8th of Rabi' al-Awwal, 260 AH, in Samarra (Iraq), at the age of 28.

How he became an Imam?
He took over the Imamate after the martyrdom of his father, Imam Ali al-Hadi, peace be upon him, in 254 AH, based on his father's will and the covenant of the Prophetic family, at the age of twenty-two. He inherited from his father the responsibility of spiritually and religiously leading the Ummah, carrying the Prophetic will that aims to preserve the religion and guide people. He was known for his vast knowledge and patience in the face of Abbasid persecution, and he was given the title **Al-Askari** for his forced residence in Samarra and **Al-Zaki** for the purity of his character. His student Ahmad ibn Ishaq narrated from him that he said: "**Indeed, worship is not about a lot of prayer and fasting, but about contemplation on the command of Allah and acting for His pleasure.**"

His Methodology and Guidance
Imam al-Askari lived during the time of the Abbasid caliphs (Al-Mu'taz, Al-Muhtadi, Al-Mu'tamid), under severe surveillance. He chose the methodology of **spiritual and scholarly reform**, focusing on educating the Ummah through knowledge, morals, and patience.

He called for:

- **Preserving the religion:** He taught jurisprudence and creed to preserve the Prophetic Sunnah in a time of discords.
- **Patience and piety:** He faced Abbasid injustice with patience and steadfastness.
- **Noble morals:** He was an example in humility, generosity, and righteousness.
- **Preparing the Ummah:** He focused on educating his followers to receive the period of occultation.

He said in one of his wills: "**Whoever fears Allah, Allah will grant him security, and whoever relies on Allah, Allah will suffice him.**"

His Council with People

Imam al-Askari held limited scholarly councils in Samarra due to house arrest, but he continued to guide people through his agents and correspondences. His councils were a center for knowledge and spiritual guidance, despite the restrictions. He was known for: **Vastness of knowledge:** He answered complex questions in jurisprudence, exegesis, and creed, despite the restrictions. **Humility:** He would treat the poor and the public with mercy, saying: "**Humility is the adornment of faith.**" **Patience:** He endured imprisonment and surveillance with forbearance and steadfastness. **Generosity:** He would spend on the needy secretly, even under siege.

It is narrated that a man asked him a creedal question, and he answered him with precision and said: "**Indeed, our knowledge is from Allah, and we are trustees for the guidance of His servants.**"

He Preserved the Will and the Prophetic Covenant

Imam al-Askari carried the will of his grandfather, the Messenger of Allah ﷺ, which emphasizes preserving the religion and guiding the Ummah. In a time of severe Abbasid persecution, he faced challenges such as continuous surveillance, attempts to tarnish the reputation of the Ahl al-Bayt, and the spread of deviant sects. He preserved the Imamate through the agency system. He lived under house arrest in Al-Askar (Samarra), and his imprisonment was frequent, but he continued to guide the Ummah through his students like Uthman ibn Saeed. He said once: "**Indeed, our Imamate is a light from Allah. We guide people to the truth with it, even if the ruler restricts us.**"

His Role in Facing Challenges

He lived during a period of political and doctrinal turmoil, with the weakening of the Abbasid authority and the spread of sects. His role was to strengthen faith and prepare the Ummah for the period of occultation. He focused on educating his students and followers to be ready for the continuation of the Imamate after the occultation of his son, Imam al-Mahdi. He taught jurisprudence, hadith, and creed through his agents and confronted the ideas of deviant sects with evidence. He raised prominent students, such as: **Uthman ibn Saeed:** the first of the special deputies later on. **Ahmad ibn Ishaq:** the Imam's agent and a hadith narrator. **Muhammad ibn Uthman:** one of the later deputies. He faced imprisonment and surveillance from the caliphs, especially Al-Mu'tamid, but he preserved the light of the Imamate. It is narrated that he said to one of his companions: "**Indeed, Allah will preserve His religion, and we are His trustees, so be patient and persevere in the truth.**"

How he died? He died in Samarra in 260 AH, martyred by poisoning by the order of the Abbasid caliph Al-Mu'tamid, who feared his spiritual influence. He was poisoned in food or drink and died after a short suffering. He was buried in Samarra next to his father, Imam al-Hadi, where their tomb became

a pilgrimage site known as the **Al-Askari Shrine**. He willed to his son, Imam al-Mahdi, to preserve the Imamate and said: "**O my son, indeed Allah will preserve you for His Ummah, so be for Allah in all your affairs and be patient in tribulation.**"

His Will to the Ummah

Imam al-Askari left wills that focus on piety, patience, and preparing the Ummah for the occultation. From his wills narrated in books like "Al-Kafi" by Al-Kulayni and "Al-Ghaybah" by Al-Tusi: "**I enjoin you to fear Allah, to be patient in the world, and to hold on to the truth, for Allah is with the patient ones.**"

He called for: **Piety** as a fortress for the believer in a time of discords. **Patience with injustice** as a path to spiritual victory. **Holding on to knowledge and guidance** to preserve the religion. **Doing good to people and being humble** with them. In a will to his companions: "**Hold on to your religion, and be callers to Allah with your actions, and prepare for what Allah has prepared for His Ummah.**"

His Eternal Message

- **Patience is the path of faith:** He taught that patience with injustice is the strength of the believer.
- **Piety is the light of the heart:** He made piety the foundation of faith and the protection of the servant.
- **Knowledge is the guidance of the Ummah:** He spread knowledge despite the restrictions, confirming its importance in preserving the religion.
- **Preparing the Ummah:** He focused on educating his followers to receive the occultation, establishing the agency system.

He said in a supplication: "**O Allah, make me from Your patient servants who preserve Your religion and guide to You.**"

His Scholarly and Spiritual Legacy

Imam al-Askari contributed to strengthening the school of the Ahl al-Bayt despite severe surveillance and his short life. He taught jurisprudence, hadith, and creed through his agents, and he focused on returning to the Quran and Sunnah. He left supplications and hadiths that show the depth of his faith, such as his interpretation of some verses and hadiths. He systematically established the agency system, which paved the way for the continuation of the Imamate. Among his prominent students are: **Uthman ibn Saeed:** the first of the special deputies for Imam al-Mahdi. **Ahmad ibn Ishaq:** the Imam's agent and a hadith narrator. **Muhammad ibn Salih:** one of his loyal companions.

The Most Prominent Lessons of His Legacy

- **Patience in hardship:** Patience brings the servant closer to Allah and preserves the religion.
- **Piety is the fortress of the believer:** Piety protects from discords and establishes faith.
- **Knowledge is the foundation of guidance:** Knowledge is a means to preserve the religion and guide the Ummah.
- **Preparing the Ummah:** Educating followers to receive the period of occultation.

His Eternal Message to the Ummah

The message of Imam al-Hasan al-Askari can be summarized:

1. **Patience is the strength of the believer:** He taught that patience with injustice is the dignity of the believer and the path to victory. He said: "**Patience in tribulation is a light that illuminates the heart and opens the doors of relief.**"
2. **Piety is the shield of faith:** He made piety the foundation of faith and the protection of the servant from discords. He said: "**Whoever fears Allah, Allah will grant him security from all evil.**"
3. **Knowledge is the light of guidance:** He spread knowledge despite the restrictions, confirming that it is the foundation of preserving the religion. He said: "**Knowledge is a light that guides to Allah, so seek it with sincerity.**"
4. **Morals are the call of the believer:** He was an example in humility and benevolence, teaching that morals are a silent call. He said: "**Good morals attract the love of people and elevate the servant with Allah.**"

Words from his message

- **On patience: "Indeed, patience in the world is the adornment of the believer, and with it, he attains the pleasure of Allah."**
- **On piety: "Piety is the fortress of the believer, and whoever fears Allah, Allah will honor him."**
- **On knowledge: "Whoever seeks knowledge for the sake of Allah, Allah will guide him to the truth."**

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12. Imam Muhammad ibn al-Hasan al-Askari

- **Name and Lineage:** Muhammad ibn al-Hasan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Jaafar ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib al-Hashimi al-Qurashi, the twelfth Imam of the Ahl al-Bayt and the grandson of the Messenger of Allah ﷺ.
- **Title:** Al-Muhtadi (the Guided), Al-Mahdi (the Guided One).
- **Agnomen:** Abu al-Qasim.
- **Mother:** Narjis, a concubine of Roman lineage, famous for her piety and righteousness.
- **Birth:** 15th of Sha'ban, 255 AH (869 CE) in Samarra (Iraq).
- **Death:** 290 AH in Fez, Morocco.

How he became an Imam?

He took over the Imamate after the martyrdom of his father, Imam al-Hasan al-Askari, peace be upon him, in 260 AH, based on his father's will and the covenant of the Prophetic family, at the age of five. He inherited from his father the responsibility of spiritually and religiously leading the Ummah, carrying the Prophetic will that aims to preserve the religion and guide people. Despite his young age, he showed vast knowledge and wisdom, which confirmed his Imamate, as happened with his predecessors like Imam al-Jawad and al-Hadi. His father, Imam al-Hasan al-Askari, pointed to his Imamate in his wills and said to his companions: "**Indeed, my son Muhammad is the Imam after me, so follow him and do not go astray.**"

His Councils in which his knowledge appeared

Due to the harsh political circumstances and the severe Abbasid surveillance on the Ahl al-Bayt, the councils of Imam Muhammad ibn al-Hasan were limited and confined to close circles. His knowledge appeared in private meetings with his father's companions in Samarra, where he answered jurisprudential and creedal questions despite his young age.

- **Incident with Ahmad ibn Ishaq:** It is narrated that Ahmad ibn Ishaq, an agent of Imam al-Askari, visited Imam Muhammad after his father's death and asked him a complex religious question, and the Imam answered him with precision and clarity, which astonished the attendees. Ahmad said: "**By Allah, this knowledge is only from Allah, and he is the successor of al-Hasan ibn Ali.**"
- **Meeting with others:** On rare occasions, he met with people like Uthman ibn Saeed al-Amri and showed knowledge of the Ummah's affairs and answered their questions, which strengthened their faith in his Imamate. His councils were often secret due to the Abbasid authority's fear of his influence, but he showed wisdom in managing the affairs of his followers through written or oral instructions.

From those mentioned councils, we clarify the issues that were presented and the response from Imam Muhammad al-Muhtadi to them.

1. **A jurisprudential question about prayer (narration of Ahmad ibn Ishaq)**
    - **Context:** After the martyrdom of Imam al-Hasan al-Askari in 260 AH, Ahmad ibn Ishaq, one of Imam al-Askari's agents, visited Samarra to be assured of the Imamate. He met with Imam Muhammad ibn al-Hasan, who was a five-year-old child, and asked him about a jurisprudential ruling related to the traveler's prayer.
    - **Question:** Ahmad asked: "**What is the ruling for someone who traveled and forgot to shorten the prayer? Should he repeat the prayer or is it sufficient?**"
    - **Answer:** The Imam replied: "**If he forgot to shorten and prayed in full, his prayer is valid, because forgetfulness does not invalidate the action, but it is recommended for him to repeat the shortened prayer if he remembers in time.**"
    - **Impact:** This answer astonished Ahmad ibn Ishaq due to its precision and clarity, especially from a child of this age, which confirmed his Imamate. Ahmad said: "**By Allah, this is divine knowledge, and he is the successor of al-Hasan.**"
    - **Source:** "Kamal al-Din wa Tamam al-Ni'mah" by Shaykh al-Saduq, chapter on the birth of the Imam.
2. **A creedal question about the Imamate (narration with the companions of Imam al-Askari)**
    - **Context:** After the death of Imam al-Hasan al-Askari, some followers doubted the new Imam due to Imam Muhammad's young age. A delegation of Imam al-Askari's companions came to Samarra and asked him to confirm his Imamate.
    - **Question:** They asked him: "**Who is the Imam after al-Hasan ibn Ali? And what is the sign of his Imamate?**"
    - **Answer:** The Imam replied: "**I am the Imam after my father, and the sign of my Imamate is my knowledge of what you conceal and what you reveal, and my knowledge of your situations, and this is from Allah.**" He then revealed to them private matters they were concealing, such as the names of their family members and their intentions.
    - **Impact:** This answer convinced them and established his Imamate, as they showed submission and acceptance to him.
    - **Source:** "Al-Irshad" by Shaykh al-Mufid, chapter on Imam al-Hujjah.

3. **A question about the rulings of zakat (narration of Uthman ibn Saeed)**
    - **Context:** Uthman ibn Saeed al-Amri, one of the most prominent agents of Imam al-Askari, met with Imam Muhammad ibn al-Hasan and asked him about financial matters related to zakat and khums, which were funds collected from the followers.
    - **Question:** Uthman asked: "**What is the ruling for someone who is late in paying zakat on time, and is he required to pay compensation?**"
    - **Answer:** The Imam replied: "**Whoever is late in paying zakat without a valid excuse, he must seek forgiveness from Allah and pay it immediately. There is no compensation on him unless he intended to harm, but it is recommended for him to give additional charity as atonement for his delay.**"
    - **Impact:** This answer showed the Imam's knowledge of the details of jurisprudence and his consideration of the circumstances, which strengthened the agents' trust in him.
    - **Source:** "Basa'ir al-Darajat" by Muhammad ibn al-Hasan al-Saffar, with references in "Al-Ghaybah" by Al-Tusi.

4. **A moral question about dealing with opponents**
    - **Context:** In a meeting with one of Imam al-Askari's close companions, Imam Muhammad was asked about how to deal with those who disagree with them in creed or wrong them.
    - **Question: "How do we treat those who wrong us or oppose us in our religion?"**
    - **Answer:** The Imam replied: "**Treat them with benevolence and gentleness, for benevolence extinguishes hatred, and gentleness guides to the truth. If they wrong you, be patient and do not meet evil with evil, for Allah loves the benevolent.**"
    - **Impact:** This answer reflected the morals of the Ahl al-Bayt in dealing with differences and inspired the followers to adopt the path of mercy and patience.
    - **Source:** "Manaqib Al Abi Talib" by Ibn Shahrashub, with references in "Al-Kafi".

His Upbringing

Imam Muhammad al-Muhtadi was raised in Samarra under the shadow of his father, Imam al-Hasan al-Askari, in an environment full of Abbasid surveillance. His father prepared him for the Imamate from a young age and kept his affair secret from the authorities to protect him.

- **His vast knowledge:** Despite his young age, he showed luminous knowledge that he inherited from the Ahl al-Bayt, as he would answer jurisprudential, creedal, and moral questions with a precision that exceeded his age.
- **His morals:** He was known for his piety, righteousness, and mercy. He cared about the affairs of his followers and guided them to righteous deeds and patience with injustice.
- **His spiritual role:** In the short period after his father's death, he continued to guide the Ummah through his father's close companions and preserved the light of the Imamate in a time of persecution.

Abbasid Persecution

The Abbasid authority, especially Caliph Al-Mu'tamid, monitored the Ahl al-Bayt for fear of their influence, which made the Imam's life full of challenges. It is narrated from him in one of his instructions: "**Hold on to your religion, and be callers to Allah with your actions, for Allah is with the patient ones.**"

Muhammad al-Mahdi (Al-Muhtadi) ibn al-Hasan al-Askari is a personality about whom many people have differed. Some said he was not born at all, and some said he is the Mahdi of the end of time who

went into minor occultation, then major occultation. But the truth is, and the truth I say to you: Imam Muhammad al-Mahdi was not as this or that one says. He was a great, good Imam whom his mother, Lady Narjis, hid at the age of five by his father's will so that he would not be killed like his fathers and grandfathers. She decided to carry out his father's will completely, so she took him into a cellar that had several exits in the city of Samarra. He left from it with some tribesmen and noblemen who traveled from land to land until they reached Fez in Morocco. The lands of Morocco were under the rule of the Idrisids, which was founded in 172 AH. Imam Muhammad al-Muhtadi entered it in 267 AH. Its people believed in him when they saw in him righteousness and the lights of prophethood that appeared on his face. The ruler of Fez also leaned towards him and married his daughter Fatima, out of desire for him and his righteousness, until he died there. He had with her two children: Al-Sayyid Ali al-Taqi and Al-Sayyid Ibrahim. He lived his life and taught many people, and he was hidden from the eyes of the state that had wronged his grandfathers, poisoned them, and imprisoned them. He guided with the guidance of his grandfathers and with the light of prophethood that he inherited. From here, the descendants of Imam Muhammad al-Muhtadi spread throughout the Islamic world. The descendants spread in Mauritania, Morocco, Egypt, Iraq, the lands of the Hijaz, Sudan, Libya, and many other countries. And Allah Almighty willed for this pure lineage and this golden chain that its virtue would spread throughout the world. In other meetings in the book, we will speak with Imam Muhammad al-Muhtadi, and he will tell us other things that were hidden in history, which he will narrate to us himself.

And here ends our journey of narrating information about the pure Imams. We have relied in our references and sources that we have presented to you on the following:

- **"Uyun Akhbar al-Rida" by Ibn Babawayh al-Qummi:** Contains the Imam's biography and sayings with authenticated chains of narration.
- **"Al-Kafi" by Al-Kulayni:** Contains hadiths and wills of Imam al-Sadiq with authenticated chains of narration.
- **"Tahdheeb al-Ahkam" by Shaykh al-Tusi:** Narrates narrations about the Imam's knowledge and jurisprudence.
- **"Al-Irshad" by Shaykh al-Mufid:** Presents the Imam's biography in a balanced style.
- **"Manaqib Al Abi Talib" by Ibn Shahrashub:** Mentions the virtues and biographies of the Imams objectively.
- **"Tarikh al-Tabari" (The History of Al-Tabari):** Provides useful and systematic virtues of the Imams of the Ahl al-Bayt.
- **"Al-Bidayah wa al-Nihayah" by Ibn Kathir:** Provides a historical background of the era of the Imams.
- **"Siyar A'lam al-Nubala" by Al-Dhahabi:** Mentions the virtue and knowledge of the Imams in a balanced style.
- **"Basa'ir al-Darajat" by Muhammad ibn al-Hasan al-Saffar:** Narrates narrations about the Imam's biography and knowledge.
- **"Kamal al-Din wa Tamam al-Ni'mah" by Shaykh al-Saduq:** Narrates details about the Imam's meetings with his companions.

Chapter Two: Perspectives of Different Islamic Schools of Thought (Sunni, Ibadi, Shia, and others)

Regarding the Imams, their knowledge, and their Imamate, and views on the doctrinal and historical contexts of each school of thought?

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1. The Perspective of the People of the Sunnah and the Community (Ahl al-Sunnah wal-Jama'ah)

The People of the Sunnah and the Community, who constitute the majority of Muslims, view the Imams of the Ahl al-Bayt with great respect as the descendants of the Messenger of Allah ﷺ, but they do not consider them infallible Imams or those whose obedience is mandatory, as is the case in the Twelver Shia school of thought.

- **The Imamate:**
  - The People of the Sunnah do not believe in the concept of a divine Imamate or infallibility for the Twelve Imams. Instead, they see the Imamate (or Caliphate) as a political and religious leadership subject to human choice through consultation or allegiance, as happened with the Rightly Guided Caliphs.
  - They value Imam Ali ibn Abi Talib as the fourth of the Rightly Guided Caliphs, and they respect his sons Al-Hasan and Al-Hussein as the two grandsons of the Messenger of Allah, but they do not see the Imamate as restricted to their lineage or extending to twelve Imams.
  - They believe that religious leadership after the Prophet ﷺ is distributed among scholars and jurists and is not limited to specific individuals.
- **The Knowledge of the Imams:**
  - The People of the Sunnah acknowledge the scholarly virtue of some of the Imams, especially Imam Ali (for his knowledge of the Quran and Hadith), Imam al-Hussein (for his revolution against injustice), Imam Zayn al-Abidin (for his asceticism and piety), and Imam Jaafar al-Sadiq (for his role in spreading jurisprudence).
  - Imam Jaafar al-Sadiq is considered one of the most prominent Imams in the view of the People of the Sunnah, as major Imams like Abu Hanifa and Malik ibn Anas narrated from him. "Al-Muwatta" by Malik and "Al-Musnad" by Ahmad ibn Hanbal include Hadiths from him.
  - The later Imams (such as Musa al-Kadhim, Ali al-Rida, and Muhammad al-Jawad) are respected as scholars and ascetics, but their scholarly role is less documented in Sunni sources compared to the early Imams.
- **The General Stance:**
  - The People of the Sunnah show respect for the Ahl al-Bayt in general based on the words of Allah Almighty: "Say, 'I ask of you no reward for it except the love for [my] relatives'" (Surah Ash-Shura: 23), and the words of the Prophet ﷺ: "I remind you of Allah concerning my family" (narrated by Muslim).
  - They reject the concept of infallibility or the divine Imamate and see the Twelve Imams as prominent historical figures, but they are not a source of legislation or guidance like the Prophet ﷺ.

- In Sunni sources like "Siyar A'lam al-Nubala" by Al-Dhahabi and "Tarikh al-Tabari," the Imams are described with the qualities of piety and knowledge, but without reference to their Imamate in the Shia sense.

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2. The Perspective of the Ibadis

The Ibadis, a moderate sect of the Kharijites, are primarily spread in Oman and some regions of North Africa. Their perspective on the Twelve Imams is characterized by neutrality with a focus on justice and consultation.

- **The Imamate:**
  - The Ibadis see the Imamate as a worldly and religious leadership subject to choice based on competence and piety, regardless of lineage. They do not require the Imam to be from the Quraysh or the Ahl al-Bayt, unlike some of the People of the Sunnah and the Shia.
  - They do not believe in the concept of a divine Imamate or infallibility, nor do they recognize the Twelve Imams as leaders whose obedience is mandatory.
  - They respect Imam Ali ibn Abi Talib as a Rightly Guided Caliph, but they criticize some of his policies (such as his acceptance of arbitration at Siffin), and they do not see his sons or grandsons as Imams in the Shia sense.
- **The Knowledge of the Imams:**
  - The Ibadis acknowledge the scholarly virtue of some of the Ahl al-Bayt, especially Imam Ali for his role in spreading knowledge and justice, Zayn al-Abidin for his asceticism, and Jaafar al-Sadiq for his jurisprudential knowledge.
  - Ibadi sources do not give much importance to the knowledge of the later Imams (such as Ali al-Rida or al-Hasan al-Askari), as they focus on Ibadi scholars like Jabir ibn Zayd and Al-Rabi' ibn Habib.
  - They believe that religious knowledge is available to everyone who seeks it and is not limited to the Ahl al-Bayt.
- **The General Stance:**
  - They respect the Ahl al-Bayt as part of the Islamic community, but they do not distinguish them from other companions or scholars except by their prophetic lineage. They reject any claim of infallibility or divine selection for the Imams and focus on righteous action and justice as the criteria for leadership. In Ibadi books like "Al-Diwan" by Al-Rabi' ibn Habib, the Twelve Imams are not mentioned prominently, but Ali and al-Hasan are referred to with respect.

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3. The Perspective of the Twelver Shia

The Twelver Shia (or Imamiyyah) are the school of thought most connected to the Imams, and they believe in their Imamate as a fundamental part of their creed.

- **The Imamate:**
  - The Twelver Shia believe that the Twelve Imams are the infallible successors of the Messenger of Allah ﷺ, appointed by Allah through a prophetic designation. The Imamate begins with Imam Ali ibn Abi Talib and ends with Imam Muhammad ibn al-Hasan (al-Hujjah).

- They see the Imamate as a pillar of religion and that the Imams are Allah's trustees of revelation and His proofs to creation, and they have a role in guiding the Ummah and preserving the law.
- They rely on Hadiths such as the Hadith of the Two Weighty Things ("Indeed, I am leaving among you the two weighty things: the Book of Allah and my progeny," narrated by Muslim) and the Hadith of the Twelve ("This religion will continue to be glorious until there are twelve caliphs," narrated by Al-Bukhari and Muslim).

- **The Knowledge of the Imams:**
  - The Shia believe that the Imams inherited the knowledge of the Prophet ﷺ and that they have divine knowledge that includes jurisprudence, exegesis, Hadith, and unseen sciences.
  - They highlight the role of Imam Jaafar al-Sadiq in establishing a jurisprudential school, as he taught students like Hisham ibn al-Hakam al-Kindi and Zurarah ibn A'yan. They also praise the knowledge of Imam Ali al-Rida in debates and Imam Muhammad al-Jawad despite his young age.
  - They see the knowledge of the Imams as not just human effort but a divine gift, and they use their scholarly confrontations with the scholars of their time as evidence.
- **The General Stance:**
  - The Twelve Imams are the center of the Shia creed and are considered the spiritual and political leaders of the Ummah, even under Abbasid or Umayyad persecution.
  - They honor the Imams as martyrs and ascetics, and they consider their burial places (such as Al-Kadhimiya, Mashhad, and Samarra) as sacred shrines.
  - In Shia sources like "Al-Kafi" by Al-Kulayni and "Al-Irshad" by Al-Mufid, the biographies of the Imams are highlighted as examples of patience, knowledge, and struggle.

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4. The Perspective of the Zaydi Shia

The Zaydi Shia, who are mainly spread in Yemen, have a different perspective from the Twelvers, with special reverence for the Ahl al-Bayt.

- **The Imamate:**
  - The Zaydis believe that the Imamate is conditioned on knowledge, piety, and rising up for jihad against injustice, and it must be from the lineage of Al-Hasan or Al-Hussein. They do not limit it to twelve Imams, nor do they believe in infallibility or divine appointment in the same way as the Twelvers. They recognize Imam Ali, Al-Hasan, Al-Hussein, and Zayn al-Abidin, but they choose their Imamate based on consultation and competence. They reject the Imamate of some of the Twelve Imams (such as Musa al-Kadhim) and prefer other Imams like Zayd ibn Ali (the founder of the Zaydi school of thought).
- **The Knowledge of the Imams:**
  - The Zaydis acknowledge the scholarly virtue of Imam Ali, Al-Hasan, Al-Hussein, and Zayn al-Abidin and consider them reliable sources of Hadith and jurisprudence. They do not give priority to the knowledge of the later Twelve Imams, as they focus on their own jurisprudence derived from Zayd ibn Ali and his students. They believe that knowledge is available to every diligent scholar and is not limited to the Imams.
- **The General Stance:**

- They respect the Ahl al-Bayt as the descendants of the Prophet ﷺ, but they believe that the Imamate is not exclusive to a specific lineage but is subject to practical conditions. In Zaydi sources like "Al-Majmu'" by Al-Hadi ila al-Haqq, Ali and Al-Hasan are mentioned with reverence, but the Twelve Imams are not central.

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5. The Perspective of Other Schools of Thought (Isma'ili, Sufi, and others)

- **The Isma'ili Shia:**
  - They believe in a different Imamate that begins with Imam Ali and ends with Imam Isma'il ibn Jaafar al-Sadiq or his son Muhammad. They do not recognize the Twelve Imams after Jaafar al-Sadiq, but they respect Ali, Al-Hasan, Al-Hussein, and Zayn al-Abidin. They believe that the Imams have esoteric knowledge and divine knowledge, but they differ from the Twelvers in the order and role of the Imamate. In Isma'ili books like "Da'a'im al-Islam" by Al-Nu'man, the role of Ali and Al-Hussein is highlighted, but the later Imams are absent.
- **Sufism:**
  - Although Sufism is not a unified school of thought, it shows great appreciation for the Ahl al-Bayt, especially Imam Ali (for his knowledge and spirituality), Al-Hussein (for his martyrdom), and Zayn al-Abidin (for his asceticism). They do not believe in the Imamate in the Shia sense, but they see the Imams as righteous saints and people of spiritual stations. Some Sufi orders (like the Naqshbandi) incorporate the Ahl al-Bayt in their spiritual chains. The Imams are mentioned in Sufi books like "Tadhkirat al-Awliya" by Attar with the qualities of asceticism and piety.
- **Other sects (such as the Mu'tazilites and the Ash'arites):**
  - The Mu'tazilites, as part of the rationalist current, respect Ali, Al-Hasan, and Al-Hussein as companions and scholars, but they do not believe in a divine Imamate. They focus on reason and justice as criteria for leadership.
  - The Ash'arites, as part of the People of the Sunnah, adopt a similar stance to the Sunnis, with respect for the Ahl al-Bayt without believing in infallibility.

Common Ground Among the Schools of Thought

1. **Respect for the Ahl al-Bayt:** All schools of thought respect the Ahl al-Bayt, especially Imam Ali, Al-Hasan, and Al-Hussein, based on prophetic Hadiths and Quranic verses.
2. **Acknowledgment of Knowledge:** Everyone acknowledges the scholarly virtue of Ali, Zayn al-Abidin, and Jaafar al-Sadiq, although the degree of appreciation may differ.
3. **Rejection of Injustice:** The schools of thought agree on condemning the injustice the Ahl al-Bayt were subjected to, such as the killing of Al-Hussein at Karbala.

Key Differences

1. **The Concept of the Imamate:**
   - The Twelver Shia see the Imamate as divine and infallible, while the People of the Sunnah and the Ibadis see it as a human choice. The Zaydis condition it on jihad, and the Isma'ilis have a different chain.
2. **Exclusivity of Knowledge:**

- The Twelver Shia believe that the knowledge of the Imams is divine and exclusive, while the People of the Sunnah and the Ibadis believe that knowledge is available to every diligent scholar.

3. **The Number of Imams:**
   - The Twelvers are limited to 12 Imams, while the Zaydis and Isma'ilis have other chains, and the People of the Sunnah do not specify a number.

Sources and References Used

- **Sunni:** "Sahih al-Bukhari," "Sahih Muslim," "Siyar A'lam al-Nubala" by Al-Dhahabi, "Al-Bidayah wa al-Nihayah" by Ibn Kathir.
- **Ibadi:** "Al-Diwan" by Al-Rabi' ibn Habib, "Sirat Jabir ibn Zayd."
- **Twelver Shia:** "Al-Kafi" by Al-Kulayni, "Al-Irshad" by Al-Mufid, "Kamal al-Din" by Al-Saduq.
- **Zaydi:** "Al-Majmu'" by Al-Hadi ila al-Haqq, "Al-Ahkam" by Al-Mansur Billah.
- **Isma'ili:** "Da'a'im al-Islam" by Al-Qadi al-Nu'man.
- **Sufi:** "Tadhkirat al-Awliya" by Attar, "Al-Futuhhat al-Makkiyya" by Ibn Arabi.

Chapter Fifteen:
The Grand (Gathering) Journal

The Voices of the Imams in the Heart of the Ummah

In the Name of Allah, who brought hearts to life with the light of knowledge, elevated peoples with their sincerity in understanding, and made scholars heirs to the Prophethood, and seekers of truth pulpits for guidance.

This is unlike any other journal, and this council is not like any other council. For what we are in is not a dialogue from books, nor from pulpits, nor from disputes that minds argue over in a time of disagreement. Rather, it is a gathering of souls that wrote and taught, and over what they left, people differed. They gathered today not for their sayings to clash, but to debate with wisdom, to discuss with courtesy, and for some to bear witness to what they knew and what they strived for. We have summoned their methodologies, their ideas, and their schools of thought in their very persons, not for vanity or for enmity, but for them to be witnesses to what their hands have offered to the Ummah, and to what their jurisprudence, theology, and foundational principles have become.

Imam Al-Shafi'i, next to Abu Hanifa and Malik, looks at Ibn Hanbal.

And Imam Jaafar al-Sadiq courteously observes the knowledge of Al-Ash'ari.

And Ibn Taymiyyah listens to the voice of Abu Hanifa, and Abu al-Hasan al-Ash'ari dialogues with the Mu'tazilah.

Even Al-Ghazali reviews some of his reasoning with Dawud al-Zahiri, and Ibn Hazm smiles.

All of them are at one table, a table of light where there is no fanaticism or bias. All of them have left the world behind them and spoke what pleases Allah alone.

They said: "This is what we wrote from what we knew." And they said: "This is our mistake if the truth becomes clear to us." And they said: "We did not intend anything but the Face of Allah. If we erred, we have one reward, and if we were correct, we have two rewards. If you add to us with a sincere intention, you have done well to us."

Here, there is no place for fanaticism or partisanship, but a dialogue of scholars who worshipped Allah with understanding and conveyed the principles of knowledge to the Ummah, so they differed out of scholarly effort, not out of doubt. In this elevated council, each Imam speaks of what he wrote, and critiques the other with what he understood, and they are united by the courtesy of the word, the serenity of knowledge, and the awe of the moment. Here you will see the disagreement in its full form, a disagreement not for discord, but for understanding. Not for dividing the Ummah, but for enlightening it. Here, the picture is clear. Whoever was with the truth, he reveals it, and whoever was on the side of it, he returns to it with dignity, for knowledge is an inheritance, and wisdom has one source, and the light is not multiple, but its angles are.

So enter this council and take off your shoes, for you are in a land of light, a council that schools of thought did not gather in the world, but pure intention and the truth that does not die gathered it. And now, let us enjoy the chants of the procession of the noble Imams.

O Malik ibn Anas, O Imam of the City of Hijra, O master of "Al-Muwatta," O guardian of the Sunnah of the Chosen One, O you who sat in the Prophet's Mosque in Medina, teaching people the etiquette of

prophethood, O you who said: "**Everyone's opinion is taken and rejected except for the master of this grave.**" How your heart softened when you heard the Hadiths of the beloved, and how your face shone like the full moon when the news of the Companions was narrated to you? O Malik, O you who were as firm as a mountain, whom winds did not shake, and whom positions of power did not tempt, how you sat like the towering mountain, and the more they oppressed you, the more steadfast you became?

O Abu Hanifa, O Imam of Opinion and Thought, O you who combined reason and tradition, O you who established the school of opinion and scholarly effort, O you who said: "**This is my opinion. Whoever comes to me with a better opinion, I will take it.**" How your heart lit up when you threw issues into the seas of minds, and pearls emerged from the depths of understanding? How you questioned yourself as you read the Book of Allah with searching eyes, seeking the rulings of what is permissible and what is forbidden, and extracting pearls from the depths of the verses?

O Al-Shafi'i, O Imam of Texts and Elucidation, O eloquent and knowledgeable Shafi'i, O you who combined literature and the Divine Law, O you who scattered wisdom like pearls in the book of "Al-Umm," O you who said: "**Whoever learns the Quran, his value becomes great. And whoever studies jurisprudence, his status is enhanced.**" O Shafi'i, how your heart pulsed when you debated jurists and opened horizons of thought with a sweet tongue like a torrent? How you recited poetry and saw in it the verses of Allah in His creation, and how your words became wisdom that people repeated throughout the ages?

O Ahmad ibn Hanbal, O Imam of Patience and Tribulation, O you on whose back the lashes of injustice descended while you whispered: "**Patience... patience.**" O you who stood like a mountain amidst the tribulation of the saying of the creation of the Quran, and you refused to bow to the authority of the tyrants, how your heart burned like a cinder as you were led to prison like a lion, raising your head high and saying: "**It is only the Word of Allah, and I do not say it is created, even if you burn me with the fire of this world.**"

O Jaafar al-Sadiq, O Imam of Secrets and Knowledge, O master of the inward and outward sciences, O you who established the rules of monotheism and Knowledge, O you who looked at the faces of students and read the secrets of their hearts, how your heart overflowed with light as you imparted lessons of wisdom, combining jurisprudence and chemistry, and opening the doors of the hidden secret?

O Zayd ibn Ali, the martyred revolutionary, O descendant of purity and wisdom, O you who rose up against injustice, raising the banner of justice and light, how your heart broke when you saw the family of the Prophet being killed and their rights being stolen before your eyes? How your face radiated light as you said: "**I did not rise up except to seek reform, and my affair is with Allah in every situation.**"

O Abd al-Qadir al-Jilani, O you who were called the Sultan of the Saints, O you who resided in Baghdad and made it a fortress of knowledge and sainthood, O you who raised the banner of monotheism in a time of trials, how your sermons descended like rain on thirsty hearts, and how you nourished souls with the light of knowledge while you said: "**Mend your heart, and your Lord will mend everything for you.**"

O Abu al-Hasan al-Ash'ari, O rationality of faith, O you who combined reason and tradition, O you who refuted the atheists with evidence like the sun, how you navigated the seas of creeds as you chanted

the verses of monotheism and said: "**Allah is above place, and time does not encompass Him. He was before the universe without a 'how' or a 'where'.**"

O Al-Hasan al-Basri, O pious ascetic of a lesson, O you whose eyes cried out of fear of Allah, so that you were likened to a cloud raining tears, O you who saw the world as a fleeting cloud, how you taught people that contentment is a treasure that never perishes, as you whispered in your prostration: "**O Lord... take me to You purely, and make me from Your sincere servants.**"

O Imams of the schools of thought and sects, O lights of thought in the nights of trials, O you who carried the message of knowledge and reform, O you who raised the torches of truth in a time of darkness, how did you unite despite the differences in your paths, and how did you enrich the Ummah with the pearls of knowledge and wisdom? O Imams of light, O you whom names divided and sincerity united, O you who gave us the methodologies of thought and scholarly effort, O you who were callers to the truth despite the opponents, teach us how to reconcile with one another, how to return people to the source of the message, and how to be one Ummah under the banner of "**There is no god but Allah, Muhammad is the Messenger of Allah.**"

A Necessary Disclaimer for the Reader

The dialogues and councils that you will find in these upcoming parts are not literal transmissions or definitive authenticated texts. Rather, they are intellectual and literary dialogues in which I summon the spirit of heritage, the light of the biography, and the trace of wisdom, in a high literary and spiritual language, from what has been transmitted in books of history, biographies, and hagiographies, and from what shone in my heart from the glow of love for the Imams of the schools of thought and sects and the Imams of guidance from the family of prophethood and the source of the message.

They are not texts authenticated with chains of narration, but a literary breath, which I have crafted with a literary tongue and the vision of a contemplative researcher, and as a fulfillment of a school whose pages have been neglected in the consciousness of the Ummah, with the care to ensure that these councils remain faithful in representing the essence of the Imams' thought, their methodologies, and their spiritual and practical biography, not fake or contrived.

They are councils inspired by reading and contemplation, not by transmission and authentication, even if the shadow of authentication is present in the background, because the spirit of the dialogues is based on what was known about them of wisdom, eloquence, sound opinion, strong evidence, and the light of certainty. So let this work be read as a spiritual and literary work that draws from the sea of the school of the Imams of the schools of thought, paths, and the Ahl al-Bayt, not as a strict scientific investigation or a purely textual authentication.

First: A Brief Overview of the Genesis and Development of the Sunni School of Thought

The Sunni school of thought did not emerge all at once as a closed school of thought. Rather, it gradually developed after the death of the Prophet Muhammad ﷺ, as the practical extension of the Islamic community that chose to unite on consultation in appointing caliphs, following the Sunnah of the Prophet ﷺ, and collective scholarly effort in new issues.

- **The Initial Genesis:** Following the death of the Prophet ﷺ, the Companions gathered at the Saqifa of Bani Sa'ida and pledged allegiance to Abu Bakr al-Siddiq, may Allah be pleased with him, establishing what was later known as the **school of the Rightly Guided Caliphate**, which was based on: **Consultation** instead of designation in choosing leadership, relying on the

Quran and Sunnah as the two primary sources, and the **scholarly effort of the Companions** in matters for which there was no text. From here, the first seed of the Sunni school of thought developed, which considered that the Rightly Guided Caliphate and the general following of the Prophet's Companions ﷺ was the correct methodology.

- **People's Rallying Around It:** Soon, the majority of the Ummah rallied around this direction, especially after the expansion of the Islamic conquests during the time of Umar, Uthman, and Ali, may Allah be pleased with them. People saw in the **unity of the Ummah**, the continuation of the community, and the **prioritization of the public good** over personal disagreement a basis for stability. The school of the Companions and the Tabi'in (successors) prevailed in Medina, Kufa, Basra, Mecca, Sham, and Egypt.

- **Later Scholarly Development:** In the second century AH, the principles of the Sunni school of thought were scientifically developed at the hands of:
    - **The People of Hadith:** like Imam Malik, Al-Shafi'i, and Ahmad ibn Hanbal.
    - **The People of Opinion:** like Abu Hanifa and his companions.
    - From this, the **four schools of thought** branched out: the Hanafi, the Maliki, the Shafi'i, and the Hanbali, which formed the jurisprudential structure of the Sunni school of thought.

- **Its Methodology, Conduct, and Path:**
    - **In Creed:** The Sunni school of thought relies on the **Quran, the Sunnah, and the consensus of the Companions**. It affirms the **justice of all the Companions** and considers them the transmitters of the religion. It steers clear of the saying of designated Imamate and establishes the **Caliphate through consultation**. It believes in **moderation in divine attributes**; neither anthropomorphism nor negation. Two creedal schools emerged from it: the Ash'ari and the Maturidi, along with the literalist school of the People of Hadith.
    - **In Jurisprudence:** It is based on **scholarly effort restricted by principles**: the Book, the Sunnah, consensus, analogy, interests, and juristic preference. It distinguishes between acts of worship and transactions and elevates the jurisprudence of reality.
    - **In Conduct and Purification: Asceticism and Sunni Sufism** were part of its educational path, with Imams like Al-Harith al-Muhasibi and Al-Junayd al-Baghdadi. It emphasizes **prophetic morals**, humility, and justice. It educates people on the **love of the Prophet ﷺ and his family**, the glorification of the Companions, and the avoidance of exaggeration in people.

- **Its Standing in the Ummah:** The Sunni school of thought became the dominant school for the majority of Muslims throughout the centuries, and most of the major Islamic states adopted it: from the Rightly Guided Caliphate to the Umayyad, then the Abbasid, and the Ottoman Empire, due to its **flexibility and its connection to the public good and the community of Muslims.**

With contentment and serenity, we speak with a dignified and profound overview of Sufism in the context of its genesis, methodology, objectives, and its connection to the Sunni school of thought:

Second: What is Sufism?

Sufism is the **spiritual and benevolent aspect of Islam**, which is concerned with purifying the soul, sanctifying the heart, and journeying to Allah Almighty with sincerity, love, and piety. It is an extension

of what the Prophet ﷺ called **"benevolence"** in the Hadith of Gabriel: "**Benevolence is to worship Allah as if you see Him.**"

- **The Genesis of Sufism:** Sufism was not an alien branch, but a **natural fruit of the ascetic life of the Companions and the Tabi'in**, such as: **Abu Dharr al-Ghifari**, known for his asceticism. **Al-Hasan al-Basri**, who combined jurisprudence and piety. And **Rabi'ah al-Adawiyyah**, who embodied pure divine love. Sufism then developed as a science and a conduct in the second and third centuries AH, until its major schools and Imams appeared, such as: **Al-Junayd al-Baghdadi** (d. 297 AH): the founder of the principles of Sunni Sufism. **Sahl ibn Abd Allah al-Tustari**. **Shaykh Abd al-Qadir al-Jilani**. And **Abu Hamid al-Ghazali**, who combined the Divine Law and Reality... and others.

- **The Methodology of Sufism:**
    1. **Foundations:** The **Quran and the Sunnah** are the basis of the journey to Allah. **Companionship**: there is no journey without a knowledgeable and guiding mentor. **Spiritual exercises**: such as silence, seclusion, self-reckoning, and leaving desires.

    2. **Paths:** With the passage of time, Sufi orders were formed, such as: the **Qadiriyyah, the Shadhiliyyah, the Naqshbandiyyah, the Rifa'iyyah, and the Tijaniyyah**... All of them follow spiritual chains that often end with Imam Ali or Abu Bakr, may Allah be pleased with them.

    3. **Stations and States: Stations**: Repentance, asceticism, patience, contentment, reliance, love. **States**: the state of joy, contraction, expansion, annihilation, and subsistence.
- **The Objectives of Sufism:**
    - Achieving **servitude to Allah** in private and public.
    - Attaining **heartfelt knowledge of Allah** (divine unveiling).
    - **Reviving the heart** with sincerity, mindfulness, remembrance, awe, and love.
    - Adorning oneself with the **morals of prophethood**, such as humility, mercy, and forgiveness.
- **Its Relationship with the Sunni School of Thought:** Sufism in its origin is a **part of the structure of the Sunni school of thought**, not outside it. It is:
    - A **completion of the dimension of benevolence**, just as jurisprudence is a completion of the dimension of Islam.

    - **Great scholars from the People of the Sunnah were Sufis**: like Al-Ghazali, Al-Nawawi, Izz al-Din ibn Abd al-Salam, and Ibn Ata' Allah al-Sakandari.

    - Sufism was not an innovation or a deviation, except for some deviations that the People of the Sunnah themselves pointed out.

    - Imam Malik said: "**Whoever practices jurisprudence without Sufism has become a dissolute person. And whoever practices Sufism without jurisprudence has become a heretic. And whoever combines the two has attained the truth.**"

Finally: Sufism is the **spirit of Islam** and its inward reality. It is the school of divine love, spiritual support, and journeying to Allah with the state of the heart before the words. It is what Ibn al-Qayyim said about it: "**Sufism: the purity of one's dealing with Allah.**"

A balanced scholarly and literary overview of the Shia school of thought: its genesis, development, methodology, and schools.

Third: What is the Shia School of Thought?
The Shia are the followers of the Ahl al-Bayt, peace be upon them, specifically those who believe that the **Caliphate and the Imamate are a divine right** designated after the Prophet ﷺ for Ali ibn Abi Talib, and then for the Imams from his progeny. The word "**Shia**" in the language means: followers and supporters. It was mentioned in the noble Hadith: "**O Ali, you and your Shia are in Paradise.**" (Narrated with multiple wordings in the books of both parties, with narrations that are debated).

- **The Genesis of the Shia School of Thought:** The Shia began as a **tendency and love for Ali ibn Abi Talib**, may Allah be pleased with him, during the time of the Prophet ﷺ. It intensified after his death, when the disagreement over the rightfulness of the Caliphate emerged. The features of the school of thought were gradually established, especially after Karbala, where love was transformed into a **creedal and Imamate vision** that says: **The Imamate is not by consultation, but a divine designation on infallible Imams.**

- **The Principles of the Twelver (Imami) Shia School of Thought:**
    1. **Monotheism:** A highly transcendental view that rejects any anthropomorphism or corporealization.
    2. **Justice:** Allah does not wrong, all His actions are wise, and it is impossible for Him to command what is ugly.
    3. **Prophethood:** The Prophet Muhammad ﷺ is the seal of the prophets, his infallibility is complete, and his Sunnah is a proof.
    4. **The Imamate:** It is considered one of the **pillars of the creed**. The Imams are twelve, the first of them is Ali and the last is Muhammad al-Mahdi.
    5. **The Return:** The Day of Judgment is a reality, with its body and soul. They believe in the Return (the return of some Imams and righteous people before the Day of Judgment at the time of the Mahdi's rise).

- **Their Jurisprudential and Creedal Methodology:** In jurisprudence, they rely on the **Quran, the Sunnah narrated from the Ahl al-Bayt, reason, and specific consensus**. Shia jurisprudence is attributed to **Imam Jaafar al-Sadiq**, and for this reason, it is known as the "**Jaafari**" jurisprudence. They have many Hadiths in their own books, such as: **"Al-Kafi," "Al-Tahdheeb," "Al-Istibsar," and "Man La Yahduruhu al-Faqih."**

- **Their Intellectual Schools:**
    - **The Zaydiyyah:** They believe in the Imamate of Zayd ibn Ali, and they are closer to the Sunnis in jurisprudence and creed.
    - **The Twelvers:** They believe in twelve Imams designated by the Prophet ﷺ.
    - **The Isma'ilis:** They see the Imamate in Isma'il ibn Jaafar, and they have their own esoteric thought.

- **Their Spiritual and Devotional Conduct:** They care about the **love and veneration of the Ahl al-Bayt** and see visiting them as a blessing and a means of drawing closer to Allah. They have great supplications like the **Supplication of Kumayl, the Ziyarah of Ashura, and the**

Sahifah al-Sajjadiyyah. They love devotion, weeping, and beseeching, and they celebrate the occasions of the Ahl al-Bayt with deep spiritual emotion.

- **The Shia and Other Schools of Thought:** Despite the differences in views between the Shia and the Sunnis, there is: **Unity in the Quran**, **belief in the Prophet** ﷺ, convergence in **most of the pillars**, and a **common heritage** in language, literature, thought, and history. The great scholars of both parties have called for bringing the schools of thought closer and reviving the spirit of love instead of disagreement, such as Imam Shaltut, Shaykh Muhammad Mahdi Shams al-Din, and Imam Ahmad al-Tayyib.

Conclusion: The Shia school of thought is an expression of a deep loyalty to the family of the Prophet ﷺ and of a **special vision of the Imamate** and a sanctification of the scholarly and spiritual inheritance of the Ahl al-Bayt. In it, there is a deep spiritual and intellectual wealth that has manifested in their writings, their theological schools, and their historical movements.

A balanced scholarly and literary overview of the Ibadi school of thought: its genesis, methodology, principles, and spiritual and social conduct.

Fourth: What is the Ibadi School of Thought?
The Ibadis are the followers of **Abd Allah ibn Ibad al-Tamimi**, but they are intellectually affiliated with the noble Companion **Abd Allah ibn Wahb al-Rasibi**. They were among the earliest sects that developed after the Great Fitna (the killing of Uthman, may Allah be pleased with him). They are the **oldest existing Islamic school of thought today**, and the majority of them are concentrated in the **Sultanate of Oman**. There are also Ibadi communities in Zanzibar, East Africa, and some regions of Algeria, Libya, and Tunisia.

- **Their Historical Genesis:** After the Battle of Siffin and the arbitration between Ali and Muawiyah, may Allah be pleased with them, a group known as the **Kharijites** emerged. From the moderate Kharijites, the Ibadis branched out, who rejected violence and extremism and chose the **path of moderation**. The school of thought developed and was established in Basra, then moved to Oman and North Africa, where they established Ibadi states like the Rustamid state in Algeria.

- **Important Note:** The Ibadis do not like to be affiliated with the Kharijites and consider themselves an **independent, moderate school of thought** that adheres to the Quran and Sunnah and rejects extremism and excommunication for committing a major sin.

- **Their Creedal Methodology:** They believe in Allah, His angels, His books, His messengers, the Last Day, and divine decree. They **reject anthropomorphism and corporealization** and believe in the complete transcendence of Allah. They describe faith as: **saying and action**, and faith leaves with a major sin, but they do not excommunicate for sins.

- **The Imamate According to Them:** They believe that the **Imamate is a matter of consultation** among Muslims and that the Imam is chosen for his **competence and piety**, not by lineage or inheritance. It is permissible for them to **remove the Imam if he becomes unjust or immoral**.

- **Their Jurisprudence and Principles:** They have their own jurisprudence, which is based on:
    - The Noble Quran and the authentic Sunnah.
    - They have their own books, such as "Al-Jami'" and "Al-Mudawwanah."

    - Consensus, analogy, and rational juristic preference.
    - They do not directly rely on the six Hadith books but depend on the narrations transmitted through the reliable scholars of their school of thought.

- **Their Conduct and Morals:** They are distinguished by **piety, asceticism, and righteousness**. They are keen on cleanliness, honesty, respecting others, and collective work. They love peace and harmony and do not get involved in sectarian disputes. In worship, they differ in some jurisprudential details, such as: not saying "Ameen" after Al-Fatihah and not raising the hands in supplication or bowing.

- **Their Stance on Other Sects:**
    - They **do not excommunicate the people of the Qibla**, but they use the term "deniers" for those who violate their principles.
    - They believe that a sinful Muslim is not an infidel, but a "**hypocrite in action**," and he deserves punishment without being cast out of the religion.
    - They are keen on **social justice, equality, and staying away from extremism**.

- **The Ibadi State Today:** The **Sultanate of Oman** is the major home of the Ibadi school of thought, and there is a blending between the Ibadis and the Sunnis without conflict. They also have sophisticated scholarly schools and a deep intellectual history in: jurisprudence, theology, and Islamic political history.

Conclusion: The Ibadi school of thought is a **genuine and moderate Islamic school** that combined the spirit of asceticism, the rationality of jurisprudence, and the sanctification of the text, while avoiding excommunication and extremism. While it is less famous than the four schools of thought and the Shia, it has maintained its presence throughout the ages with **calmness, knowledge, and integrity.**

Chapter 1: Dialogue Between Imams of the Sunni Schools of Thought

The representatives of the four Sunni schools of thought—Hanafi, Maliki, Shafi'i, and Hanbali—each know their methodology well and critique the others gently and wisely. From this, we extract the reality of these schools and the differences between them.

The Dialogue Between the Imams

Imam Abu Hanifa: "O my brothers in Allah, I am Al-Nu'man ibn Thabit, Abu Hanifa, who sought to combine texts with analogy to serve the people. My methodology is based on the Book and the Sunnah, then on juristic preference and analogy if a text is not found, because the Divine Law needs flexibility. I believe that my school of thought is suitable for those who face new issues. But I ask you, Malik, you sometimes rely on the practice of the people of Medina without clear textual evidence. Is that sufficient?"

Imam Malik: "O Abu Hanifa, I am Malik ibn Anas, and I grew up in Medina. My methodology is based on what I saw of the actions of the Prophet ﷺ, the Companions, and the Tabi'in, as in **Al-Muwatta'.** I believe that the practice of the people of Medina is a strong proof. But I say to you, Abu Hanifa, that analogy may sometimes take you far from the text. Do you not fear that opinion will become superior to the Sunnah?"

Imam Al-Shafi'i: "O my brothers, I am Muhammad ibn Idris al-Shafi'i, who established the rules of inference to reconcile text and analogy. I agree with both of you on the importance of the Book and the Sunnah, but I believe that my school of thought combines them precisely, as in **Al-Risalah.** I say to you, Malik, the practice of the people of Medina is good, but if it contradicts a Hadith, then the text is given precedence. And I say to you, Abu Hanifa, your analogy may sometimes go too far. Do you not think that the rules need organization?"

Imam Ahmad ibn Hanbal: "I am Ahmad ibn Hanbal, who adhered to the Sunnah as in my **Musnad**, and I rejected analogy except when absolutely necessary. I believe that narration is superior to opinion, for the Hadith is my religion. I say to you, Shafi'i, your rules are beautiful, but they may complicate matters. And I say to you, Abu Hanifa, analogy is dangerous if it is not based on a text, and Malik, the practice of the people of Medina may differ among people. Is it sufficient without a text?"

Abu Hanifa: "Thank you, Ahmad, but analogy with me is not an innovation; rather, it is a tool to understand texts in their absence. As for you, Malik, I believe that the practice of the people of Medina may be a local scholarly effort. Can it be generalized to the entire Ummah?"

Malik: "Good, Abu Hanifa, but the practice of the people of Medina is not an ordinary scholarly effort; rather, it is the accumulation of years with the Prophet ﷺ. As for you, Shafi'i, your organization is useful, but sometimes it restricts freedom in scholarly effort, does it not?"

Al-Shafi'i: "That is true, Malik, but the restrictions protect from error. As for you, Ahmad, your adherence to narration is great, but if a Hadith does not exist, do we leave people without a ruling?"

Ahmad: "No, Shafi'i, but it is better to remain silent if there is no text. Sometimes silence is better than opinion. And I say to you, Abu Hanifa, that analogy may open the door to innovation. Do you not see the danger in that?"

Abu Hanifa: "I understand your concerns, Ahmad, but innovation lies in misuse, not in analogy itself. As for you, Malik, I believe that your reliance on practice may neglect rare texts."

Malik: "Perhaps, Abu Hanifa, but I rely on the consensus of Medina, and it is strong. As for you, Shafi'i, your organization needs more flexibility in some cases."

Al-Shafi'i: "And I accept the criticism, Malik, but the rules protect from division. And I say to you, Ahmad, your adherence to narration is ideal, but it sometimes needs adaptation."

Ahmad: "Thank you, Shafi'i, but adaptation may weaken the text. I believe we should return to the Book and the Sunnah, for they are the strong rope."

Extracted Outcomes from the Imams' Dialogue

1. **The Reality of the Sunni Schools of Thought:**
    - Each school of thought aims to apply the Divine Law based on the Book and the Sunnah, but the difference lies in priorities and tools.
    - The Maliki focuses on the practice of the people of Medina as practical evidence.
    - The Hanafi relies on analogy for flexibility.
    - The Shafi'i organizes inference with rules.
    - The Hanbali adheres to pure narration.
2. **The Essential Difference:**
    - **Methodology:** Malik relies on the consensus of Medina. Abu Hanifa adds analogy. Al-Shafi'i organizes it with rules. Ahmad rejects it except in rare cases.
    - **Flexibility:** The Hanafi and Shafi'i are more flexible, while Malik and Ahmad are more steadfast.
    - **Sources:** The Maliki adds the practice of Medina, while the others focus on direct texts.
3. **Lessons Learned:**
    - The diversity in the schools of thought is a strength, for each Imam added a mark to serve the religion.
    - Constructive criticism enhances understanding, for disagreement is not a fault if it is within the bounds of the Divine Law.
    - The return to the Book and the Sunnah is the foundation they all agreed upon.

O noble reader, this dialogue teaches us that the schools of thought are like rivers flowing from the sea of the Divine Law, each carrying the pearl of truth in its own way. Choose what suits your heart, but make the Book and the Sunnah your anchor, as the Imams advised you. I ask Allah to guide you to what is good and to make this knowledge a light for you. Amen.

Chapter 2: Dialogue Between Imams of the Shia Schools of Thought

The first dialogue: Representatives of the main Shia schools of thought that are based on the Imamate as a core belief, which are: The Jafari school of thought (Twelver Imamiyyah), the Zaydi school of thought, and the Isma'ili school of thought. Each of them knows their methodology well and critiques the others gently and wisely, from which we extract the reality of these schools and the differences between them.

Dialogue Between Representatives of the Shia Schools of Thought

Imam Jaafar al-Sadiq (Representative of the Jafari/Twelver Imamiyyah School of Thought): "O my brothers in Allah, I am Jaafar ibn Muhammad al-Sadiq, the representative of this methodology, which combined outward with inward knowledge, based on the Quran, the Sunnah, and the narrations of the pure Ahl al-Bayt. I believe in the infallible Imamate for the Imams with a specific scope in

conveying and guiding, while their humanity remains. My methodology relies on spiritual interpretation and precise jurisprudence. I say to you, Zayd, you rely on the sword without waiting. Does this align with complete guidance?"

Imam Zayd ibn Ali (Representative of the Zaydi School of Thought): "O Jaafar, I am Zayd ibn Ali, who rose up in jihad against injustice. My methodology is based on the Quran and the Sunnah, with the Imamate for whoever rises up with the sword from the Ahl al-Bayt. I believe that the Imamate requires action, not just waiting. I say to you, Jaafar, your waiting for the Mahdi may slow down the movement. Is it not better that we rise up now? And as for you, Isma'ili, your focus on the inward may weaken the presence of the outward text. Does this please Allah?"

Representative of the Isma'ili School of Thought: "O my brothers, I am the representative of the Isma'ili school of thought, which believes that the Imamate continued in the lineage of Isma'il ibn Jaafar, based on the principle that 'a time is not devoid of an outward or inward Imam.' Our methodology is based on combining the outward and inward of the Divine Law, and the deep spiritual interpretation of the Quran, while adhering to acts of worship. I say to you, Zayd, jihad is necessary, but without insight, it may mislead. And I say to you, Jaafar, your waiting for the Mahdi is a confirmation of the unseen, but we believe that guidance is not cut off with the presence of a living Imam among the Ummah."

Jaafar al-Sadiq: "Thank you, Zayd, but waiting with us is not stillness; rather, it is a spiritual preparation. As for you, Isma'ili, the inward interpretation does not suffice for explicit texts. Do you not see that the Divine Law needs outward evidence?"

Zayd ibn Ali: "I understand you, Jaafar, but jihad was the approach of my grandfather, Al-Hussein. It is an action that supports faith. As for you, Isma'ili, the inward without the outward may lead to extremism. Do you not see that the Quran is clear?"

Isma'ili: "That is true, Zayd, but the outward without a deep understanding may be limited to rituals. And I say to you, Jaafar, your waiting for the Mahdi is good, but are we not in need of a living Imam to guide the Ummah now?"

Imam Jaafar al-Sadiq: "O my brothers in Allah, I believe that waiting for the Mahdi is a spiritual preparation that aligns with the words of Allah Almighty: **"And We wanted to confer favor upon those who were oppressed."** But I say to you, Zayd, your jihad without a knowledgeable Imam may lack complete guidance. And I say to you, Isma'ili, your inward interpretations may stray from explicit texts. Do you have evidence from the Quran or the Sunnah?"

Imam Zayd ibn Ali: "O Jaafar, I believe that the Imamate requires active work, not waiting. I say to you, Jaafar, your waiting for the Mahdi may delay action. And I say to you, Isma'ili, your reliance on an absent or inward Imam may open the door to interpretations without a text. Is this correct?"

Representative of the Isma'ili School of Thought: "We believe in the outward of the Divine Law, but we believe that the Quran has an inward meaning that is not understood except by a guiding Imam. I say to you, Zayd, your jihad is a right, but it needs insight. And I say to you, Jaafar, your waiting for the Mahdi is great, but we believe that the Ummah should not be left without a living Imam who actually leads it."

Jaafar al-Sadiq: "Thank you, Zayd, but with us, guidance is not complete except by knowing an infallible Imam. As for you, Isma'ili, your saying of a present Imam needs a clear chain of narration, otherwise it opens the door to scholarly efforts without control."

Zayd ibn Ali: "I understand you, Jaafar, but the Imam with me is whoever leads with the sword. As for you, Isma'ili, excessive reliance on the inward may deviate from the legal texts."

Isma'ili: "I agree with both of you that the Divine Law is not understood without texts, but we say: The outward preserves the religion, and the inward deepens faith. Is not combining the two more complete?"

Extracted Outcomes:

- **The Jafari:** Focuses on the Imamate and spiritual waiting and emphasizes the Imamate and the waiting for the Mahdi.
- **The Zaydi:** Relies on jihad and active Imamate and sees the Imamate in jihad and action.
- **The Isma'ili:** Tends to combine the Divine Law and the inward, with a continuous, living Imam and sees the Imamate as continuous and living, combining the Divine Law and the inward.

Chapter 3: Imams of the Ibadi School of Thought

A beautiful dialogue between the representatives of the main Ibadi schools of thought that branched out from the parent Ibadi school, which are: The Saved Ibadis (the main branch), the Nizwaniyyah, and the Rustaqiyyah. Each of them knows their methodology well and critiques the others gently and wisely, from which we extract the reality of these schools and the differences between them.

The Dialogue Between the Ibadi Schools of Thought

Shaykh Abd Allah ibn Ibad (Representative of the Saved Ibadis/The Main Branch): "O my brothers in Allah, I am Abd Allah ibn Ibad, the founder of the methodology that calls for the **'People of Truth and Integrity,'** based on the Quran, as in **'And judge between them by what Allah has revealed,'** and the Sunnah, with a focus on the Imamate by consultation and justice. I believe in rising up against unjust Imams if their injustice is proven, and I call for moderation away from the extremism of the Kharijites. My methodology is based on jurisprudential and political scholarly effort, as in my call for the Ibadi state. I believe that my school of thought is the middle way. But I say to you, Nizwani, your deviation towards severity may harm unity. And I say to you, Rustaqi, your rejection of the Imamate may lead to chaos. Do you have evidence from the Book of Allah or the Sunnah of His Prophet?"

Shaykh Abu Ya'qub al-Nizwani (Representative of the Nizwaniyyah): "O Abd Allah, I am Abu Ya'qub al-Nizwani, who led our sect in Oman, based on our interpretation of the Quran, as in **'And the purified ones,'** with a focus on social justice and severity in judging the immoral. I believe in the Imamate but with strict conditions, and I believe that rising up against the unjust is a duty even if he is an Imam. I say to you, Abd Allah, your moderation may lead to leniency with injustice, and the evidence is our saying that the immoral person is in the Fire forever, as in our interpretation. And I say to you, Rustaqi, your rejection of the Imamate contradicts **'Obey Allah and obey the Messenger and those in authority among you.'** Do you have an argument?"

Shaykh Abu Sa'id al-Rustaqi (Representative of the Rustaqiyyah): "O my brothers, I am Abu Sa'id al-Rustaqi, who rejected the centralized Imamate, based on the principle that consultation is the origin,

as in **'And their affairs are consultation among them,'** with a focus on individual freedom in worship. I believe that the Imamate is not a condition if the community is self-just. I say to you, Abd Allah, your reliance on the Imamate may lead to obeying an unjust person, and the evidence is the reality of the trials. And I say to you, Nizwani, your severity in judging the immoral contradicts the mercy of Allah. Do you have a text that proves that?"

Abd Allah ibn Ibad: "Thank you, Abu Sa'id, but the Imamate with me is not blind obedience, but consultation with justice, as in our saying, 'There is no Imamate except with consent.' As for you, Abu Ya'qub, your severity may divide the community. Do you not see that **'And hold firmly to the rope of Allah all together'** calls for unity?"

Abu Ya'qub al-Nizwani: "I understand you, Abd Allah, but severity with me is not division, but protection of the religion, as in our saying that the immoral person does not enter Paradise except by repentance, based on **'Indeed, Allah does not forgive that a partner is associated with Him.'** As for you, Abu Sa'id, your rejection of the Imamate may lead to the loss of the Divine Law. Do you have evidence for the permissibility of that?"

Abu Sa'id al-Rustaqi: "That is true, Abu Ya'qub, but the Divine Law with me is preserved by consultation, as in the biography of the Rightly Guided Caliphs. I say to you, Abd Allah, your Imamate may be a burden if the Imam is not just, and the evidence is the trial of the Umayyad state. And I say to you, Nizwani, your judgment of eternity may contradict the mercy of Allah in **'Indeed, My mercy has preceded My wrath.'"**

Abd Allah ibn Ibad: "Good, Abu Sa'id, but the condition for the Imamate with me is justice, otherwise rising up is a duty. As for you, Abu Ya'qub, your severity may contradict the saying of the Prophet ﷺ, **'The merciful ones are shown mercy by the Most Merciful.'** Do you not think that moderation is closer to the truth?"

Abu Ya'qub al-Nizwani: "I agree with you on moderation, Abd Allah, but immorality with me deserves punishment, as in **'And whoever disobeys Allah and His Messenger.'** As for you, Abu Sa'id, your freedom may lead to chaos. Do you not see that the Imamate organizes matters?"

Abu Sa'id al-Rustaqi: "The organization with me is by consultation, Abu Ya'qub, as in the biography of the Companions. And I say to you, Abd Allah, your Imamate needs controls. Do you not see that the times change?"

Abd Allah ibn Ibad: "The change with me is by scholarly effort, but the Imamate is constant if he is just. I believe we should combine consultation and the Imamate, based on **'And consult them in the matter.'** Do you both agree?"

Abu Ya'qub al-Nizwani: "I agree if the Imam is just, but the immoral must be judged, as in our approach."

Abu Sa'id al-Rustaqi: "And I agree if the consultation is comprehensive, but without a centralized Imamate."

Extracted Outcomes:

1. **The Reality of the Ibadi Schools of Thought:**
    - Each branch seeks to apply Islam based on the Quran and the Sunnah, with a focus on justice and consultation, based on the principles of the Ibadi school.
    - The Saved Ibadis focus on the Imamate with consent and moderation.
    - The Nizwaniyyah are severe in judging the immoral.
    - The Rustaqiyyah reject the centralized Imamate in favor of consultation.
2. **The Essential Difference:**
    - **The Imamate:** The Saved Ibadis believe in a legitimate Imamate. The Nizwaniyyah believe in it with strict conditions. The Rustaqiyyah believe only in consultation.
    - **Methodology:** The Saved Ibadis are balanced. The Nizwaniyyah are severe. The Rustaqiyyah are free.
    - **Evidence:** All rely on the Quran and the Sunnah, but the interpretation differs (such as the interpretation of **'those in authority among you.'**).
3. **The Scholarly and Spiritual Value:**
    - **For Scholars:** Diversity shows the flexibility of scholarly effort, but it needs scrutiny in the texts (such as the interpretation of eternity).
    - **For the Public:** The Saved Ibadis are for the balanced. The Nizwaniyyah are for the severe. The Rustaqiyyah are for freedom.
    - **Lessons:** Disagreement is a strength if it remains within the bounds of monotheism, and criticism enhances dialogue.

Chapter 4 - Imams of the Schools of Thought and Other Sects

This section looks at other schools of thought: the **Zahiri school**, which focuses on adhering to the literal meaning of texts without interpretation or analogy; the **Zuhri school**, attributed to Imam Zayd ibn al-Hasan, a less-defined historical Shia branch; the **Nusayri Alawi school**, a school rejected by scholarly consensus and founded by Muhammad ibn Nusayr; and the **jurisprudential Sufi schools**, like the Qadiriyyah or Shadhiliyyah, which influence worship more than jurisprudence.

To understand the diversity of Islamic methodologies in a deep, objective way that benefits both scholars and the public, we will hold a dialogue between these schools of thought.

First Council - Dialogue between (the Zahiri, the Nusayri Alawi, and the Shadhili Sufi)

Shaykh Dawud al-Zahiri (Representative of the Zahiri School): "O my brothers in Allah, I am Dawud ibn Ali al-Zahiri, the founder of a school of thought that relies on the **outward texts** of the Quran and the Sunnah, without analogy or interpretation, based on the words of Allah Almighty: **"So follow it."** I believe that the religion is complete by acting upon the outward, as stated in the words of the Prophet ﷺ: **'Beware of opinion, for it corrupts the religion.'** With me, the text is the ruler, and there is no room for opinion or the inward, which may mislead. I say to you, Alawi, your interpretations of Ali may lead you out of monotheism. And I say to you, Shadhili, your remembrance, although good, may neglect acting upon the texts. What is your argument?"

Shaykh Muhammad ibn Nusayr (Representative of the Nusayri Alawi School): "I am the representative of the Nusayri Alawis, who see in Imam Ali a special **luminous (station)**, and even a divine manifestation in some of our sects, based on inward interpretations of the Quran, such as the words of Allah Almighty: **'He is the First and the Last.'** We focus on the secrets and inward meanings and believe that the outward is just a shell, while the inward is the essence. We consider that the Imams carry divine lights that open the locks of the Quran. I say to you, Dawud, your adherence to the

outward alone veils you from the secret of the Quran. And I say to you, Shadhili, your remembrance is close to what we call for in spirituality and the inward, but you do not realize the complete secret of Ali."

Shaykh Abu al-Hasan al-Shadhili (Representative of the Sufi School): "I am Abu al-Hasan al-Shadhili. I founded a methodology that combines the **Divine Law and remembrance**, based on the words of Allah Almighty: **'Indeed, by the remembrance of Allah do hearts find rest,'** and the Hadith of the Prophet ﷺ: **'Remember Allah until people say you are mad.'** I believe that jurisprudence without a soul is a mere shell and that remembrance and the inward complete the outward. I say to you, Dawud, the outward without a heart is dry. And I say to you, Alawi, you have been extreme in Imam Ali to the point that you have raised him above his station. Allah says: **'There is nothing like unto Him,'** so how can you make a human being a manifestation of the divine essence?"

Dawud al-Zahiri: "I understand you, Shadhili, but the inward is not binding on me, and the text is enough for us, as in **'Establish the prayer.'** As for you, Nusayris, your belief that Ali is a divine light is clear polytheism. Allah is One, the Eternal Refuge. He neither begets nor is He begotten, so how can you give Him a partner?"

The Nusayri: "We do not intend polytheism; rather, we say he is at the gate of the divine secret, a manifestation of guidance on earth. But we do acknowledge that the outward of the Divine Law is also required."

The Shadhili: "Guidance is only through remembrance and the Divine Law, not through extremism. You have been extreme in Ali to the point that you have stripped him of his humanity. Ali is a great Imam, but he is a slave of Allah and His Messenger, and he himself said: **'Two types of people will be destroyed by me: an extremist lover and a hateful detractor.'"**
Extracted Outcomes:

- **The Zahiri:** The text is sufficient without interpretation.
- **The Nusayri:** Extremism in Ali and inward interpretations that reach polytheism.
- **The Sufi:** Combines the Divine Law and remembrance and corrects the excess in the outward or the inward.

Second Council - A New Dialogue
Imam Dawud al-Zahiri: "My school of thought is based on acting upon the texts, without analogy or opinion. I believe that the religion is sufficient with its outward, as in the words of the Prophet ﷺ: **'I have left you upon a clear path, its night is like its day.'** I ask you, Alawi, where is your evidence that Ali is a divine light? And I ask you, Shadhili, is remembrance enough without complete adherence to the texts?"

The Nusayri: "We rely on the inward interpretation, for Allah says: **'And no one knows its interpretation except Allah and those firmly rooted in knowledge.'** We see that Ali is the secret of secrets and that knowing him is the door to salvation. The outward texts are for the public, and the elite have the secrets of the inward."

Abu al-Hasan al-Shadhili: "You are mistaken, Alawi. Our interpretation does not negate monotheism. We believe that Ali is a great Imam, but he is a slave of Allah. Whoever raises him to the status of divinity has strayed. As for me, I say, Dawud, the texts are correct, but the heart needs light to taste

their meaning."

The Zahiri: "The light is in the text itself, Shadhili, but there is no harm in the heart softening with remembrance if it remains restricted by the Divine Law. As for you, Alawi, your saying is false, and the religion does not tolerate extremism."

The Nusayri: "I understand you, but we believe that the Quran has an outward for the public and an inward for the elite. We only differ in the station of Imam Ali."

The Shadhili: "And here is the source of the mistake: you have made the Imam a partner to Allah in His attributes. This is the extremism that the Prophet ﷺ warned against when he said: **'Do not exaggerate in praise of me as the Christians exaggerated in praise of Jesus, son of Mary. I am only a slave, so say: a slave of Allah and His Messenger.'"**

Deep Extracted Outcomes:

- **The Zahiri:** Relies on the texts without addition or subtraction.
- **The Nusayri Alawi:** Relies on inward interpretation and was extreme in Imam Ali to the point that they raised him above his station.
- **The Sufi:** Believes that remembrance and the inward complete the outward, but rejects extremism.

Benefit for the Reader:

It will become clear that the **Zahiri school** represents **strictness towards the text**, while the **Nusayri Alawi school** represents **extremism and deviation in the inward, which reaches polytheism**. **Sunni Sufism** represents the **balance between the outward of the Divine Law and its soul**.

Fifth Council: Dialogue and Meeting of Imams of the Schools of Thought and Sects

In a great dialogue, representatives of the schools of thought we have discussed gathered: Imam Abu Hanifa (Hanafi), Imam Malik (Maliki), Imam Al-Shafi'i (Shafi'i), Imam Ahmad ibn Hanbal (Hanbali), Imam Jaafar al-Sadiq (Jafari), Imam Zayd ibn Ali (Zaydi), Muhammad ibn Nusayr (Alawi), Abd Allah ibn Ibad (Saved Ibadi), Dawud al-Zahiri (Zahiri), Nizar al-Isma'ili (Isma'ili), and Abu al-Hasan al-Shadhili (Shadhili). They met at a dialogue table to exchange the most important discussions in front of the Islamic Ummah. We will pose directed questions and have them discuss the reasons for the existence of their schools of thought, their impact, and whether they united or divided the Ummah. We will add issues suitable for this rare council, with an organized and scholarly dialogue that the public can understand and that can be a reference for every seeker of knowledge.

"O Imams of the Ummah, O bearers of the light of guidance, welcome to this great council where you gather at one table in front of the Islamic Ummah to discuss your schools of thought with open hearts and pure minds, enlightened by the Book of Allah and the Sunnah of His Prophet ﷺ. We ask you today clear questions: What drove you to establish your school of thought? What was its impact on the Ummah? Did you unite it or divide it? And what do you want to add to us today?"

Abu Hanifa: "What drove me to my school of thought was the love of knowledge and serving people in a time of trials. I combined the Quran and the Sunnah with analogy to solve new issues, as in **'And their affairs are consultation among them.'** My impact was in spreading jurisprudence in cities, such as Iraq and India, so I united the Ummah with flexibility that suits its times. But I say to you, Malik, your

adherence to the practice of Medina may fall short for distant nations, and to you, Jaafar, your interpretation may divide instead of unite. Is that not so?"

Malik: "O Abu Hanifa, what drove me was my closeness to Medina, the home of prophethood, to rely on the actions of the Companions and the Tabi'in, as in **'And the first to embrace Islam.'** My impact was in **Al-Muwatta',** so I united the Maghreb with a steadfast Sunnah. But I say to you, Abu Hanifa, your analogy may stray from the text, and to you, Zayd, your jihad may scatter instead of unite. Do you not see that?"

Al-Shafi'i: "What drove me to my school of thought was the combination of narration and reason, so I established the rules of inference in **Al-Risalah**, based on **'So take warning, O people of vision.'** My impact was in uniting the Ummah from Egypt to the East with an organized methodology. I say to you, Ahmad ibn Hanbal, your adherence to narration may limit scholarly effort, and to you, Nizar, your Imamate needs evidence. Do you have any?"

Ahmad ibn Hanbal: "What drove me to my school of thought was the love of the Sunnah and the fear of innovation, so I compiled **Al-Musnad,** based on **'And whatever the Messenger has given you - take.'** My impact was in preserving the Sunnah in a time of tribulation, so I united the Ummah with steadfastness. But I say to you, Shadhili, your remembrance may distract from action, and to you, Ibad, your rebellion may divide. Do you not see that?"

Jaafar al-Sadiq: "What drove me to my school of thought was the Prophet's ﷺ will: **'I have left among you two weighty things,'** so I combined jurisprudence and spirituality. My impact was in teaching the Ummah through the narrations of the Ahl al-Bayt, so I united the lovers. I say to you, Zayd, your jihad without an infallible one may mislead, and to you, Dawud, the rejection of interpretation may freeze the religion. Is that not so?"

Zayd ibn Ali (The Zaydi): "O Jaafar, what drove me to my school of thought was the Prophet's saying: **'Whoever sees an injustice, let him change it,'** so I rose up with the sword for the sake of justice. My impact was in reviving jihad, so I united the resistors. But I say to you, Nizwani, your severity has divided, and to you, Isma'ili, your interpretation has scattered. Do you not see that?"

Muhammad ibn Nusayr (The Alawi): "What drove me to my school of thought was the understanding of the inward of the Quran, as in **'He is the First and the Last,'** so I saw Ali as a divine light. My impact was in strengthening spirituality. And I say to you, Rustaqi, the rejection of the Imamate may weaken the Ummah, and to you, Abu Hanifa, your flexibility may be lenient. Do you not see that?"

Abd Allah ibn Ibad (The Saved Ibadi): "What drove me to my school of thought was justice and consultation, as in **'And consult them in the matter,'** so I rose up against injustice. My impact was in building a just state like Oman. And I say to you, Ahmad, your steadfastness may restrict, and to you, Jaafar, your waiting may divide. Is that not so?"

Dawud al-Zahiri (The Zahiri): "What drove me to my school of thought was the love of the explicit text, as in **'So when We have recited it, then follow its recitation.'** My impact was in preserving the religion from innovations. And I say to you, Shadhili, your remembrance may scatter, and to you, Nizar, your interpretation may divide. Do you not see that?"

Nizar al-Isma'ili (The Isma'ili): "What drove me to my school of thought was the Prophet's saying: **'I and my Ahl al-Bayt are like the ship,'** for the living Imam guides. My impact was in renewing the

religion. And I say to you, Malik, your adherence to Medina may fall short, and to you, Zayd, your jihad may scatter. Do you not see that?"

Abu al-Hasan al-Shadhili (The Shadhili): "What drove me to my school of thought was the Prophet's saying: **'Remembrance is better than the world,'** so I combined the Divine Law and reality. My impact was in reviving hearts. And I say to you, Dawud, the outward may dry up, and to you, Ibad, your rebellion may divide. Do you not see that?"

"Thank you, Imams, we have heard your reasons and your impacts. But let us deepen the dialogue further: Do you believe that your schools of thought served the Ummah or scattered it? And what did you add to unite it?"

Abu Hanifa: "My school of thought served the Ummah by spreading jurisprudence, but the disagreements have scattered some. So I added flexibility to unite them."

Malik: "My school of thought united the Maghreb with the Sunnah, but adherence may have isolated some. So I added steadfastness to the Ummah."

Al-Shafi'i: "My school of thought united the cities with rules, but the complexity may have divided. So I added organization to the Ummah."

Ahmad: "My school of thought preserved the Sunnah, but steadfastness may have resisted some. So I added preservation to the Ummah."

Jaafar al-Sadiq: "My school of thought united the lovers, but waiting may have divided. So I added spiritual knowledge to the Ummah."

Zayd ibn Ali: "My school of thought revived jihad, but action may have scattered. So I added resistance to the Ummah."

Muhammad ibn Nusayr: "My school of thought elevated the spirit, but interpretation may have divided. So I added the inward to the Ummah."

Abd Allah ibn Ibad: "My school of thought built justice, but rebellion may have scattered. So I added consultation to the Ummah."

Dawud al-Zahiri: "My school of thought preserved the text, but rigidity may have divided. So I added clarity to the Ummah."

Nizar al-Isma'ili: "My school of thought renewed guidance, but the Imamate may have scattered. So I added renewal to the Ummah."

Abu al-Hasan al-Shadhili: "My school of thought revived hearts, but contemplation may have divided. So I added closeness to the Ummah."

"What do you want from the Ummah today?"

Abu Hanifa: "That it returns to flexible knowledge with the Sunnah."

Malik: "That it adheres to the texts of Medina."

Al-Shafi'i: "That it combines narration and reason."

Ahmad: "That it preserves the Sunnah without innovation."

Jaafar al-Sadiq: "That it loves the Ahl al-Bayt sincerely and awaits guidance."

Zayd ibn Ali: "That it resists injustice with action."

Muhammad ibn Nusayr: "That it understands the inward of the religion."

Abd Allah ibn Ibad: "That it establishes justice with consultation."

Dawud al-Zahiri: "That it acts upon the explicit text."

Nizar al-Isma'ili: "That it follows the living Imam."

Abu al-Hasan al-Shadhili: "That it remembers Allah until it sees Him."

Extracted Outcomes:

1. **Reasons:** Each school of thought arose to serve a side of the religion, based on the Quran and the Sunnah.
2. **Impact:** They united in some places and divided in others due to interpretation.
3. **Unification:** Each school of thought added a building block, but disagreements scattered when they became dominant.

Second Dialogue, Fifth Council - The Opinions of the Imams of the Schools of Thought

To continue the dialogue so that this council may be a historical witness to the Islamic Ummah, understood by the public in its simplicity and beneficial to students of knowledge in its precision.

"O Imams of guidance, O stars of knowledge and pillars of religion, we have heard the reasons for your schools of thought, their impacts, and what you ask of the Ummah today. But let us deepen the dialogue with other questions that touch upon the essence of your methodologies. Do you believe that your school of thought is the closest to absolute truth? How do you view the schools of thought of others? What is your self-criticism? And what does the Ummah lack to benefit from all of you?"

Abu Hanifa (Hanafi): "I do not claim that my school of thought is the absolute truth, for the truth is in the Book of Allah and the Sunnah of His Messenger ﷺ. But I believe that my flexibility, as in my analogy on **'And their affairs are consultation among them,'** makes it close to the needs of the Ummah. I look at your schools of thought with respect, but I say to you, Malik, some of your adherence may restrict reason, and to you, Jaafar, your interpretation may mislead from the text, with all courtesy. My self-criticism is that my analogy may sometimes have been excessive. And the Ummah needs knowledge with action to benefit from us."

Malik (Maliki): "I do not say that my school of thought is the absolute truth, but my closeness to Medina makes it closer to the Sunnah, as in **'And the first to embrace Islam.'** I respect your

methodologies, but I say to you, Abu Hanifa, your analogy may exceed the limits, and to you, Zayd, your jihad may stir up discord, with all due respect. My self-criticism is that my adherence may isolate some. And the Ummah needs steadfastness on the texts."

Al-Shafi'i (Shafi'i): "I do not claim the absolute truth, but my rules, as in **Al-Risalah**, make me closer to balance, based on **'So take warning, O people of vision.'** I see your schools of thought as stars, but I say to you, Ahmad, your rejection of analogy may freeze thought, and to you, Nizar, your Imamate may distance from the Sunnah, with high courtesy. My self-criticism is that my rules have become complex. And the Ummah needs organization with the Sunnah."

Ahmad ibn Hanbal (Hanbali): "I do not claim the absolute truth, but my adherence to the Sunnah, as in **'And whatever the Messenger has given you - take,'** brings me closer to the truth. I respect your efforts, but I say to you, Shadhili, your remembrance may neglect the texts, and to you, Ibad, your rebellion may divide, with all kindness. My self-criticism is that my steadfastness may resist renewal. And the Ummah needs to preserve the Sunnah."

Jaafar al-Sadiq (Jafari): "I see my school of thought as closer to the truth because it is based on the Prophet's will, **'I have left among you two weighty things,'** so it combined knowledge and spirit. I appreciate your schools of thought, but I say to you, Zayd, your jihad without an infallible one may mislead, and to you, Dawud, the outward may dry up, with all respect. My self-criticism is that my waiting may have slowed some down. And the Ummah needs the love of the Ahl al-Bayt."

Zayd ibn Ali (Zaydi): "I do not claim the absolute truth, but my jihad, as in **'Whoever sees an injustice,'** brings me closer to the truth. I respect you, but I say to you, Jaafar, your waiting may lead to inaction, and to you, Nizwani, your severity may divide, with all courtesy. My self-criticism is that my jihad may stir up discord. And the Ummah needs action."

Muhammad ibn Nusayr (Alawi): "And peace be upon you. I see my school of thought as close to the truth by understanding the inward of **'He is the First and the Last.'** I respect you, but I say to you, Rustaqi, your rejection of the Imamate may weaken, and to you, Abu Hanifa, your flexibility may be lenient, with all due respect. My self-criticism is that my interpretation may scatter. And the Ummah needs the inward."

Abd Allah ibn Ibad (The Saved Ibadi): "I see my school of thought as close to the truth with justice and consultation, as in **'And consult them.'** I respect you, but I say to you, Ahmad, your steadfastness may restrict, and to you, Nizar, your interpretation may divide, with courtesy. My self-criticism is that my rebellion has scattered some. And the Ummah needs consultation."

Dawud al-Zahiri (Zahiri): "I see my school of thought as closer to the truth with the text, as in **'So follow its recitation.'** I respect you, but I say to you, Shadhili, your remembrance may distract, and to you, Isma'ili, your Imamate may distance, with all kindness. My self-criticism is that my rejection of interpretation may freeze. And the Ummah needs the text."

Nizar al-Isma'ili (Isma'ili): "I see my school of thought as close to the truth with the **'ship'** of the Ahl al-Bayt. I respect you, but I say to you, Malik, your adherence may isolate, and to you, Zayd, your jihad may scatter, with all courtesy. My self-criticism is that my Imamate has caused disagreement. And the Ummah needs the living Imam."

Abu al-Hasan al-Shadhili (Shadhili): "I see my school of thought as close to the truth with **'Indeed, by the remembrance of Allah do hearts find rest.'** I respect you, but I say to you, Dawud, the outward may dry up, and to you, Ibad, your rebellion may divide, with all due respect. My self-criticism is that my remembrance may neglect action. And the Ummah needs closeness."

"Thank you, Imams. Let us crown the dialogue: What could you have done to avoid the scattering of the Ummah? And what is your final advice to us?"

Abu Hanifa: "I could have reduced analogy to bring people closer. My advice: learn knowledge and act upon it."

Malik: "I could have spread the practice of Medina more. My advice: adhere to the Sunnah."

Al-Shafi'i: "I could have simplified my rules. My advice: balance between narration and reason."

Ahmad: "I could have been more tolerant. My advice: preserve the Sunnah."

Jaafar al-Sadiq: "I could have clarified the Imamate. My advice: love the Ahl al-Bayt."

Zayd ibn Ali: "I could have delayed jihad. My advice: resist injustice."

Muhammad ibn Nusayr: "I could have reduced interpretation. My advice: understand the inward."

Abd Allah ibn Ibad: "I could have reduced rebellion. My advice: establish justice."

Dawud al-Zahiri: "I could have accepted some interpretation. My advice: follow the text."

Nizar al-Isma'ili: "I could have unified the Imamate. My advice: follow guidance."

Abu al-Hasan al-Shadhili: "I could have strengthened jurisprudence. My advice: remember Allah."

Extracted Outcomes:

- **Reasons:** Each school of thought arose to serve a side of the religion, based on the Quran and the Sunnah.
- **Impact:** They united in some places and divided in others due to interpretation.
- **Unification:** Each school of thought added a building block, but disagreements scattered when they became dominant. The dialogue shows each school of thought considers itself close to the truth but recognizes its shortcomings. The criticism shows the need for balance, and the Ummah needs to unite all schools of thought under the Quran and the Sunnah.

Third Council - Opinions of the Imams of the Schools of Thought: Challenges of the Era and Scholarly Effort in the Schools of Thought

"O Imams, thank you for the additions you have provided. We have listened to the reasons for the emergence of your schools of thought and their impact, and today we move to an issue that the Ummah faces in every era: the renewal of religion and the interpretation of texts in a way that is suitable for the emerging issues of the era.

My question to you is: How do you face these challenges in your schools of thought? Is rational scholarly effort necessary, or is it sufficient to serve the Ummah in every time?"

Al-Shafi'i: "My methodology is based on this principle. In **Al-Risalah**, I established the rules of scholarly effort and inference that combine text and reason. If we find an explicit text, we act upon it, and if we do not, then analogy to its likeness is a necessity. For reason is not a substitute for narration; rather, it is its servant to understand what has not been explicitly stated. I believe that religion cannot be frozen; otherwise, the Divine Law would not be suitable for every time and place. How can a new problem, such as the rulings on contemporary financial transactions, be solved without analogy or scholarly effort, Dawud?"

Dawud al-Zahiri: "I respect your methodology, Shafi'i, but rational scholarly effort is what has led many astray. Religion is complete, and the texts are sufficient. When we face a new issue, we look for the solution in the texts directly, and if we do not find it, the default state of things is permissibility. We do not need analogy or opinion, but a strict adherence to the outward of the Quran and the Sunnah. Interpretation leads to the inward, and analogy may deviate from the intention of the Lawgiver. I say to you, Isma'ili, your interpretation of the decisive and ambiguous verses is what has distanced you from the Ummah."

Nizar al-Isma'ili: "O Dawud, you speak of stagnation. We do not need analogy or rational interpretation, but a living Imam who interprets the outward for us and reveals the inward to us, for religion is not just shells. The present Imam is the one who renews the religion and keeps pace with the era. We do not need human scholarly effort that may err, but divine guidance that does not. I say to you, Imams: My Imam solves issues with a word. Is this not better than your disagreements on minor issues?"

Abu Hanifa: "O Nizar, relying on a living Imam may be a cause for division. In our school of thought, we rely on the consultation of scholars and strive to find solutions based on strong principles. The flexibility of analogy is what has made our school of thought suitable for all countries. With it, we have been able to unite the Ummah on a single jurisprudence in every place, from Iraq to beyond the river. Is this not better than division around a single person?"

Malik: "I agree with you, but with controls. Scholarly effort is necessary, but it cannot be absolute. It must be restricted by the practice of the people of Medina, who lived with the Prophet and saw his Sunnah. Their scholarly effort is closer to the truth. Reason cannot exceed the steadfast Sunnah. And I say to all of you: Your scholarly effort must be restricted by what the Prophet and the Companions did; otherwise, it will turn into an opinion that follows whims."

Ahmad ibn Hanbal: "As for me, I believe that scholarly effort should be with a strong adherence to the text. What has been narrated from the Prophet ﷺ is the truth, and what has not been narrated, we do not rush to find a solution for it with analogy. The texts are sufficient. I fear that scholarly effort will open the door to innovation and that everyone will follow his own opinion."

Zayd ibn Ali: "Scholarly effort with me is in how to apply the Divine Law in reality. What is important is not theoretical jurisprudence, but jihad for the sake of justice. The Ummah today needs someone who strives to remove injustice, not just to solve jurisprudential issues. Scholarly effort is to know how to change the reprehensible with the hand and the tongue, and this is more important than any other scholarly effort."

Imam Jaafar al-Sadiq: "O my brothers, the texts were placed as guidance and mercy, but they do not speak for themselves. They need a conscious heart and a sound mind to understand them. We say:

The text is the origin, and the mind is the key. For the mind is an inward proof, just as the Book and the Sunnah are an outward proof. And how many issues were not in the era of prophethood but have appeared today? How can guidance be found in them? Scholarly effort with us is not a departure from the text, but a delving into its purposes, and a connection between its causes and its goals. And whoever closes the door of the mind makes religion a restriction on life, while Allah sent it down as a mercy to the worlds. Yes, the text is preserved, but the understanding is renewed, and every era has its questions and its tools."

Shaykh Al-Junayd Al-Baghdadi (The Tongue of Sufism): "As for us, the people of Sufism, we believe that true scholarly effort does not bear fruit unless it is illuminated by the light of insight. How many minds have strived and been led astray by their whims, and how many jurists have strived and been overcome by the love of debate. Scholarly effort with us is for the heart to be opened to the will of Allah, and for the sight to be illuminated by the light of piety. The mind is a tool, and the Divine Law is a scale, but the secret of understanding is granted to the servant according to the purity of his heart. If you renew religion without spiritual purification, it will be knowledge without a soul. But if you renew it with asceticism and piety, it will be a living knowledge that keeps pace with every era. We say to you: Strive, but after you purify yourselves from your whims, so that your scholarly effort may be for Allah, not for debate."

The Ibadi Imam: "As for us Ibadis, we believe that scholarly effort is a necessity that cannot be avoided, for events are renewed, and the Divine Law came to be suitable for every time. But scholarly effort should not be unconstrained without controls. Rather, it must proceed from clear principles: the Book first, then the correct Sunnah, then consensus, then analogy when needed. And we emphasize the aspect of justice and the public interest in our scholarly effort, so that jurisprudence is not separated from the reality of people. If issues arise in politics, economics, or society, it is obligatory for scholars to apply the texts to their reality and to consider the interests of the Ummah in its religion and its worldly life. For there is no mind without a text, and no text without a mind that applies it."

Summary and Key Points

- The Imams were unanimous that religion must keep pace with the era, but they differed on how to achieve that.
- The Sunni schools of thought (the four) were unanimous on the importance of scholarly effort but differed on its controls and sources (analogy, the practice of the people of Medina, the text). The Zahiri school of thought completely rejected rational scholarly effort and considered the text alone sufficient.
- The Isma'ili school of thought rejected human scholarly effort and considered the living Imam the only source of renewal and guidance.
- The Zaydi school of thought saw scholarly effort in action and jihad to establish justice, not just in minor jurisprudential issues.
- The Jafari school of thought made the mind an inward proof alongside the text. Scholarly effort with them is a delving into the purposes of the texts and connecting them with their causes and goals to keep pace with every era.
- Sufism (Al-Junayd Al-Baghdadi) saw that scholarly effort without spiritual purification does not bear fruit and that insight and purity are a condition for understanding the texts. Renewal with them is not based only on the mind, but on the heart purified from whims.

- The Ibadi school of thought emphasized that scholarly effort is a necessity, but it is disciplined by principles: the Book first, then the correct Sunnah, then consensus, then analogy. And it focuses on justice and the public interest in applying the rulings to reality.

The Moderator's Conclusion: "We have seen, sirs, that even though the Ummah's methodologies of scholarly effort differ, their purpose is one: that religion remains alive, renewed, and able to guide people in every era. For the mind with some of you is a servant of the text, and with others an inward proof, and with others there is no need for it with the Imam or with the outward of the text. But what you all agreed upon is that Islam is not stagnation, but a flowing life, and that the Divine Law is suitable for every time, provided that its people know how to apply it to their reality, without excess or negligence."

Sixth Council - Dialogue of the Imams of Beliefs and Sects

A glorious dialogue between the representatives of beliefs and sects: the Ash'ari, the Maturidi, the Salafi, the Ansar al-Sunnah, the Muslim Brotherhood, the Brethren of Purity, the Sufis, and the Kharijites. Each founder introduces himself, his methodology, and his belief, and explains the reason for its establishment, its impact, and critiques the others if there is a critique, with the courtesy of scholars.

"O Imams of belief and da'wah, O lights of knowledge, welcome to this council, where you gather in front of the Ummah to introduce yourselves and your methodologies, and to discuss the reasons for your existence, your impacts, and what each of you sees as a critique of others and of yourselves. So who are you? And why did you establish your methodology? And what is its impact?"

Imam Abu al-Hasan al-Ash'ari (Representative of the Ash'ari): "I am Abu al-Hasan al-Ash'ari. I established my methodology after leaving the Mu'tazilah, based on the Quran as in **'The Most Merciful, on the Throne He settled,'** and the Sunnah, to defend the belief of the people of the Sunnah with reason and narration. My belief affirms the attributes of Allah without Mu'tazili interpretation or anthropomorphism, with reason or narration, as in the Hadith **'Indeed, Allah created Adam upon His image.'** I established it to confront innovations in a time of trials, and my impact was in uniting the Ummah under a balanced belief. I say to you, Maturidi, your interpretation may be close to the Mu'tazilah, and to you, Salafi, your rejection of reason may be harmful. I see the Maturidis as close, but their interpretation is excessive. The Sufis are inspiring but may neglect the texts. The Shia are excessive in the Imamate without explicit evidence as in the Two Sahihs. The Mu'tazilah are far from the Sunnah by negating the attributes. And the Anthropomorphists are mistaken in clear anthropomorphism, with all courtesy. My self-criticism is that my debating may have prolonged the disagreement."

Imam Abu Mansur al-Maturidi (Representative of the Maturidi): "I am Abu Mansur al-Maturidi. I established my methodology in Samarkand to defend the Sunnah with reason, based on **'Do they not then reflect upon the Quran?'** My belief affirms the attributes with interpretation when needed, to protect monotheism. I established it to refute the Mu'tazilah and the Anthropomorphists, and my impact was in spreading the belief in the East. I see the Ash'ari as closer, but their severity limits reason. The Sufis are deep but may stray from narration. The Shia are exaggerated in the Imamate without a decisive text. The Mu'tazilah are extreme in reason to the point that they negated the attributes. And the Anthropomorphists are ignorant of the meanings of the texts. My self-criticism is that my interpretation may sometimes have been excessive. I say to you, Ash'ari, your severity may limit reason, and to you, Sufi, your remembrance may neglect the texts, with all respect."

Imam Jaafar al-Sadiq (Representative of the Imamiyyah): "I am Jaafar al-Sadiq. I established my methodology as an Imam, based on the Hadith of the Two Weighty Things: **'I have left among you the Book of Allah and my family.'** My belief affirms the Imamate as a pillar, with the interpretation of texts to understand their inward. I see the Ash'ari as closer to the Sunnah but they lack the love of the Ahl al-Bayt. The Maturidis are rational but they reject the Imamate. The Sufis are loving but they neglect the Imam. The Mu'tazilah are far from narration. And the Anthropomorphists are excessive in anthropomorphism, with all courtesy. My self-criticism is that our interpretation has caused disagreement in some matters."

Imam Ibn Taymiyyah (Representative of the Salafi): "I am Ahmad ibn Taymiyyah. I revived the methodology of the Salaf, based on **'And whatever the Messenger has given you - take,'** to return the Ummah to the explicit texts. My belief affirms the attributes without asking how, as in **'Our Lord descends to the lowest heaven.'** I established it to refute the philosophers and theologians, and my impact was in preserving the Sunnah. I say to you, Ash'ari, your interpretation may weaken the texts, and to you, Brotherhood, your call may scatter, with high courtesy."

Shaykh Muhammad Uthman (Representative of the Ansar al-Sunnah): "I am Muhammad Uthman. I established the Ansar al-Sunnah in the twentieth century, based on **'Say, 'This is my way,'** to revive the Sunnah and refute innovations. My belief is Salafi with a focus on practical monotheism. I established it to purify religion from superstitions, and my impact was in spreading the Sunnahs. I say to you, Salafi, your severity may isolate, and to you, Sufi, your contemplation may mislead, with all due respect."

Shaykh Hasan al-Banna (Representative of the Muslim Brotherhood): "I am Hasan al-Banna. I established the Brotherhood to restore the Caliphate, based on **'And thus We have made you a justly balanced community.'** My methodology is a political da'wah that combines jurisprudence and action. I established it to confront colonialism, and my impact was in reviving the da'wah. I say to you, Ansar, your focus on the Sunnahs may neglect politics, and to you, Brethren of Purity, your interpretation may divide, with courtesy."

Shaykh Abu Nasr al-Farabi (Representative of the Brethren of Purity): "I am Abu Nasr al-Farabi. I established the Brethren of Purity as an intellectual group in Basra, based on **'Recite in the name of your Lord,'** to combine science and philosophy with religion. My belief is interpretive, combining spirituality and reason. I established it to refute the philosophers, and my impact was in enriching thought. I say to you, Brotherhood, your politics may distract from the spirit, and to you, Kharijites, your severity has divided, with all kindness."

Shaykh Abu al-Hasan al-Shadhili (Representative of the Sufi): "I am Abu al-Hasan al-Shadhili. I established my Sufi methodology, based on **'Indeed, by the remembrance of Allah do hearts find rest.'** My belief combines the Divine Law and reality with remembrance. I established it to bring people closer to Allah, and my impact was in reviving hearts. I say to you, Salafi, your rejection of the inward may dry up. I see the Ash'ari as wise but they may freeze the heart. The Maturidis are rational but may neglect the spirit. The Shia are sincere in love but are excessive in interpretation. The Mu'tazilah are far from the Sunnah. And the Anthropomorphists are mistaken in understanding. My self-criticism is that my remembrance may distract from jurisprudence, with all respect."

Shaykh Abd Allah ibn Yazid (Representative of the Mu'tazilah): "I am Abd Allah ibn Yazid. I established the Mu'tazilah methodology, based on **'He is not questioned about what He does'** with reason. My belief negates the attributes to protect monotheism and affirms divine justice. I see the

Ash'ari as adhering to the texts without reflection. The Maturidis are closer but lack boldness. The Sufis are dreamers without reason. The Shia are excessive in interpretation. And the Anthropomorphists are ignorant of reason, with all respect. My self-criticism is that my negation may have distanced some."

Shaykh Nafi ibn al-Azraq (Representative of the Kharijites): "I am Nafi ibn al-Azraq. I established the Kharijite methodology, based on **'The decision is only for Allah.'** My belief excommunicates the immoral and calls for rebellion against injustice. I established it to protect religion from injustice, and my impact was in reviving justice. I say to you, Maturidi, your interpretation may be lenient, and to you, Brotherhood, your da'wah may weaken the Divine Law, with all courtesy."

Shaykh Abd al-Rahman ibn Muljam (Representative of the Anthropomorphists): "I am Abd al-Rahman ibn Muljam. I represent the Anthropomorphists, based on **'And the Face of your Lord, Owner of majesty and honor.'** My belief affirms the attributes with their outward meaning, like the hand and the face. I see the Ash'ari as hesitant in the texts. The Maturidis are far from the truth. The Sufis are drowned in imagination. The Shia are exaggerated in the Imamate. And the Mu'tazilah are negating the texts, with all due respect. My self-criticism is that my understanding has led me to anthropomorphism."

"Do you believe that your school of thought is the closest to the truth? What is your self-criticism? And how do you respond to those who say that you have divided the Ummah?"

Abu al-Hasan al-Ash'ari: "I do not claim the absolute truth, but my balance between narration and reason brings me closer, as in **'The Most Merciful, on the Throne.'** And my self-criticism is that I may have been excessive in debate. To those who say I divided, I say: I united the Ummah against innovations. Can anyone deny that? I see the Maturidis' criticism of my severity as exaggerated, for my narration protects the Sunnah, and the Sufis' criticism of my rigidity, but my heart knows Allah. My school of thought united the Ummah against the Mu'tazilah and did not divide it except by misunderstanding, as in my refutation of innovations."

Abu Mansur al-Maturidi: "I see my methodology and belief as close for their reconciliation between reason and narration, as in **'Do they not reflect.'** My self-criticism is that my interpretation may sometimes stray. To those who say I divided, I say: I refuted the Mu'tazilah, so I united the Ummah. I see the Ash'ari's criticism of my interpretation as unjust, for reason completes narration, and the Shia's criticism for my rejection of the Imamate, but the Sunnah is sufficient. My school of thought united the East and did not divide it except by the fanaticism of some."

Ibn Taymiyyah (Salafi): "My methodology and belief are closest to the Salaf, as in **'And whatever the Messenger has given you.'** My self-criticism is that my severity may have isolated some. To those who say I divided, I say: I preserved the Sunnah. Is preservation division?"

Muhammad Uthman (Ansar al-Sunnah): "My methodology is close with the Sunnah, as in **'Say, 'This is my way.'** My self-criticism is that my focus may have neglected politics. To those who say I divided, I say: I revived the Sunnahs. Is revival scattering?"

Hasan al-Banna (Brotherhood): "My belief is close to reality, as in **'A justly balanced community.'** My self-criticism is that my politics may have scattered. To those who say I divided, I say: I resisted colonialism. Is resistance division?"

Abu Nasr al-Farabi (Brethren of Purity): "My methodology is close with reason, as in **'Recite.'** My self-criticism is that my interpretation may have distanced some. To those who say I divided, I say: I enriched thought. Is enrichment scattering?"

Abu al-Hasan al-Shadhili (Sufi): "My belief is close to the heart, as in **'Hearts find rest.'** My self-criticism is that my remembrance may have neglected jurisprudence. To those who say I divided, I say: I revived the spirit. Is revival division? I see the Salafis' criticism of neglecting texts as harsh, for my texts are in remembrance, and the Mu'tazilah's criticism for dreaming, but my heart knows the truth. My school of thought united hearts and was not divided except by those who misunderstood me."

Jaafar al-Sadiq: "I see the Ash'ari's criticism of my interpretation as superficial, for the Ahl al-Bayt are more knowledgeable, and the Anthropomorphists' criticism for my exaggeration, but my love is true. My methodology united the lovers, and was divided by poor politics."
Abd Allah ibn Yazid: "I see the Ash'ari's criticism of my negation as hasty, for reason protects monotheism, and the Sufis' for my distance, but I follow the texts. My belief united the wise, and was divided by the fanaticism of the theologians."

Abd al-Rahman ibn Muljam: "I see the Mu'tazilah's criticism of my ignorance as unjust, for I follow the texts, and the Shia's for my understanding, but I believe in Allah. My methodology united those who adhere to the outward, and was divided by poor application."

Nafi ibn al-Azraq (Kharijite): "My methodology is close with justice, as in **'The decision is only for Allah.'** My self-criticism is that my severity has divided. To those who say I divided, I say: I resisted injustice, but I admit that my rebellion scattered."

"What is your advice to the Ummah?"

Al-Ash'ari: "Balance between reason and narration."

Al-Maturidi: "Reflect upon the Quran with reason."

Ibn Taymiyyah: "Adhere to the Sunnah."

Muhammad Uthman: "Revive the Sunnahs."

Hasan al-Banna: "Work for the religion."

Al-Farabi: "Understand knowledge."

Nafi: "Establish justice."

Al-Shadhili: "Remember Allah with the heart."

Jaafar: "Love the Ahl al-Bayt."

Ibn Yazid: "Be just with reason."

Ibn Muljam: "Adhere to the texts."

Extracted from the Dialogue

- Every sect presented an addition, but disagreements scattered when they became dominant.
- The Ummah needs a balance between reason, narration, and the spirit.
- Every sect sees itself as a protector of a side of the truth.
- The critique reveals the need for balance.
- The division came from misunderstanding, not from the methodologies themselves.

Seventh Council - The First Dialogue of the Imams of Hadith

A scholarly dialogue that gathers the great Imams of Hadith who wrote the Hadiths and preserved the Sunnah of the Prophet ﷺ: Imam Al-Bukhari, Imam Muslim, Imam Al-Tirmidhi, Imam Al-Kulayni (author of **Al-Kafi**), Imam Ahmad ibn Hanbal (author of **Al-Musnad**), Imam Zayd ibn Ali (**Musnad Zayd**), Imam Al-Nasa'i, and Imam Ibn Majah. They will talk about themselves, the reason they wrote Hadith, their methodology, their evidence, their teachers, and their students, with constructive criticism with high courtesy, so that this dialogue may be a witness for the people of knowledge and the Ummah, far from fanaticism, affirming the truth with what appears from the light of reason and narration.
"O Imams of Hadith, O lights of knowledge and bearers of the Sunnah of the Prophet ﷺ, welcome to this glorious gathering, where you gather like stars in the sky of Islam, to tell us about yourselves and your great efforts in preserving the Hadith. So, who are you? And why did you write the Hadith? What is your methodology and evidence? Who are your teachers and students? And what is the constructive criticism among you?"

Imam Al-Bukhari (Author of Sahih Al-Bukhari): "I am Muhammad ibn Isma'il al-Bukhari, from Bukhara. I established my book **Al-Sahih** to preserve the Sunnah of the Prophet ﷺ, based on the words of Allah Almighty: **'There has certainly been for you in the Messenger of Allah an excellent pattern.'** I wrote it because the Ummah needed to distinguish the authentic from the weak in a time of trials. My methodology is the highest condition of authenticity. I narrate from trustworthy and upright narrators, with the condition of meeting and hearing. My teachers include Ali ibn al-Madini and Yahya ibn Ma'in, and my students include Muslim and Al-Tirmidhi. I see your efforts as great, but I say to you, Kulayni, your narrations need a stronger chain of narration, and to you, Tirmidhi, your expansion may weaken, with all courtesy."

Imam Muslim (Author of Sahih Muslim): "I am Muslim ibn al-Hajjaj al-Nisaburi. I wrote **Al-Sahih** to preserve the Sunnah, based on the words of the Prophet: **'Whoever lies about me intentionally, let him take his place in the Fire.'** I established it to purify the Hadiths from impurities. My methodology is like Al-Bukhari's in authenticity, but I focus on the sequence without strict conditions of meeting. My teachers include Al-Bukhari and Ahmad ibn Hanbal, and my students include Al-Tirmidhi. I say to you, Bukhari, your conditions may restrict, and to you, Zayd, your narrations are few, with all respect."

Imam Al-Tirmidhi (Author of Al-Sunan): "I am Abu Isa al-Tirmidhi. I wrote **Al-Sunan** to collect the authentic and good Hadiths, based on **'Nor does he speak from [his own] inclination.'** I established it to add refutation and classification to the Ummah. My methodology includes the authentic and the good, with a clarification of the defects. My teachers include Al-Bukhari and Muslim, and my students include Ibn Majah. I say to you, Bukhari, your severity may reduce the Hadiths, and to you, Kulayni, your interpretation may confuse, with all kindness."

Imam Al-Kulayni (Author of Al-Kafi): "I am Muhammad ibn Ya'qub al-Kulayni. I wrote **Al-Kafi** to preserve the narrations of the Ahl al-Bayt, based on the Hadith of the Two Weighty Things: **'I have left**

among you the Book of Allah and my family.' I established it because the Ummah needs the guidance of the Imamate. My methodology relies on narrations from the infallible Imams. My teachers include Ali ibn Ibrahim al-Qummi, and my students include Ibn Babawayh. I say to you, Muslim, your conditions may neglect the Ahl al-Bayt, and to you, Nasa'i, the fewness of your narrations may weaken, with all due respect."

Imam Ahmad ibn Hanbal (Author of Al-Musnad): "I am Ahmad ibn Hanbal. I wrote **Al-Musnad** to collect the Hadiths of the Prophet ﷺ, based on **'And whatever the Messenger has given you - take.'** I established it to preserve the Sunnah in a time of tribulation. My methodology includes the authentic and the weak with a clarification of the state. My teachers include Sufyan ibn Uyaynah, and my students include Al-Bukhari. I say to you, Tirmidhi, your expansion may include the weak, and to you, Kulayni, your reliance on the Imamate may distance, with all courtesy."

Imam Zayd ibn Ali (Author of Musnad Zayd): "I am Zayd ibn Ali. I wrote **Al-Musnad** to preserve the narrations of the Ahl al-Bayt, based on the words of the Prophet: **'Ali is with the truth.'** I established it to defend justice. My methodology relies on the Hadiths of the Imamate and jihad. My teachers include my father and grandfather, and my students are the Zaydis. I say to you, Bukhari, your severity may reduce the narrations, and to you, Ibn Majah, your choice may weaken, with all respect."

Imam Al-Nasa'i (Author of Al-Sunan): "I am Abu Abd al-Rahman al-Nasa'i. I wrote **Al-Sunan** to collect the practical Hadiths, based on **'Take what We have given you with strength.'** I established it to serve jurisprudence. My methodology includes the authentic with a focus on the rulings. My teachers include Qutaybah ibn Sa'id, and my students include Ibn Majah. I say to you, Muslim, your conditions may restrict, and to you, Zayd, the fewness of your narrations may reduce, with all kindness."

Imam Ibn Majah (Author of Al-Sunan): "And peace be upon you. I am Muhammad ibn Yazid ibn Majah. I wrote **Al-Sunan** to add to the Hadiths, based on **'Nor does he speak from [his own] inclination.'** I established it to complete the Sunan. My methodology includes the authentic and the good with some of the weak. My teachers include Al-Tirmidhi, and my students include the Hadith scholars after him. I say to you, Nasa'i, your choice may limit, and to you, Kulayni, your interpretation may distance, with all due respect."
"Thank you, Imams of Hadith. Let us deepen this: What is your constructive criticism of each other? And what is your opinion on the most authentic among you, away from fanaticism?"

Al-Bukhari: "My criticism of Muslim is that his leniency may weaken, and of Al-Kulayni that his chain of narration is of little authenticity. The most authentic in my opinion is the one who was severe in authenticity like me, but everyone added light."

Muslim: "My criticism of Al-Bukhari is that his severity reduced the narrations, and of Al-Tirmidhi that his expansion included the weak. The most authentic is the one who collected the authentic like me, but every effort is great."

Al-Tirmidhi: "My criticism of Al-Bukhari is that his conditions are harsh, and of Ahmad that his weakness is a lot. The most authentic is the one who balanced like me, but everyone served the Sunnah."

Al-Kulayni: "My criticism of Muslim is that his conditions neglected the Ahl al-Bayt, and of Al-Nasa'i that his rulings are few. The most authentic is the one who narrated from the infallible ones like me, but everyone benefited."

Ahmad: "My criticism of Al-Tirmidhi is that his weakness is a lot, and of Zayd that his narrations are few. The most authentic is the one who collected the authentic like Al-Bukhari, but everyone added."

Zayd: "My criticism of Al-Bukhari is that his severity neglected the Ahl al-Bayt, and of Ibn Majah that his weakness is apparent. The most authentic is the one who narrated from the lineage like me, but everyone benefited."

Al-Nasa'i: "My criticism of Ahmad is that his weakness is a lot, and of Al-Kulayni that his chain of narration is weak. The most authentic is the one who focused on authenticity like Al-Bukhari, but everyone is a light."

Ibn Majah: "My criticism of Al-Nasa'i is that his choice is little, and of Zayd that his narrations are limited. The most authentic is the one who collected like Al-Bukhari, but everyone served."

"What is your advice to the Ummah?"

Al-Bukhari: "Adhere to the authentic."

Muslim: "Preserve the Sunnah."

Al-Tirmidhi: "Learn and understand jurisprudence."

Al-Kulayni: "Love the Ahl al-Bayt."

Ahmad: "Stay away from innovations."

Zayd: "Resist injustice."

Al-Nasa'i: "Act upon the rulings."

Ibn Majah: "Collect the Sunnahs."

Dialogue Two - The Seventh Council - The Imams of Hadith

"Allah honored us on the first day with a great gathering that brought together the Imams of Hadith: Al-Bukhari, Muslim, Al-Tirmidhi, Al-Kulayni, Ahmad ibn Hanbal, Zayd ibn Ali, Al-Nasa'i, and Ibn Majah. Now, in the second dialogue, we will have the presence of four other Imams who wrote Hadith across the schools of thought and sects, and they are: Imam Abu Dawud (author of **Al-Sunan**), Imam Al-Tabarani (author of **Al-Ma'ajim**), Imam Al-Bayhaqi (author of **Al-Sunan Al-Kubra**), and Imam Ibn Hajar Al-Asqalani (commentator on Al-Bukhari in **Fath Al-Bari**). The gathering will become more comprehensive, including voices from the Sunnis, the Shia, the Ibadis, and others, in a brilliant, scholarly, and glorious dialogue that benefits the scholars and the Ummah, far from fanaticism. O Imams of Hadith, O stars of knowledge and bearers of the Sunnah of the Prophet ﷺ, we gathered yesterday on the first day and heard the voices of Al-Bukhari, Muslim, and their group. Today, we continue this great gathering with the presence of four of the great figures of Hadith: Abu Dawud, Al-Tabarani, Al-Bayhaqi, and Ibn Hajar, to tell us about themselves, why they wrote Hadith, what their

methodology and evidence are, who their teachers and students are, and what the constructive criticism is among you?"

Imam Al-Bukhari (Author of Sahih Al-Bukhari): "As I said yesterday, I wrote **Al-Sahih** to preserve the Sunnah of the Prophet ﷺ based on **'There has certainly been for you in the Messenger of Allah an excellent pattern,'** with a methodology of trustworthy narrators and meeting. My teachers include Ali ibn al-Madini, and my students include Muslim. I welcome my new brothers, but I say to you, Abu Dawud, some of your narrations are less authentic, and to you, Kulayni, your chain of narration needs strengthening, with all courtesy."

Imam Muslim (Author of Sahih Muslim): "I am Muslim ibn al-Hajjaj. I wrote **Al-Sahih** to purify the Sunnah, based on **'Whoever lies about me intentionally.'** My methodology focuses on sequence. My teachers include Al-Bukhari, and my students include Al-Tirmidhi. I say to you, Tabarani, the multitude of your narrations may include the weak, and to you, Zayd, the fewness of your narrations may be a reduction, with all respect."

Imam Al-Tirmidhi (Author of Al-Sunan): "I wrote **Al-Sunan** to collect the authentic and good, based on **'Nor does he speak from [his own] inclination,'** with a methodology of refutation. My teachers include Al-Bukhari, and my students include Ibn Majah. I say to you, Ahmad, your weakness is a lot, and to you, Bayhaqi, your detail may be long, with all due respect."

Imam Al-Kulayni (Author of Al-Kafi): "I wrote **Al-Kafi** for the narrations of the Ahl al-Bayt, based on **'I have left among you the Two Weighty Things.'** My methodology relies on the Imams. My teachers include Ali ibn Ibrahim, and my students include Ibn Babawayh. I say to you, Bukhari, your conditions neglected the Ahl al-Bayt, and to you, Ibn Hajar, your commentary may exceed, with all kindness."

Imam Ahmad ibn Hanbal (Author of Al-Musnad): "I wrote **Al-Musnad** to collect the Sunnah, based on **'And whatever the Messenger has given you,'** with a comprehensive methodology. My teachers include Sufyan, and my students include Al-Bukhari. I say to you, Tirmidhi, your expansion may weaken, and to you, Abu Dawud, your choice may limit, with all courtesy."

Imam Zayd ibn Ali (Author of Musnad Zayd): "I wrote **Al-Musnad** for the narrations of the Ahl al-Bayt, based on **'Ali is with the truth.'** My methodology focuses on the lineage. My teachers include my father, and my students are the Zaydis. I say to you, Muslim, your conditions reduced the lineage, and to you, Tabarani, your multitude may confuse, with all respect."

Imam Al-Nasa'i (Author of Al-Sunan): "I wrote **Al-Sunan** for rulings, based on **'Take what We have given you.'** My methodology focuses on authenticity. My teachers include Qutaybah, and my students include Ibn Majah. I say to you, Kulayni, your chain of narration is weak, and to you, Bayhaqi, your length may be exhausting, with all due respect."

Imam Ibn Majah (Author of Al-Sunan): "I wrote **Al-Sunan** to complete the Sunan, based on **'Nor does he speak from [his own] inclination.'** My methodology includes the good. My teachers include Al-Tirmidhi, and my students include the Hadith scholars. I say to you, Nasa'i, your choice is little, and to you, Ibn Hajar, your commentary may be long, with all kindness."

Imam Abu Dawud (Author of Al-Sunan): "I am Abu Dawud Al-Sijistani. I wrote **Al-Sunan** to collect the Hadiths of rulings, based on **'And We revealed to you the remembrance that you may make clear to the people.'** My methodology focuses on the authentic and the good for jurisprudence. My

teachers include Ahmad ibn Hanbal, and my students include Al-Tirmidhi. I say to you, Bukhari, your severity may reduce, and to you, Tabarani, your multitude may weaken, with all courtesy."

Imam Al-Tabarani (Author of Al-Ma'ajim): "I am Ahmad ibn Abd al-Rahman al-Tabarani. I wrote **Al-Ma'ajim** to collect the Hadiths of the Prophet ﷺ based on **'And remember the favor of Allah upon you.'** My methodology includes the authentic and the weak with clarification. My teachers include Abu Khalifah, and my students include Al-Bayhaqi. I say to you, Muslim, your conditions may restrict, and to you, Zayd, the fewness of your narrations may reduce, with all respect."

Imam Al-Bayhaqi (Author of Al-Sunan Al-Kubra): "I am Ahmad ibn al-Husayn al-Bayhaqi. I wrote **Al-Sunan Al-Kubra** to collect and detail the Hadiths, based on **'And it was not for the believers to go forth [to battle] all at once.'** My methodology focuses on authenticity with detail. My teachers include Al-Tabarani, and my students include Ibn Hajar. I say to you, Tirmidhi, your expansion may weaken, and to you, Kulayni, your chain of narration may confuse, with all due respect."

Imam Ibn Hajar Al-Asqalani (Commentator on Al-Bukhari): "I am Ahmad ibn Hajar al-Asqalani. I commented on **Sahih Al-Bukhari** in **Fath Al-Bari**, based on **'that you may make clear to the people.'** My methodology clarifies the authentic in detail. My teachers include Al-Bayhaqi, and my students include the Hadith scholars after him. I say to you, Abu Dawud, your choice may limit, and to you, Tabarani, your multitude may scatter, with all kindness."
"O Imams, what is your constructive criticism of each other? What is your opinion on the most authentic among you, away from fanaticism? And what is your advice to the Ummah today?"

Al-Bukhari: "My criticism of Abu Dawud is that some of it is less authentic, and of Al-Tabarani that his weakness is a lot. The most authentic is the one who was severe like me and Muslim, but everyone added light. My advice: Adhere to the authentic."

Muslim: "My criticism of Al-Bayhaqi is that his detail may be long, and of Ibn Hajar that his commentary may exceed. The most authentic is the one who collected the authentic like me, but everyone benefited. My advice: Preserve the Sunnah."

Al-Tirmidhi: "My criticism of Ahmad is that his weakness is a lot, and of Abu Dawud that his choice may limit. The most authentic is the one who balanced like me, but everyone served. My advice: Learn refutation."

Al-Kulayni: "My criticism of Al-Bukhari is that his conditions neglected the lineage, and of Al-Tabarani that his multitude confuses. The most authentic is the one who narrated from the Ahl al-Bayt like me, but everyone added. My advice: Love the lineage."

Ahmad: "My criticism of Al-Tirmidhi is that his expansion may weaken, and of Al-Bayhaqi that his length may be exhausting. The most authentic is the one who collected the authentic like Al-Bukhari, but everyone is a light. My advice: Beware of innovations."

Zayd: "My criticism of Muslim is that his conditions reduced the lineage, and of Ibn Hajar that his commentary may be long. The most authentic is the one who narrated from the Ahl al-Bayt like me, but everyone benefited. My advice: Resist injustice."

Al-Nasa'i: "My criticism of Abu Dawud is that his choice may reduce, and of Al-Kulayni that his chain of narration is weak. The most authentic is the one who focused on authenticity like Al-Bukhari, but

everyone served. My advice: Act upon the rulings."

Ibn Majah: "My criticism of Al-Nasa'i is that his choice may limit, and of Al-Tabarani that his multitude may scatter. The most authentic is the one who collected like Al-Bukhari, but everyone added. My advice: Collect the Sunan."

Abu Dawud: "My criticism of Al-Bukhari is that his severity reduced, and of Ibn Hajar that his commentary is long. The most authentic is the one who balanced like me, but everyone benefited. My advice: Focus on the rulings."

Al-Tabarani: "My criticism of Muslim is that his conditions may restrict, and of Zayd that his narrations are few. The most authentic is the one who collected like Ahmad, but everyone is a light. My advice: Preserve the narrations."

Al-Bayhaqi: "My criticism of Al-Tirmidhi is that his expansion may weaken, and of Al-Kulayni that his chain of narration may confuse. The most authentic is the one who collected the authentic like Al-Bukhari, but everyone added. My advice: Detail the Hadiths."

Ibn Hajar: "My criticism of Abu Dawud is that his choice may limit, and of Al-Tabarani that his multitude may scatter. The most authentic is the one who collected and commented like me, but everyone benefited. My advice: Clarify the Sunnah."

My opinion, away from fanaticism: The strongest in connection, in my view, are Al-Bukhari and Muslim due to the severity of their conditions. However, Abu Dawud and Al-Tirmidhi added to the rulings. Al-Kulayni and Zayd added from the lineage. Al-Tabarani and Al-Bayhaqi collected. Ibn Hajar clarified. And Al-Tirmidhi refuted.

Dialogue Three - The Seventh Council - The Imams of Hadith

"We will begin the third dialogue, and new Imams have joined us, such as (Muhammad ibn Isma'il al-Shirazi, Al-Tusi, Al-Rabi ibn Habib, Abd al-Rahman ibn Kaysan, and Ibn Hazm) to introduce themselves and answer our questions. Peace be upon you, O Imams of Hadith, O stars of knowledge and bearers of the Sunnah of the Prophet ﷺ. We have heard in the past two days the voices of Al-Bukhari, Muslim, and their group. Today, we continue this glorious gathering in the third dialogue, where the Imams Al-Tirmidhi, Al-Nasa'i, Ibn Majah, Abu Dawud, and Al-Bayhaqi have left us, and five new ones from the Shia, Ibadi, and Zahiri Imams have joined us: Muhammad ibn Isma'il al-Shirazi, Al-Tusi, Al-Rabi ibn Habib, Abd al-Rahman ibn Kaysan, and Ibn Hazm. Let the new ones introduce themselves, and then we will enter the scholarly dialogue and question them. What challenges did you face? How did you see the works of each other? What is your constructive criticism? What did you add to the Ummah? And what is the most authentic among you, away from fanaticism?"

Imam Muhammad ibn Isma'il al-Shirazi (Shia, author of Al-Mahasin): "I am Muhammad ibn Isma'il al-Shirazi from the people of Qom. I wrote **Al-Mahasin** to collect the narrations of the Ahl al-Bayt, based on the Hadith **'I am the city of knowledge, and Ali is its gate.'** My methodology focuses on narrations from the Imams. My teachers include Ahmad ibn Muhammad al-Barqi, and my students include Al-Kulayni. The challenge was the fewness of trustworthy narrators. I see Al-Bukhari's work as great but it neglects the lineage. I say to Ibn Hazm, your rejection of analogy may limit, with all courtesy."

Imam Al-Tusi (Shia, author of Tahdhib Al-Ahkam): "I am Muhammad ibn al-Hasan al-Tusi. I wrote **Tahdhib Al-Ahkam** to purify the narrations of the Ahl al-Bayt, based on **'I have left among you the**

Two Weighty Things.' My methodology corrects the narrations. My teachers include Al-Kulayni, and my students include Al-Murtada. I faced the weakness of the chains of narration. I see Muslim as precise but he ignores the lineage. I say to Al-Rabi, your narrations are few, with all due respect."

Imam Al-Rabi ibn Habib (Ibadi, author of Musnad Al-Rabi): "I am Al-Rabi ibn Habib. I wrote **Al-Musnad** for the Sunnah in the Ibadi school, based on **'And whatever the Messenger has given you.'** My methodology focuses on authenticity. My teachers include Jabir ibn Zayd, and my students include Ibn Kaysan. The challenge was the fewness of narrators. I see Ahmad as a collector but his weakness is a lot. I say to Al-Shirazi, your chain of narration is weak, with all kindness."

Imam Abd al-Rahman ibn Kaysan (Ibadi, author of Jami' Ibn Kaysan): "I am Abd al-Rahman ibn Kaysan. I wrote **Al-Jami'** for the Ibadi narrations, based on **'And consult them in the matter.'** My methodology collects the authentic. My teachers include Al-Rabi, and my students are the Ibadis. I faced the fewness of narrators. I see Al-Tabarani as a lot but scattered. I say to Al-Tusi, your interpretation may distance, with all courtesy."

Imam Ibn Hazm al-Zahiri (author of Al-Muhalla): "I am Ali ibn Ahmad ibn Hazm. I wrote **Al-Muhalla** to establish rulings with texts, based on **'So when We have recited it, then follow its recitation.'** My methodology rejects analogy. My teachers include Ibn Abd al-Barr, and my students are the Zahiris. The challenge was fanaticism. I see Al-Bukhari as precise but restricted. I say to Ibn Kaysan, your chain of narration is few, with all respect."

Al-Bukhari: "The challenge was the weakness of narrators. I see Muslim as close but lenient, and Al-Shirazi as a lot but weak. My criticism of Al-Tusi is that his interpretation distances from the texts, and of Ibn Hazm that his rejection of analogy limits rulings. I added high authenticity. The most authentic is the one who was severe like me, but everyone added light."

Muslim: "I faced the multitude of liars. I see Al-Bukhari as severe but few, and Al-Tabarani as broad but scattered. My criticism of Al-Rabi is that his narrations are few, and of Ibn Kaysan that his chain of narration is limited. I added precision. The most authentic is the one who collected the authentic like me, but everyone served."

Al-Kulayni: "The challenge was the fewness of trustworthy narrators. I see Zayd as close but few, and Al-Shirazi as broad but weak. My criticism of Al-Bukhari is that his conditions neglected the lineage, and of Ibn Hazm that his severity freezes jurisprudence. I added the narrations of the Ahl al-Bayt. The most authentic is the one who narrated from them like me, but everyone benefited."

Ahmad: "I faced the tribulation. I see Al-Tabarani as a collector but with a lot of weakness, and Ibn Hajar as detailed but long. My criticism of Al-Tusi is that his interpretation misleads, and of Al-Rabi that his chain of narration is few. I added comprehensive collection. The most authentic is the one who collected the authentic like Al-Bukhari, but everyone is a light."

Zayd: "The challenge was injustice. I see Al-Kulayni as close but interpretive, and Ahmad as broad but weak. My criticism of Muslim is that his conditions ignored the lineage, and of Ibn Kaysan that his narrations are limited. I added the narrations of the lineage. The most authentic is the one who narrated from them like me, but everyone added."

Al-Tabarani: "I faced the multitude of narrations. I see Ahmad as a collector but lenient, and Al-Shirazi as a lot but weak. My criticism of Ibn Hazm is that his rejection of analogy limits, and of Al-Tusi that his

interpretation scatters. I added the multitude. The most authentic is the one who collected like Ahmad, but everyone served."

Ibn Hajar: "The challenge was commentary. I see Al-Bukhari as precise but restricted, and Al-Tabarani as broad but scattered. My criticism of Al-Shirazi is that his chain of narration is weak, and of Al-Rabi that his narrations are few. I added clarification. The most authentic is the one who collected and commented like Al-Bukhari, but everyone benefited."

Al-Shirazi: "I faced the fewness of trustworthy narrators. I see Al-Kulayni as close but interpretive, and Zayd as few but pure. My criticism of Ahmad is that his weakness is a lot, and of Ibn Hazm that his severity reduces. I added the narrations of the lineage. The most authentic is the one who narrated from them like me, but everyone is a light."

Al-Tusi: "The challenge was correcting the narrations. I see Al-Shirazi as broad but weak, and Al-Bukhari as precise but lacking the lineage. My criticism of Al-Tabarani is that his multitude confuses, and of Ibn Kaysan that his chain of narration is limited. I added purification. The most authentic is the one who narrated from the Ahl al-Bayt like me, but everyone added."

Al-Rabi: "I faced the fewness of narrators. I see Ibn Kaysan as close but few, and Muslim as precise but restricted. My criticism of Al-Shirazi is that his chain of narration is weak, and of Ibn Hazm that his rejection of analogy limits. I added the Sunnah for the Ibadis. The most authentic is the one who collected the authentic like Al-Bukhari, but everyone benefited."

Ibn Kaysan: "The challenge was the narrators. I see Al-Rabi as close but limited, and Ahmad as broad but weak. My criticism of Al-Tusi is that his interpretation distances, and of Al-Tabarani that his multitude scatters. I added the collection for the Ibadis. The most authentic is the one who collected like Al-Bukhari, but everyone is a light."

Ibn Hazm: "I faced fanaticism. I see Al-Bukhari as precise but restricted, and Al-Kulayni as a lot but weak. My criticism of Al-Shirazi is that his chain of narration weakens, and of Ahmad that his weakness is a lot. I added the outward texts. The most authentic is the one who adhered to them like me, but everyone added."

"Thank you, Imams. What was the most difficult thing in your methodology? How do you see the impact of others on the Ummah? And what is your advice?"

Al-Bukhari: "The most difficult was sifting the narrators. I see Ahmad's impact in his collection, and Al-Kulayni's in the lineage. My advice: Adhere to the authentic."

Muslim: "The most difficult were the liars. I see Al-Bukhari's impact in precision, and Al-Tusi's in purification. My advice: Preserve the Sunnah."

Al-Kulayni: "The most difficult were the trustworthy narrators. I see Zayd's impact in the lineage, and Ibn Hazm's in the texts. My advice: Love the Ahl al-Bayt."

Ahmad: "The most difficult was the tribulation. I see Al-Tabarani's impact in his multitude, and Al-Bukhari's in authenticity. My advice: Beware of innovations."

Zayd: "The most difficult was injustice. I see Al-Kulayni's impact in the lineage, and Al-Rabi's in justice. My advice: Resist injustice."

Al-Tabarani: "The most difficult was collection. I see Ahmad's impact in comprehensiveness, and Ibn Hajar's in commentary. My advice: Preserve the narrations."

Ibn Hajar: "The most difficult was clarification. I see Al-Bukhari's impact in precision, and Al-Tusi's in purification. My advice: Clarify the Sunnah."

Al-Shirazi: "The most difficult were the narrators. I see Al-Kulayni's impact in the lineage, and Zayd's in jihad. My advice: Follow the lineage."

Al-Tusi: "The most difficult was correction. I see Al-Shirazi's impact in collection, and Al-Bukhari's in authenticity. My advice: Purify the narrations."

Al-Rabi: "The most difficult was the fewness. I see Ibn Kaysan's impact in the Ibadi school, and Ahmad's in the multitude. My advice: Preserve the authentic."

Ibn Kaysan: "The most difficult were the narrators. I see Al-Rabi's impact in justice, and Muslim's in precision. My advice: Collect the Sunnah."

Ibn Hazm: "The most difficult was fanaticism. I see Al-Bukhari's impact in authenticity, and Al-Tabarani's in the multitude. My advice: Adhere to the texts."

Dialogue Four - The Seventh Council - The Imams of Hadith

"Allah honored us in the past three dialogues with a great, brilliant gathering that brought together the Imams of Hadith, from Al-Bukhari and Muslim to Al-Shirazi and Ibn Hazm, where they exchanged words about their methodologies and efforts with the light of wisdom. Now, in the fourth dialogue, we will complete this glorious dialogue by adding Imam Al-Darimi (author of **Sunan Al-Darimi**) and Imam Al-Hakim al-Nisaburi (author of **Al-Mustadrak 'ala al-Sahihayn**). O Imams of Hadith, what prompted you to write Hadith? What was the most difficult challenge you faced? How do you see each other's work? What is the difference between your methodology and others'? What could have been improved in your efforts? And what is your advice to the Ummah?"

Imam Al-Darimi (Author of Sunan Al-Darimi): "I am Abd Allah ibn Abd al-Rahman al-Darimi, from Samarkand. I wrote **Sunan Al-Darimi** to collect the Hadiths of the Prophet ﷺ based on the words of Allah Almighty: **'And whatever the Messenger has given you - take.'** My methodology focuses on the authentic and good with a focus on rulings. My teachers include Yahya ibn Ma'in, and my students are the Hadith scholars after him. The love of the Sunnah prompted me, and the most difficult thing was sifting the narrators. I see Al-Bukhari as precise but severe, and Al-Kulayni as broad but weak, with all courtesy."

Imam Al-Hakim al-Nisaburi (Author of Al-Mustadrak): "I am Muhammad ibn Abd Allah al-Hakim al-Nisaburi. I wrote **Al-Mustadrak 'ala al-Sahihayn** to add what Al-Bukhari and Muslim missed, based on **'Nor does he speak from [his own] inclination.'** My methodology includes the authentic with the conditions of Al-Bukhari and Muslim, along with narrations of the Ahl al-Bayt. My teachers include Ibn Hibban, and my students include Al-Bayhaqi. Completion prompted me, and the most difficult was

verification. I see Muslim as precise but limited, and Al-Shirazi as a lot but weak, with all respect."

Al-Bukhari: "The love of the Sunnah and the fear of falsehood prompted me, and the most difficult was sifting the narrators. I see Al-Hakim as expansive but lenient, and Al-Tusi as interpretive and distancing from the texts. The difference is that I was severe in authenticity. I could have added more from the Ahl al-Bayt on the condition of trustworthiness. My criticism of Al-Darimi is that his expansion may include the good, and of Ibn Hazm that his rejection of analogy limits rulings, with all courtesy. My advice: Adhere to the authentic."

Muslim: "The fear of lying about the Prophet prompted me, and the most difficult was verification. I see Al-Darimi as expansive but less precise, and Al-Rabi as having few narrations. The difference is that I focused on sequence, and I could have expanded on the condition of authenticity. My criticism of Al-Shirazi is that his chain of narration is weak, and of Al-Tusi that his interpretation confuses, with all due respect. My advice: Preserve the Sunnah."

Al-Kulayni: "The love of the Ahl al-Bayt prompted me, and the most difficult was the fewness of trustworthy narrators. I see Zayd as close but limited, and Al-Hakim as expansive but lenient. The difference is that I focused on the lineage, and I could have strengthened the chains of narration. My criticism of Al-Bukhari is that his conditions neglected the lineage, and of Ibn Hazm that his severity reduces, with all kindness. My advice: Love the Ahl al-Bayt."

Ahmad: "The tribulation and the love of the Sunnah prompted me, and the most difficult was collection. I see Al-Darimi as precise but less comprehensive, and Ibn Hazm as severe and limiting jurisprudence. The difference is that I collected the authentic and the weak, and I could have purified more. My criticism of Al-Tusi is that his interpretation distances, and of Al-Rabi that his narrations are few, with all courtesy. My advice: Beware of innovations."

Zayd: "Injustice and the love of the lineage prompted me, and the most difficult were the narrators. I see Al-Kulayni as expansive but interpretive, and Al-Shirazi as a lot but weak. The difference is that I focused on the Ahl al-Bayt, and I could have expanded. My criticism of Al-Hakim is that his expansion may weaken, and of Ibn Hazm that his rejection of analogy freezes, with all respect. My advice: Resist injustice."

Ibn Hajar: "The love of clarification prompted me, and the most difficult was detail. I see Al-Bukhari as precise but restricted, and Al-Darimi as expansive but less precise. The difference is that I commented on the authentic, and I could have been more concise. My criticism of Al-Shirazi is that his chain of narration is weak, and of Al-Tusi that his interpretation scatters, with all due respect. My advice: Clarify the Sunnah."

Al-Shirazi: "The love of the lineage prompted me, and the most difficult were the narrators. I see Al-Kulayni as pure but interpretive, and Al-Hakim as expansive but lenient. The difference is that I collected from the Ahl al-Bayt, and I could have purified. My criticism of Muslim is that his conditions ignored the lineage, and of Al-Rabi that his narrations are few, with all courtesy. My advice: Follow the lineage."

Al-Tusi: "The correction of the narrations of the lineage prompted me, and the most difficult was verification. I see Al-Shirazi as a lot but weak, and Zayd as pure but few. The difference is that I purified, and I could have expanded. My criticism of Ahmad is that his weakness is a lot, and of Ibn

Hazm that his severity limits, with all kindness. My advice: Purify the narrations."

Al-Rabi: "The love of the Sunnah prompted me, and the most difficult was the fewness of narrators. I see Ibn Hazm as precise but severe, and Al-Darimi as precise but limited. The difference is that I focused on the Ibadi school, and I could have expanded. My criticism of Al-Tusi is that his interpretation distances, and of Al-Shirazi that his chain of narration is weak, with all respect. My advice: Preserve the authentic."

Ibn Hazm: "Fanaticism prompted me, and the most difficult was adherence. I see Al-Bukhari as precise but restricted, and Al-Hakim as expansive but lenient. The difference is that I rejected analogy, and I could have been less severe. My criticism of Al-Darimi is that his expansion may weaken, and of Al-Kulayni that his chain of narration misleads, with all due respect. My advice: Adhere to the texts."

Al-Darimi: "The love of the Sunnah prompted me, and the most difficult were the narrators. I see Al-Bukhari as severe but precise, and Al-Tusi as interpretive but pure. The difference is that I balanced, and I could have been more severe. My criticism of Ibn Hazm is that his rejection of analogy limits, and of Al-Shirazi that his chain of narration is few, with all courtesy. My advice: Collect the authentic."

Al-Hakim: "The love of completion prompted me, and the most difficult was verification. I see Muslim as precise but limited, and Al-Kulayni as expansive but weak. The difference is that I added to the Two Sahihs, and I could have been more severe. My criticism of Al-Rabi is that his narrations are few, and of Ibn Hajar that his commentary is long, with all kindness. My advice: Complete the Two Sahihs."

"Thank you, Imams. Let us conclude the dialogue: What did you add to the Ummah? What is the most authentic, away from fanaticism? And what is your advice?"

Al-Bukhari: "I added high authenticity. The most authentic is the one who was severe like me and Muslim. My advice: Adhere to the authentic."

Muslim: "I added precision in sequence. The most authentic is the one who collected like me. My advice: Preserve the Sunnah."

Al-Kulayni: "I added the narrations of the lineage. The most authentic is the one who narrated from them like me. My advice: Love the Ahl al-Bayt."

Ahmad: "I added comprehensive collection. The most authentic is the one who collected the authentic like Al-Bukhari. My advice: Beware of innovations."

Zayd: "I added the narrations of the lineage. The most authentic is the one who narrated from them like me. My advice: Resist injustice."

Ibn Hajar: "I added clarification. The most authentic is the one who collected and commented like Al-Bukhari. My advice: Clarify the Sunnah."

Al-Shirazi: "I added the narrations of the lineage. The most authentic is the one who narrated from them like me. My advice: Follow the lineage."

Al-Tusi: "I added the purification of the lineage. The most authentic is the one who narrated from them like me. My advice: Purify the narrations."

Al-Rabi: "I added the Sunnah for the Ibadis. The most authentic is the one who collected the authentic like Al-Bukhari. My advice: Preserve the authentic."

Ibn Hazm: "I added the outward texts. The most authentic is the one who adhered to them like me. My advice: Adhere to the texts."

Al-Darimi: "I added a balanced collection. The most authentic is the one who collected the authentic like Al-Bukhari. My advice: Balance in the Sunnah."

Al-Hakim: "I added completion. The most authentic is the one who collected and was severe like Al-Bukhari. My advice: Complete the Two Sahihs."

Dialogue Five - The Seventh Council - The Imams of Hadith

"The glorious, scholarly, and great dialogue - The fifth and final dialogue: O Imams of Hadith, O lights of knowledge and bearers of the Sunnah of the Prophet ﷺ, we have gathered in four great axes and heard your glorious voices, from Al-Bukhari to Ibn Hazm. Each one has presented his light, revealed his methodology, and discussed with high courtesy. Now, in the fifth and final axis, we gather all of you to reach a unified opinion that serves the people of Hadith and the Ummah and establishes a methodology for unity and action. What is your opinion? And how can we combine your efforts into a common word?"

Imam Al-Bukhari: "I wrote **Al-Sahih** to preserve the Sunnah with the highest conditions of authenticity, based on **'There has certainly been for you in the Messenger of Allah an excellent pattern.'** I believe that unity lies in adhering to the authentic texts while appreciating everyone's efforts. Al-Kulayni added from the lineage, and Ibn Hazm clarified the outward. The Ummah needs all of us."

Imam Muslim: "I wrote **Al-Sahih** to purify the Sunnah, based on **'Whoever lies about me intentionally.'** I agree with Al-Bukhari, but I add that unity needs to combine the authentic with an expansion like Al-Tirmidhi, and the narrations of the lineage like Zayd, to serve the Ummah comprehensively."

Imam Al-Tirmidhi: "I wrote **Al-Sunan** to collect the authentic and good with refutation, based on **'Nor does he speak from [his own] inclination.'** I see unity in the balance between the severity of Al-Bukhari and the expansion of Ahmad, while appreciating Al-Tusi for the lineage, to benefit the people of Hadith."

Imam Al-Kulayni: "I wrote **Al-Kafi** for the narrations of the Ahl al-Bayt, based on **'I have left among you the Two Weighty Things.'** I suggest that we combine the Sunnah with the lineage. Al-Bukhari preserved authenticity, and Al-Shirazi added from the Ahl al-Bayt. Unity lies in respecting diversity to serve the Ummah."

Imam Ahmad ibn Hanbal: "I wrote **Al-Musnad** to collect the Sunnah, based on **'And whatever the Messenger has given you.'** I see unity in combining the authentic of Al-Bukhari with the comprehensiveness of Al-Tabarani, while taking from the lineage like Zayd, to preserve the Sunnah

and benefit the Ummah."

Imam Zayd ibn Ali: "I wrote **Al-Musnad** for the narrations of the lineage, based on **'Ali is with the truth.'** I agree with Al-Kulayni and add that unity lies in combining the texts of Muslim with the lineage of Al-Tusi, to serve the people of Hadith and justice in the Ummah."

Imam Al-Nasa'i: "I wrote **Al-Sunan** for rulings, based on **'Take what We have given you.'** I see unity in focusing on the authenticity of Al-Bukhari with the rulings of Abu Dawud, and appreciating Al-Rabi for justice, to benefit the Ummah practically."

Imam Ibn Majah: "I wrote **Al-Sunan** to complete the Sunan, based on **'Nor does he speak from [his own] inclination.'** I suggest combining the authentic of Muslim with the expansion of Al-Tabarani, while taking from Ibn Hazm for the texts, to serve the people of Hadith."
Imam Abu Dawud: "I am Abu Dawud Al-Sijistani. I wrote **Al-Sunan** for the Hadiths of rulings, based on **'that you may make clear to the people.'** I see unity in combining the authenticity of Al-Bukhari with the rulings of Al-Nasa'i, while appreciating Al-Shirazi for the lineage, to benefit the Ummah."

Imam Al-Tabarani: "I am Ahmad ibn Abd al-Rahman al-Tabarani. I wrote **Al-Ma'ajim** to collect the Sunnah, based on **'And remember the favor of Allah.'** I agree with Ahmad and add that unity lies in comprehensiveness with clarification like Ibn Hajar, to serve the people of Hadith and the Ummah."

Imam Al-Bayhaqi: "I am Ahmad ibn al-Husayn al-Bayhaqi. I wrote **Al-Sunan Al-Kubra** to detail the Hadiths, based on **'And it was not for the believers to go forth [to battle] all at once.'** I see unity in detailing like me with the authenticity of Al-Bukhari and taking from Al-Tusi for the lineage, to benefit everyone."

Imam Ibn Hajar Al-Asqalani: "I am Ahmad ibn Hajar al-Asqalani. I commented on **Al-Bukhari** in **Fath Al-Bari**, based on **'that you may make clear to the people.'** I suggest combining the authenticity of Muslim with the clarification of me, while appreciating Ibn Kaysan for justice, to serve the Ummah with explanation."

Imam Muhammad ibn Isma'il al-Shirazi: "I am Muhammad ibn Isma'il al-Shirazi. I wrote **Al-Mahasin** for the narrations of the Ahl al-Bayt, based on **'I am the city of knowledge and Ali is its gate.'** I see unity in combining the texts of Al-Bukhari with the lineage of Al-Kulayni, to serve the people of Hadith and love."

Imam Al-Tusi: "I am Muhammad ibn al-Hasan al-Tusi. I wrote **Tahdhib Al-Ahkam** to correct the narrations of the lineage, based on **'I have left among you the Two Weighty Things.'** I agree with Al-Shirazi and add that unity lies in purifying the narrations with the authenticity of Muslim, to benefit the Ummah."

Imam Al-Rabi ibn Habib: "I am Al-Rabi ibn Habib. I wrote **Al-Musnad** to preserve the Sunnah in the Ibadi school, based on **'And whatever the Messenger has given you.'** I see unity in the authenticity of Al-Bukhari with the justice of Ibn Kaysan, to serve the people of Hadith and the Ummah."

Imam Abd al-Rahman ibn Kaysan: "I wrote **Al-Jami'** for the Ibadi narrations, based on **'And consult them in the matter.'** I suggest combining the authenticity of Al-Nasa'i with the justice of Al-Rabi, while appreciating Ahmad for comprehensiveness, to benefit everyone."

Imam Ibn Hazm al-Zahiri: "I am Ali ibn Ahmad ibn Hazm. I wrote **Al-Muhalla** for the texts, based on **'So when We have recited it, then follow its recitation.'** I see unity in adhering to the texts like me with clarification like Ibn Hajar, to serve the people of Hadith and the Ummah."

"Thank you, Imams. Now let us reach a unified opinion. What is the comprehensive methodology that serves the people of Hadith and the Ummah? And what is your final advice?"

Al-Bukhari: "The comprehensive methodology is to adhere to the authentic while appreciating the lineage and the rulings. My advice: Preserve authenticity."

Muslim: "I agree, with collecting the authentic and expanding gently. My advice: Purify the Sunnah."

Al-Tirmidhi: "I add refutation for balance. My advice: Learn and understand."

Al-Kulayni: "I suggest adding the lineage with authenticity. My advice: Love the Ahl al-Bayt."

Ahmad: "Combining authenticity and comprehensiveness with justice. My advice: Beware of innovations."

Zayd: "I agree, with a focus on the lineage and justice. My advice: Resist injustice."

Al-Nasa'i: "Authenticity with practical rulings. My advice: Act upon the Sunnah."

Ibn Majah: "I add useful expansion. My advice: Collect the Sunan."

Abu Dawud: "Authenticity with rulings for jurisprudence. My advice: Focus on action."

Al-Tabarani: "Comprehensiveness with clarification. My advice: Preserve the narrations."

Al-Bayhaqi: "Detail with authenticity. My advice: Explain the Hadith."

Ibn Hajar: "Authenticity with clear explanation. My advice: Clarify the Sunnah."

Al-Shirazi: "Texts with the lineage. My advice: Follow the Ahl al-Bayt."

Al-Tusi: "Purification of narrations with the lineage. My advice: Be refined with the Sunnah."

Al-Rabi: "Authenticity with justice. My advice: Adhere to the community."

Ibn Kaysan: "Collection with consultation and justice. My advice: Act with justice."

Ibn Hazm: "Only the authentic texts. My advice: Reject analogy."

"We, the Imams of Hadith, after five days of brilliant dialogue, agree on a comprehensive methodology that serves the people of Hadith and the Ummah:

1- Adhering to Authenticity: As Al-Bukhari and Muslim did, so that the foundation is strong, while appreciating the comprehensiveness of Ahmad and Al-Tabarani.

2- Adding the Lineage: As Al-Kulayni, Zayd, Al-Shirazi, and Al-Tusi called for, because the Hadith of the Two Weighty Things is a comprehensive proof, with the purification of the narrations.

3- Focusing on Rulings: As Al-Nasa'i and Abu Dawud did, to benefit the Ummah practically, with refutation like Al-Tirmidhi and clarification like Ibn Hajar.

4- Justice and Consultation: As Al-Rabi and Ibn Kaysan called for, so that the methodology is just and adheres to the texts like Ibn Hazm without fanaticism.

5- Useful Detailing: As Al-Bayhaqi and Ibn Majah did, so that people may understand their religion easily.

This methodology unites us and serves the people of Hadith with authenticity and comprehensiveness, and the Ummah with action and unity, derived from the Quran and the authentic Sunnah, as Allah Almighty said: **'And hold firmly to the rope of Allah all together and do not become divided,'** and the Prophet ﷺ said: **'The Hand of Allah is with the community.'** O Ummah of Islam, preserve the Sunnah of your Prophet with authenticity and justice, love his family with his companions, act upon the rulings, and understand the texts, and be one community, for this is the will of your Lord and His Messenger."

The comprehensive methodology is a light that combines the authenticity of Al-Bukhari and the comprehensiveness of Ahmad, with the narrations of the lineage from Al-Kulayni and Al-Tusi, the justice of Al-Rabi, and the clarification of Ibn Hajar. All of them added to the Ummah, and unity is the way.

So, do we find here among the glorious scholars anyone who would undertake this great and glorious work in a single, comprehensive book to be a beacon for all Muslims?

The Eighth Council - A Scholarly Issue

We will now present a practical issue to clarify the practical differences among the imams of the schools of thought and creeds. The dialogue revolves around a theological issue, which is: Seeing Allah in the Hereafter! O Imams of the Ummah, O bearers of knowledge and lights of guidance, we have gathered today to discuss a glorious theological issue: Is it possible for believers to see Allah Almighty in the Hereafter? And how is this vision to be understood? Based on the Quran and the Sunnah, let's begin, and let each Imam offer his opinion according to his creed and school of thought.

Imam Abu Hanifa (Hanafi): "I say: Yes, the vision of Allah is possible in the Hereafter for believers, based on the words of Allah Almighty: **'Some faces, that Day, will be radiant, looking at their Lord.'** (Al-Qiyamah: 22-23), and the Hadith, 'You will see your Lord as you see the full moon.' (narrated by Al-Bukhari and Muslim). But the vision is without 'how,' so we do not liken Allah to His creation, nor do we encompass Him with knowledge. Rather, we affirm it as it has come and believe in it."

Imam Malik (Maliki): "I agree with Abu Hanifa, for the vision is established by the texts, and the people of Medina transmitted the consensus of the Companions on this, as in the Hadith of Al-Jariri from the Prophet ﷺ. But it is a vision without encompassment or limit, for Allah is transcendent beyond the attributes of created beings. And I say to those who deny it: How do you contradict the literal meaning of the text?"

Imam Al-Shafi'i (Shafi'i): "The vision is established by the Book and the Sunnah, like the words of Allah Almighty: **'For those who have done good is the best [reward] and extra.'** (Yunus: 26), and the extra is the vision, as interpreted by the Prophet ﷺ. I say to those who interpret it allegorically: Interpretation may weaken the text. But I warn against anthropomorphism; it is a vision that befits the majesty of Allah, without a 'how' and without a likeness."

Imam Ahmad ibn Hanbal (Hanbali): "The vision is a truth by sound transmission, like the Hadith, 'You will see your Lord' in my Musnad. I do not accept its allegorical interpretation because the Companions did not interpret it allegorically. I say to those who deny it: Do you deny what the Prophet ﷺ affirmed? But it is without a 'how,' for there is nothing like unto Allah, and I reject analogy in His attributes."

Imam Ja'far al-Sadiq (Ja'fari/Twelver): "I say: Allah is transcendent beyond having a body or a place. The vision mentioned in the texts is not a vision with the eye like created beings, but rather a vision with the heart, as my grandfather Ali, may Allah be pleased with him, said: 'I did not worship a Lord whom I did not see.' The Quran says: **'Vision cannot encompass Him,'** (Al-An'am: 103), so I interpret the vision as an increase in knowledge and light in the Hereafter."

Imam Zayd ibn Ali (Zaydi): "I differ slightly with my brother Ja'far. I believe that the vision is possible in the Hereafter as it came in the authentic Hadiths, but it is not like the vision of created beings. Rather, it is a special vision whose 'how' is not comprehended. So I affirm it with transcendence, based on the literal meaning of the texts without anthropomorphism or corporealization."

Imam Al-Rabi' ibn Habib (Ibadi): "I affirm the vision for believers in Paradise as in the Hadith of the Prophet ﷺ. And I say: It is a truth but without a 'how' or a limit, for Allah is transcendent beyond space and corporeality. I see Ja'far's allegorical interpretation as weakening the text, but I warn against understanding it as a physical vision, as might be understood by some Sunnis."

Imam Ibn Hazm (Zahiri): "The vision is established by the clear text, like the words of Allah Almighty: **'looking at their Lord,'** and the Hadith, 'You will see your Lord.' I reject allegorical interpretation because it is a departure from the literal meaning without evidence. I say to Ja'far: How do you interpret a clear text allegorically? But it is a vision without a 'how' or a likeness, for Allah is unique in His essence."

Imam Al-Bukhari (Sunni Hadith scholar): "I narrated in my Sahih, 'You will see your Lord as you see the full moon,' so the vision is established by a sound chain of narration. I do not accept its allegorical interpretation because the Prophet ﷺ affirmed it. I say to those who deny it: Do you deny the Sunnah? But it is without a 'how,' so we do not liken Allah to His creation."

Imam Al-Kulayni (Shia Hadith scholar): "I narrated from the Ahl al-Bayt that Allah cannot be seen by the eyes because He is not a body, as in the words of Allah Almighty: **'Vision cannot encompass Him.'** I say to Al-Bukhari: Your Hadith is authentic but it is to be understood as a light that is comprehended by the heart, not a physical vision. So the vision is knowledge and witnessing, not an eye that sees."

Abu Hanifa to Ja'far al-Sadiq: "O Ja'far, your allegorical interpretation of 'with the heart' is beautiful, but why do you contradict the literal meaning of the texts? Isn't it more appropriate to affirm with transcendence?"

Ja'far al-Sadiq replies: "O Abu Hanifa, transcendence necessitates negating corporeality, and physical vision suggests it. So I interpret allegorically to preserve the majesty of Allah."

Malik to Al-Kulayni: "O Kulayni, Al-Bukhari's Hadith is clear, so how do you turn it into mere knowledge? Is this not a weakening of the Sunnah?"

Al-Kulayni replies: "O Malik, the Sunnah is understood by what the Ahl al-Bayt narrated. They are with the Quran the two weighty things, and the verse negates comprehension."

Al-Shafi'i to Ibn Hazm: "O Ibn Hazm, your adherence to the literal is strong, but don't you see that transcendence needs confirmation of the negation of 'how'?"

Ibn Hazm replies: "O Shafi'i, the text is sufficient, and allegorical interpretation is an innovation if it does not come with evidence. But I agree with you on the negation of 'how'."

Ahmad to Zayd: "O Zayd, our agreement on affirmation with transcendence is good, but why do you differ with Ja'far on allegorical interpretation?"

Zayd replies: "O Ahmad, I see combining the texts as more appropriate than interpreting them allegorically, so I affirm without anthropomorphism."

Al-Rabi' to everyone: "O my brothers, I see that the difference is in the 'how.' So why don't we agree on affirmation with transcendence and leave the details to Allah?"

We can summarize the following:

- **Sunnis (Abu Hanifa, Malik, Al-Shafi'i, Ahmad, Al-Bukhari):**
    - **Opinion:** They affirm physical (visual) vision for believers in the Hereafter, with transcendence and the negation of 'how.'
    - **Evidence: 'looking at their Lord,'** and the Hadith, "You will see your Lord."
    - **Methodology:** Adherence to the literal meaning with a warning against anthropomorphism.

- **Twelver Shia (Ja'far):**
    - **Opinion:** They negate physical vision and interpret it allegorically as a spiritual vision (knowledge and light).
    - **Evidence: 'Vision cannot encompass Him,'** and narrations of the Ahl al-Bayt.
    - **Methodology:** Allegorical interpretation to preserve absolute transcendence.

- **Zaydi Shia (Zayd):**
    - **Opinion:** They affirm the vision but negate the 'how,' a middle position between the Sunnis and the Twelvers.
    - **Evidence:** The texts with reconciliation between them and transcendence.
    - **Methodology:** Combining affirmation and transcendence without far-fetched allegorical interpretation.

- **Ibadis (Al-Rabi'):**
    - **Opinion:** They affirm the vision with transcendence, close to the Sunnis but they are stricter on negating corporeality.

- **Evidence:** The Hadith with reconciliation with transcendence.
- **Methodology:** Adherence to the texts with caution against corporealization.

- **Zahiris (Ibn Hazm):**
  - **Opinion:** They strongly affirm the vision as per the literal meaning, and they completely reject allegorical interpretation.
  - **Evidence:** The explicit texts without the need for analogy or allegorical interpretation.
  - **Methodology:** Complete reliance on the literal meaning.

This dialogue shows a practical clarity of how the schools of thought differ in dealing with the texts:

- **Point of Agreement:** Everyone transcends Allah from anthropomorphism and corporeality, and they see that the vision (if it exists) is not like the vision of created beings.
- **Point of Difference:** Is physical vision affirmed (Sunnis, Ibadis, Zahiris, Zaydis) or interpreted allegorically as spiritual knowledge (Twelvers)? And do we adhere to the literal meaning or interpret allegorically for the sake of transcendence?
- **Benefit:** It shows how each school of thought operates from its methodology: the Sunnis from transmission, the Shia from reason and the lineage, the Ibadis from justice, and the Zahiris from literalism.

The Eighth Council - The Second Issue

Reciting the Basmalah Aloud in Loud Prayers "Should the Imam or the worshiper recite the Basmalah (In the name of Allah, the Most Gracious, the Most Merciful) aloud when reciting Al-Fatiha in loud prayers such as Maghrib, Fajr, and Isha?"

1. **The Hanafis**: They believe that the Basmalah is not a verse of Al-Fatiha and it is not recommended to recite it aloud. Rather, it is recited silently and is not considered part of Al-Fatiha at all. Therefore, the Imam does not recite it aloud. The evidence is their statement that the Prophet ﷺ did not recite it aloud, and they relied on the Hadith of Anas, "I prayed behind the Prophet, Abu Bakr, and Umar, and they did not recite 'In the name of Allah, the Most Gracious, the Most Merciful' aloud."

2. **The Malikis**: The Malikis believe that the Basmalah is not recited at all, neither silently nor aloud, in the obligatory prayers, because it is not a verse of Al-Fatiha according to them. They believe that reciting "All praise is due to Allah, Lord of the worlds" directly is the prescribed practice. The evidence is the practice of the people of Medina, which they considered a stronger proof than solitary narrations, which is that the Prophet ﷺ did not recite it in loud prayers.

3. **The Shafi'is:** They believe that the Basmalah is a verse of Al-Fatiha and of every surah, and it is recommended to recite it aloud in loud prayers. The evidence is also the Hadith of Anas, but in another wording: "The Prophet ﷺ used to recite 'In the name of Allah, the Most Gracious, the Most Merciful' aloud." They also said: it is a part of Al-Fatiha, so the prayer is not valid without it.

4. **The Hanbalis**: They believe that the Basmalah is a verse of Al-Fatiha and is recited in prayer, but they give a choice between reciting it aloud and silently, although reciting it aloud is not their usual practice. The evidence is combining the different Hadiths, so it is said: sometimes the Prophet ﷺ recited it aloud, and sometimes he recited it silently, which indicates permissibility.

5. **The Imami Shia**: They believe that the Basmalah is a verse of Al-Fatiha and of every surah, and they affirm the obligation of reciting it and reciting it aloud in loud prayers. The evidence is the narrations of the Ahl al-Bayt, among them that Imam Al-Sadiq said: "When you recite, begin with 'In

the name of Allah, the Most Gracious, the Most Merciful,' for it is the Mother of the Book," and they used the order of the Mus'haf as evidence.

6. **The Ibadis:** They believe that the Basmalah is not a verse of Al-Fatiha or of the surahs. It is recited silently before Al-Fatiha, but it is not obligatory, and reciting it aloud is disliked. The evidence is their statement that the Prophet ﷺ did not recite it aloud, and that the Companions in the era of the Rightly Guided Caliphs did not raise their voices with it.

The differences stem from the source of jurisprudence: the practice of the people of Medina for the Malikis, the Hadith for the Shafi'is, the opinion of the Ahl al-Bayt for the Ja'faris. The diversity of the schools of thought on foundational principles: Is the Basmalah a verse? Is it recited aloud? Is it part of Al-Fatiha? And all of them agree that the prayer is valid even if the form differs, as long as the Muslim follows his school of thought with knowledge or accepted emulation.

The Ninth Council - A Council with the Imams of Exegesis and Commentators

Because the Quran is the first origin and the greatest pillar of the religion, and they are the ones who opened the doors to its understanding, clarified its secrets, and illuminated the paths of guidance for the Ummah through it. Present are: Imam Muhammad ibn Jarir al-Tabari (author of **Jami' al-Bayan 'an Ta'wil Ay al-Quran**). Imam Fakhr al-Din al-Razi (author of **Mafatih al-Ghayb** or **Al-Tafsir al-Kabir**). Imam Ibn Kathir (author of **Tafsir al-Quran al-'Azim**). Imam Al-Zamakhshari (author of **Al-Kashshaf 'an Haqa'iq al-Tanzil**). Imam Al-Qurtubi (author of **Al-Jami' li Ahkam al-Quran**). O Imams of exegesis, O lights of knowledge and bearers of the word of Allah the Almighty, we have brought you to this glorious gathering, to sit with you at one table, to listen to you and understand from you, so that we may present your words to the Ummah as a clear explanation. So tell us about yourselves, why did you write your commentaries? What is your methodology and evidence? Who are your teachers and students? What did you want to benefit the Ummah with? And how did you accept others?

Imam Al-Tabari: "I am Muhammad ibn Jarir al-Tabari, from Tabaristan. I wrote **Jami' al-Bayan** to collect the sayings of the predecessors in the exegesis of the Quran, based on the words of Allah Almighty: **'Indeed, it is We who sent down the Dhikr, and indeed, We will be its guardian.'** My methodology relies on transmission from the Companions and the Tabi'in like Ibn Abbas and Sa'id ibn Jubayr, along with history and language. My teachers include Ibn Humayd, and my students include Ibn Abi Hatim. I wanted to benefit the Ummah with a comprehensive understanding of the Quran, and I accept others if they rely on sound transmission."

Imam Fakhr al-Din al-Razi: "I am Muhammad ibn Umar al-Razi. I wrote **Mafatih al-Ghayb** to clarify the secrets of the Quran with reason and transmission, based on **'Do they not then contemplate the Quran?'** My methodology combines exegesis, philosophy, and theology, with refutation of the opponents. My teachers include Al-Mujashi'i, and my students include Al-Qurtubi. I wanted to benefit the Ummah with a deep contemplation, and I accept those who differed with me if it was within the bounds of the Sharia."

Imam Ibn Kathir: "I am Isma'il Ibn Kathir. I wrote **Tafsir al-Quran al-'Azim** to rely on the Quran, the Sunnah, and the predecessors, based on **'And We revealed to you the Dhikr that you may make clear to the people.'** My methodology rejects innovations and focuses on authentic Hadiths. My teachers include Ibn Taymiyyah, and my students include Al-Dhahabi. I wanted to benefit the Ummah with a pure exegesis, and I accept those who differed with me if they did not depart from the Sunnah."

Imam Al-Zamakhshari: "I am Jar Allah Mahmud al-Zamakhshari. I wrote **Al-Kashshaf** to highlight the eloquence of the Quran, based on **'Indeed, We have sent it down as an Arabic Quran that you might use reason.'** My methodology relies on language and meanings, with a leaning toward the Mu'tazila. My teachers include Abu Mansur al-Nisaburi, and my students include Al-Baydawi. I wanted to benefit the Ummah with the beauty of the Quran, and I accept those who differed with me if they came with a linguistic argument."

Imam Al-Qurtubi: "I am Muhammad ibn Ahmad al-Qurtubi. I wrote **Al-Jami' li Ahkam al-Quran** to clarify the jurisprudential rulings from the Quran, based on **'that they may ponder upon its verses, and that those of understanding would be reminded.'** My methodology combines exegesis, jurisprudence, and traditions. My teachers include Ibn Abd al-Barr, and my students include Al-Suyuti. I wanted to benefit the Ummah with the application of the Quran, and I accept those who differed with me if they relied on a legal evidence."

"Thank you, Imams of Exegesis. What is your constructive criticism of others? What did you want to leave for the Ummah? And what is your advice to it today?"

Al-Tabari: "My criticism of Al-Razi is that his philosophy may distance from transmission, and of Al-Zamakhshari that his leaning toward the Mu'tazila may confuse. I wanted to leave a comprehensive exegesis for the Ummah. My advice: Adhere to sound transmission."

Al-Razi: "My criticism of Al-Tabari is that his transmission may neglect contemplation, and of Ibn Kathir that his severity may limit. I wanted to leave a deep rational exegesis. My advice: Contemplate the Quran with reason and transmission."

Ibn Kathir: "My criticism of Al-Razi is that his philosophy may weaken, and of Al-Zamakhshari that his innovation may distort. I wanted to leave a pure, Salafi exegesis. My advice: Return to the Sunnah."
Al-Zamakhshari: "My criticism of Ibn Kathir is that his severity may reduce, and of Al-Qurtubi that his jurisprudence may overshadow. I wanted to leave an astonishing eloquence. My advice: Understand the eloquence of the Quran."

Al-Qurtubi: "My criticism of Al-Zamakhshari is that his leaning may weaken, and of Al-Razi that his philosophy may be long. I wanted to leave practical rulings. My advice: Apply the Quran."
My summary opinion: I see that Al-Tabari and Ibn Kathir are closest to sound transmission, while Al-Razi and Al-Zamakhshari added contemplation and eloquence, and Al-Qurtubi collected the rulings.

The Tenth Council - Dialogue of the Imams of Jurisprudence and Jurists

Those giants who derived the rulings and established the schools of thought, to be a practical beacon for the Ummah. Let's listen to them and understand their methodologies, and present them to the Ummah as a clear explanation and guidance. The second day: a dialogue of the Imams of Jurisprudence and Jurists with the presence of: Imam Abu Hanifa al-Nu'man - Imam Malik ibn Anas - Imam Muhammad ibn Idris al-Shafi'i - Imam Ahmad ibn Hanbal - Imam Ja'far al-Sadiq. O Imams of jurisprudence, O figures of legal reasoning and bearers of the Sharia of Allah, we have gathered you here in this assembly, to sit with you at one table, to listen to you and understand from you, so that we may present your words to the Ummah. So tell us, why did you establish your schools of thought? What is your methodology and evidence? Who are your teachers and students? What did you want to benefit the Ummah with? And how did you accept others?

Imam Abu Hanifa: "From Kufa, I established my school of thought to set rulings that would ease the religion for people, based on the words of Allah Almighty: **'Allah intends for you ease and does not intend for you hardship.'** My methodology relies on the Quran and the Sunnah, then opinion and analogy if the text is scarce. My teachers include Hammad ibn Abi Sulayman, and my students include Abu Yusuf and Zufar. I wanted to benefit the Ummah with a jurisprudence that solves its problems, and I accept others if they come with legal evidence."

Imam Malik: "From Medina, I established my school of thought to preserve the practice of the people of Medina, based on the words of Allah Almighty: **'And whatever the Messenger has given you - take.'** My methodology focuses on the Quran and the Sunnah, then the practice of the people of Medina and public interest. My teachers include Ibn Shihab al-Zuhri, and my students include Al-Shafi'i. I wanted to benefit the Ummah with a practical jurisprudence, and I accept those who differed with me if they did not contradict the Sunnah."

Imam Al-Shafi'i: "I established my school of thought to balance between texts and legal reasoning, based on **'So ask the people of the message if you do not know.'** My methodology relies on the Quran and the Sunnah, then consensus and analogy. My teachers include Malik, and my students include Al-Rabi' ibn Sulayman. I wanted to benefit the Ummah with a middle methodology, and I accept others if they rely on a principle."

Imam Ahmad ibn Hanbal: "As I said before, I wrote **Al-Musnad** to collect the Sunnah, and I established my school of thought to adhere to the traditions, based on **'And whatever the Messenger has given you.'** My methodology rejects opinion if a text is found. My teachers include Sufyan ibn 'Uyaynah, and my students include Al-Bukhari. I wanted to benefit the Ummah by returning to the Sunnah, and I accept those who differed with me if they did not abandon the texts."

Imam Ja'far al-Sadiq: "From Medina, I established my school of thought to clarify the jurisprudence of the Ahl al-Bayt, based on the Hadith of the Two Weighty Things: 'I have left among you the Book of Allah and my lineage.' My methodology relies on the Quran and the Sunnah from the narrations of the Ahl al-Bayt. My teachers include my father Muhammad al-Baqir, and my students include Abu Hanifa and Malik. I wanted to benefit the Ummah with the love of the lineage along with the Sharia, and I accept others if they respected the Ahl al-Bayt."

"Thank you, Imams of Jurisprudence. What is your constructive criticism of each other? What did you want to leave for the Ummah? And what is your advice to it today?"

Abu Hanifa: "My criticism of Ahmad is that his rejection of opinion may narrow, and of Ja'far that his focus on the lineage may limit. I wanted to leave a practical ease. My advice: Strive for ease."

Malik: "My criticism of Abu Hanifa is that his opinion may distance from the texts, and of Al-Shafi'i that his analogy may be lengthy. I wanted to leave the practice of Medina. My advice: Adhere to the traditions."

Al-Shafi'i: "My criticism of Abu Hanifa is that his opinion may weaken, and of Ahmad that his severity may make it difficult. I wanted to leave a middle methodology. My advice: Balance between texts and reason."

Ahmad: "My criticism of Abu Hanifa is that his analogy may contradict the text, and of Ja'far that his narrations may confuse. I wanted to leave adherence to the Sunnah. My advice: Return to the texts."

Ja'far al-Sadiq: "My criticism of Ahmad is that his rejection of the lineage may diminish, and of Abu Hanifa that his opinion may distance. I wanted to leave the love of the Ahl al-Bayt. My advice: Love the lineage with the Sunnah."

Summary of the Council: I see that Al-Shafi'i and Ahmad combined texts and practice, Abu Hanifa eased, Malik preserved the traditions, and Ja'far added the lineage.

The Eleventh Council - Council of the Imams of Language and Literature

Those scholars who refined the Arabic language and preserved it as a tool for understanding the Quran and the Sunnah, to be a beacon for the Ummah in comprehending the meanings of revelation. A dialogue of the Imams of Language and Literature. The guests present: - Imam Sibawayh - Imam Al-Khalil ibn Ahmad - Imam Al-Jahiz - Imam Ibn Jinni - Imam Al-Zamakhshari. O Imams of language, O lights of eloquence and bearers of the keys to the tongue of the Arabs, we are honored to have you in this council, to converse with you, listen to you, and understand from you. And why did you write your works? What is your methodology and evidence? Who are your teachers and students? What did you want to benefit the Ummah with? And how did you accept others?

Imam Sibawayh: "I am 'Amr ibn 'Uthman Sibawayh, from Basra. I wrote **Al-Kitab** to establish the rules of grammar, based on the words of Allah Almighty: **'Indeed, We have sent it down as an Arabic Quran.'** My methodology relies on analyzing the sound speech of the Arabs. My teachers include Al-Khalil ibn Ahmad, and my students include Al-Mubarrad. I wanted to benefit the Ummah with the preservation of the language of the Quran, and I accept others if they come with a linguistic proof."

Imam Al-Khalil ibn Ahmad: "I am Al-Khalil ibn Ahmad al-Farahidi. I wrote **Al-'Ayn** to arrange the first Arabic dictionary, based on **'And He taught Adam all the names.'** My methodology relies on collecting words and analyzing sounds. My teachers include 'Isa ibn 'Umar, and my students include Sibawayh. I wanted to benefit the Ummah with an understanding of the vocabulary of revelation, and I accept those who differed with me if their analysis was sound."

Imam Al-Jahiz: "I am 'Amr ibn Bahr al-Jahiz. I wrote **Al-Bayan wa'l-Tabyin** to highlight the power of Arabic eloquence, based on **'Nor does he speak from [his own] inclination.'** My methodology combines literature, reason, and transmission. My teachers include Al-Asma'i, and my students include Ibn Qutaybah. I wanted to benefit the Ummah with the beauty and eloquence of the language, and I accept others if they excelled in expression."

Imam Ibn Jinni: "I am 'Uthman ibn Jinni. I wrote **Al-Khasa'is** to clarify the characteristics of the Arabic language, based on **'Indeed, We have made it an Arabic Quran that you might use reason.'** My methodology focuses on deep linguistic analysis. My teachers include Abu Ali al-Farisi, and my students include Al-Tha'alibi. I wanted to benefit the Ummah with a precise understanding of the language, and I accept those who differed with me if they came with an argument."

Imam Al-Zamakhshari: "As I said before, I wrote **Al-Kashshaf** to highlight the eloquence of the Quran, based on **'Indeed, We have sent it down as an Arabic Quran.'** My methodology is linguistic with a leaning toward the Mu'tazila. My teachers include Abu Mansur, and my students include Al-Baydawi. I wanted to benefit the Ummah with the beauty of the Quran, and I accept those who differed

with me if they came with sound language."

"Thank you, Imams of Language. What is your constructive criticism of each other? What did you want to leave for the Ummah? And what is your advice to it today?"

Sibawayh: "My criticism of Al-Jahiz is that his literature may overshadow the rules, and of Al-Zamakhshari that his leaning may confuse. I wanted to leave fixed rules. My advice: Preserve grammar."

Al-Khalil: "My criticism of Sibawayh is that his focus may narrow, and of Ibn Jinni that his analysis may complicate. I wanted to leave an organized vocabulary. My advice: Learn dictionaries."

Al-Jahiz: "My criticism of Sibawayh is that his rules may limit, and of Al-Khalil that his arrangement may reduce expression. I wanted to leave an enjoyable eloquence. My advice: Be creative in literature."

Ibn Jinni: "My criticism of Al-Jahiz is that his literature may distance from precision, and of Al-Zamakhshari that his leaning may weaken. I wanted to leave a deep analysis. My advice: Understand the language."

Al-Zamakhshari: "My criticism of Sibawayh is that his rules may restrict, and of Ibn Jinni that his analysis may be long. I wanted to leave an astonishing eloquence. My advice: Adhere to the beauty of Arabic."

My summary opinion: I see that Sibawayh and Al-Khalil laid the foundations, Al-Jahiz added expression, and Ibn Jinni and Al-Zamakhshari deepened the understanding. All of them served the language.

The Twelfth Council - Council of the Imams of Sufism and Asceticism

The guests present: Imam Al-Hasan al-Basri - Imam Al-Junayd al-Baghdadi - Imam Al-Ghazali - Lady Rabi'a al-Adawiyya - Imam Ibn 'Ata Allah al-Sakandari. O Imams of Sufism, O lights of spirituality and figures of asceticism, we have invited you to this great assembly, to sit with you at one table. So tell us about yourselves, why did you tread the path of Sufism? What is your methodology and evidence? Who are your teachers and students? What did you want to benefit the Ummah with? And how did you accept others?

Imam Al-Hasan al-Basri: "I am Al-Hasan ibn Abi al-Hasan al-Basri, from Basra. I trod the path of asceticism to revive the fear of Allah, based on the words of Allah Almighty: **'And fear Allah that you may succeed.'** My methodology relies on the Quran and the Sunnah with a reminder of the Hereafter. My teachers include Ali ibn Abi Talib, and my students include Al-Fudayl ibn 'Iyad. I wanted to benefit the Ummah with the rectification of hearts, and I accept others if they do not contradict the Sharia."

Imam Al-Junayd al-Baghdadi: "I am Abu al-Qasim Al-Junayd ibn Muhammad al-Baghdadi. I trod the path of Sufism to reach the truth with the Sharia, based on **'And remember the name of your Lord and devote yourself to Him with [complete] devotion.'** My methodology combines the outward and the inward. My teachers include Al-Sari al-Saqati, and my students include Al-Hallaj. I wanted to benefit the Ummah with balance, and I accept those who differed with me if they adhered to the Sunnah."

Imam Abu Hamid Al-Ghazali: "I am Muhammad ibn Muhammad al-Ghazali. I wrote **Ihya' 'Ulum al-Din** to revive spirituality, based on **'He has succeeded who purifies it.'** My methodology relies on the Quran and the Sunnah with spiritual experience. My teachers include Al-Juwayni, and my students include Ibn Rushd. I wanted to benefit the Ummah with the rectification of souls, and I accept others if they did not deny the Sharia."

Lady Rabi'a al-Adawiyya: "I am Rabi'a bint Isma'il al-Adawiyya, from Basra. I trod the path of Sufism to worship Allah out of love, based on **'And among the people are those who take other than Allah as equals [to Him]. They love them as they should love Allah.'** My methodology focuses on pure love. My teachers include Al-Hasan al-Basri, and my students include Sufyan al-Thawri. I wanted to benefit the Ummah with the love of Allah, and I accept others if they were sincere in worship."

Imam Ibn 'Ata Allah al-Sakandari: "I am Ahmad ibn 'Ata Allah al-Sakandari. I wrote **Al-Hikam al-'Ata'iyya** to guide to closeness, based on **'And He is with you wherever you are.'** My methodology relies on remembrance and contemplation. My teachers include Abu al-'Abbas al-Mursi, and my students include Ibn 'Abbad. I wanted to benefit the Ummah with certainty, and I accept those who differed with me if they loved Allah."

"Thank you, Imams of Sufism. What is your constructive criticism? What did you want to leave for the Ummah? And what is your advice to it today?"

Al-Hasan al-Basri: "My criticism of Al-Ghazali is that his philosophy may complicate, and of Rabi'a that her love may neglect fear. I wanted to leave piety and awe. My advice: Fear Allah."

Al-Junayd: "My criticism of Al-Hasan is that his severity may make it difficult, and of Al-Ghazali that his multitude of words may scatter. I wanted to leave a balance. My advice: Adhere to the Sharia."

Al-Ghazali: "My criticism of Al-Junayd is that his restriction may limit, and of Rabi'a that her love may diminish knowledge. I wanted to leave a revival of hearts. My advice: Purify your souls."

Rabi'a: "My criticism of Al-Ghazali is that his words may distance from simplicity, and of Ibn 'Ata that his wisdom may complicate. I wanted to leave pure love. My advice: Love Allah."

Ibn 'Ata Allah: "My criticism of Al-Hasan is that his fear may be heavy, and of Al-Junayd that his restriction may reduce. I wanted to leave certainty and light. My advice: Remember Allah."

My summary opinion: I see that Al-Hasan laid the foundation for asceticism, Al-Junayd balanced, Al-Ghazali revived, Rabi'a ignited love, and Ibn 'Ata illuminated certainty.

The Thirteenth Council - Dialogue of the Imams of History and Biography

The chosen guests: Imam Ibn Hisham - Imam Muhammad ibn Jarir al-Tabari - Imam Ibn al-Athir - Imam Ibn Kathir - Imam Al-Dhahabi. O Imams of history, O lights of wisdom and bearers of the biographies of the Ummah, we have summoned you to this assembly, as a conclusion to our glorious councils, to sit with you, listen to you, and understand from you. So tell us, why did you write your works? What is your methodology and evidence? Who are your teachers and students? What did you want to benefit the Ummah with? And how did you accept others?

Ibn Hisham: "I am Abd al-Malik ibn Hisham al-Himyari. I wrote **Al-Sirah al-Nabawiyyah** to transmit the biography of the Prophet ﷺ from the book of Ibn Ishaq, based on the words of Allah Almighty:

'There has certainly been for you in the Messenger of Allah an excellent pattern.' My methodology relies on transmission with refinement. My teachers include Ibn Ishaq, and my students include Al-Tabari. I wanted to benefit the Ummah with the life of the Prophet, and I accept others if their transmission is sound."

Al-Tabari: "I wrote **Tarikh al-Rusul wa'l-Muluk** to collect the news of the nations, based on **'So relate the stories that they may give thought.'** My methodology focuses on transmission. My teachers include Ibn Humayd, and my students include Ibn al-Athir. I wanted to benefit the Ummah with a lesson, and I accept those who differed with me if they came with the authentic."

Ibn al-Athir: "I am Ali ibn Muhammad Ibn al-Athir al-Jazari. I wrote **Al-Kamil fi al-Tarikh** to arrange the events, based on **'There was certainly in their stories a lesson for those of understanding.'** My methodology relies on collection and arrangement. My teachers include Ibn Jarir al-Tabari, and my students include Ibn Khaldun. I wanted to benefit the Ummah with an organized history, and I accept others if their narrations are sound."

Ibn Kathir: "I wrote **Al-Bidaya wa'l-Nihaya** to record history from creation to the Day of Judgment, based on **'Thus, We relate to you, [O Muhammad], some of the news of what has preceded.'** My methodology focuses on sound transmission. My teachers include Ibn Taymiyyah, and my students include Al-Dhahabi. I wanted to benefit the Ummah with a lesson, and I accept those who differed with me if they did not contradict the Sunnah."

Al-Dhahabi: "I am Muhammad ibn Ahmad al-Dhahabi. I wrote **Siyar A'lam al-Nubala'** to record the biographies of the scholars, based on **'And each [story] We relate to you from the news of the messengers.'** My methodology relies on criticism and authentication. My teachers include Ibn Taymiyyah, and my students include Ibn Hajar. I wanted to benefit the Ummah with knowledge of its great figures, and I accept others if they came with the truth."

"Thank you, Imams of History. Let us conclude by knowing: What is your constructive criticism of each other? What did you want to leave for the Ummah? And what is your advice to it today?"

Ibn Hisham: "My criticism of Al-Tabari is that the multitude of his transmissions may scatter, and of Al-Dhahabi that his criticism may limit. I wanted to leave a pure biography. My advice: Emulate the Prophet."

Al-Tabari: "My criticism of Ibn Hisham is that his abridgment may diminish, and of Ibn al-Athir that his arrangement may neglect. I wanted to leave a comprehensive history. My advice: Learn from the past."

Ibn al-Athir: "My criticism of Al-Tabari is that his transmission may be long, and of Ibn Kathir that his severity may narrow. I wanted to leave an organized history. My advice: Learn from history."

Ibn Kathir: "My criticism of Ibn al-Athir is that his arrangement may distance from criticism, and of Al-Dhahabi that his biographies may reduce events. I wanted to leave a comprehensive lesson. My advice: Adhere to the truth."

Al-Dhahabi: "My criticism of Ibn Hisham is that his focus may narrow, and of Al-Tabari that his transmission may confuse. I wanted to leave pure biographies. My advice: Know your great figures."

My summary opinion: I see that Ibn Hisham preserved the biography, Al-Tabari collected history, Ibn al-Athir organized it, Ibn Kathir purified it, and Al-Dhahabi focused on the great figures. All of them added light to the Ummah.

The Fourteenth Council - Salafi Currents : A literary and intellectual dialogue among the three contemporary Salafi trends: the **Scholarly Salafism**, the **Jihadi Salafism**, and the **Reformist (Activist) Salafism**, in a symbolic unified council, bringing them together in an atmosphere of respectful debate and intellectual honesty, in a refined literary style:

The Contemporary Salafi Council - A Council of Vision and Clarification.
Council Guests: A Shaykh (representing the Scholarly Salafi current), a Shaykh (representing the Jihadi Salafi current), and a Shaykh (representing the Reformist Activist Salafi current).

We greet you in this blessed council, where three figures of the contemporary Salafi school have gathered, each representing a path that the Salafi da'wah (call) has taken in the changing reality of the Ummah. We want to learn from you about your starting points, your methodology in understanding the predecessors, your view of reality, and your goals. Then we will engage in a dialogue about the points of difference, so that we may get closer to a unifying vision.

The Shaykh (Scholarly Salafi): "I speak on behalf of the scholarly Salafi call, which sees that the path to reform begins with correcting the creed, glorifying Tawhid (monotheism), and reviving the methodology of the predecessors in understanding and deriving evidence. Our books explain the creed of the predecessors from the words of Allah and the words of His Messenger. We are concerned with purifying knowledge from innovations and superstitions, and raising people upon the correct creed and adherence to the Sunnah in all matters, small and great. Our methodology is to call with wisdom, to be patient with people, and to teach them the religion. We believe that true change begins with the dissemination of knowledge, not with confronting the ruler or revolting against him."

The Shaykh (Jihadi Salafi): "We do not differ on the origin of the religion or on the glorification of the creed, but we believe that this religion cannot stand unless there is Jihad, defending the core of Islam, and rejecting tyranny and aggression. The Ummah is being slaughtered, occupied, and ruled by other than what Allah has revealed. What kind of call is it that waits for 'scholarly empowerment' while Al-Aqsa is being desecrated and blood is being spilled? Our methodology is derived from the legitimate Jihad in the cause of Allah. It was commanded by the predecessors and is not a rebellion without knowledge, as is being promoted. Rather, it is a legitimate call to arms against the global tyranny that targets Islam in its creed, its people, and its lands."

The Shaykh (Reformist Salafi): "As for me, I carry another concern: the concern of the Ummah, including its oppressed peoples, societies seeking dignity, and lost youth. I have seen that knowledge alone is not enough, nor is armed Jihad alone a remedy. Rather, there must be political, social, and economic reform, through community institutions, unions, and parliamentary councils. Our methodology is to establish the principles, then to act, then to give advice, and then to demand reform through peaceful means. We have learned from the experiences of the Islamic awakening that the Ummah is not built by confrontation, nor does it survive by isolation, but by active and disciplined participation."

May Allah reward you well. Each of you has presented his vision, so let me open the door to a question: What is your position on the oppressive ruler? Do you see a need for revolt, appeasement, or reconciliation?

The Shaykh (Scholarly Salafi): "The Muslim ruler is to be obeyed unless he commands a sin. This is what the people of the Sunnah said. It is not permissible to revolt against him. Rather, he should be advised secretly, and one should be patient with him, because revolting has brought calamities upon the Ummah throughout history. Ibn Baz, Al-Albani, and Ibn 'Uthaymin, all of them said this, and it is the methodology of the people of Hadith and the predecessors."

The Shaykh (Jihadi Salafi): "Rather, the tyrant is not to be obeyed or advised. Instead, he is to be excommunicated if he rules by other than what Allah has revealed and replaces the law of Allah. This is not only our opinion, but it is the opinion of the people of Jihad since the era of Imam Ahmad ibn Hanbal when he resisted the claim of the creation of the Quran, and Ibn Taymiyyah when he went out for Jihad. Indeed, it is the opinion of the jurists regarding the necessity of removing the unjust ruler if he neglects the religious punishments and fights the religion. Appeasement with tyrants is not wisdom, but betrayal, and silence about their tyranny is not patience, but disappointment. The Ummah cannot rise except by overthrowing them and fighting for that."

The Shaykh (Reformist Salafi): "You are between excess and negligence! We do not see absolute obedience, nor do we see armed revolt. Rather, we see that reform must be peaceful and through the state institutions whenever possible. We reject oppression, but we believe that chaos is more dangerous. We oppose corruption with clarification, civil action, and popular pressure, not with car bombs and excommunication. We are not agents or callers to chaotic revolutions. Rather, we seek to build a disciplined, lawful political awareness."

And is there any common ground between you? Do you see that you might benefit from each other? Or does each side see the others as being astray?

The Shaykh (Scholarly Salafi): "I say: The Jihadis have zeal, but it is not disciplined by knowledge, so it leads to bloodshed. As for the Reformists, they act without a creedal methodology, so we fear for them that they may dissolve into other currents. Despite this, I do not excommunicate them. Rather, I call them to learn the creed as the predecessors understood it, so that their call may be upright."

The Shaykh (Jihadi Salafi): "The scholars are the most incapable people of action. They live in books, while the Ummah is humiliated. As for the Reformists, most of them have fallen into loyalty to tyrants under the pretext of reform, and they have disappointed the hopes of the Ummah. But I say: Whoever among them repents and returns to Jihad, is welcome. And whoever advises with knowledge without being lukewarm, we will listen to him."

The Shaykh (Reformist Salafi): "And I say: Jihad is an obligation, but with controls, not a senseless act like what we have seen in extremist organizations. And knowledge is a right, but if it does not produce action and reform, it remains confined to the shelves. We all need to return to the higher objectives, read the jurisprudence of priorities, and look at reality with a discerning eye, not with anger."

If you were to meet in a consultative council for the Ummah, what would you put on the table?

The Shaykh (Scholarly Salafi): "I would propose correcting the creed from polytheism and superstitions, and establishing unified scholarly curricula that teach the methodology of the predecessors."

The Shaykh (Jihadi Salafi): "I would propose supporting the Islamic resistance in all its forms against occupation and invasion, and raising the banner of Jihad above the banners of surrender."

The Shaykh (Reformist Salafi): "I would propose a comprehensive project for reforming society and the state, one that connects religion to life and rebuilds the system of justice and freedom."
May Allah reward you well, our Shaykhs. You have gathered here not to quarrel, but to have a dialogue. Perhaps you do not agree on the path, but your hearts yearn for the glory of Islam. O Allah, reconcile the hearts, unify the ranks, and guide the differing ones to what is best for the Ummah and its salvation.

The Fifteenth Council - Council of Salafis and Sufis A dialogue under the roof of truth.

The guests present: The Shaykh (Scholarly Salafi), the Shaykh (Jihadi Salafi), the Shaykh (Reformist Salafi), and Shaykh Abd al-Qadir al-Jilani, Shaykh Ahmad al-Rifa'i, and Shaykh Abu al-Hasan al-Shadhili.

Welcome to the council of knowledge and detachment, where the zealous anger for a methodology meets the overflowing love for the soul, where we listen only to the truth and resort only to revelation. Gentlemen, we begin with a fundamental question.

Question One: What is the most upright way to purify the soul? Is it the struggle of knowledge and Sunnah, or is it walking in the footsteps of the saints and spiritual purifications?

The Shaykh (Scholarly Salafi): "The most upright path is what came in the Quran and the Sunnah, not isolation or invented litanies. Purification is achieved by pure monotheism and following the methodology of the righteous predecessors, the Companions, and the generations testified to be good. There is no path above this."

Shaykh Abd al-Qadir al-Jilani: "The Shaykh spoke the truth, for there is no path outside the Sharia. But he who tastes knows, and he who sees us sees the Sunnah walking on the earth. Purification is not attained by the words of the tongue only, but by purifying the heart from arrogance, hatred, vanity, and hypocrisy. And the litany we call to is not a substitute for the obligations, but rather its fuel."

The Shaykh (Jihadi Salafi): "But with all due respect, you have introduced into the religion that which is not of it, such as dancing, spiritual ecstasies, and mumblings, and tombs, until people thought that religion was obscure rituals, with no Jihad in them and no loyalty or disavowal."

Shaykh Ahmad al-Rifa'i: "By Allah, my son, I fought ignorance, poverty, and passion in the souls of people, and I called them only to the light of the Prophet ﷺ. Those spiritual ecstasies that you see are but the effect of a great love that you cannot interpret properly. As for Jihad, we are its people, but we begin with the Jihad of the self. If it is rectified, we go out to help the religion without arrogance or blood being unjustly spilled."

Question Two: What is your position on seeking help from saints and visiting their graves?

The Shaykh (Scholarly Salafi): "It is not permissible to call upon anyone other than Allah, nor to seek help from anyone but Him. As for visiting graves, it is legislated only for a lesson, not for seeking blessings, calling upon them, or supplicating there."

Shaykh Abu al-Hasan al-Shadhili: "Yes, only Allah is to be called upon, and no one other than Him is to be worshipped, and we were the first to say that. But don't you see that visiting the righteous, alive and dead, brings comfort to the heart and reminds of the Hereafter? Whoever intended us, intended to supplicate with us, not to us. We are mortal, and we are not lords. As for those who went to an extreme with us, they are not from us."

The Shaykh (Reformist Salafi): "But the common people today do not differentiate. They confuse visiting with sanctifying, and remembrance with supplication. Don't you see that some love can kill?"

Shaykh Abd al-Qadir al-Jilani: "And for this, O Shaykh, we wrote books and gave lessons, in which we teach that the saint is a servant of Allah and has nothing besides Allah. As for the love that overflows from the heart, it is the effect of a light that does not compete with monotheism, but rather strengthens it."

Question Three: The Sufis speak of revelation and tasting. Are these sources of legislation?

The Shaykh (Scholarly Salafi): "Revelation is not a basis for a ruling, nor does it override a text. And whoever said 'my heart told me from my Lord' has erred, unless what is in his heart is presented to the Book and the Sunnah."

Shaykh Ahmad al-Rifa'i: "That is correct. We say: 'If the revelation agrees with the Book and the Sunnah, then how good it is. If it contradicts, then it is false.' Revelation is a gift, not a source. And the wise person does not build his religion on a dream, but on a Quran that is recited, a Sunnah that is narrated, and a mind that is guided by it."

The Shaykh (Jihadi Salafi) (agitated): "But the reality of Sufism in many of the Zawiyas today is full of mysticism, deception, innovation, and loyalty to tyrants. Indeed, some of them permit silence about the occupier! So where is the zeal for the religion? Where is the fervor?"

Shaykh Abu al-Hasan al-Shadhili: "Not everyone who is affiliated with our path is from us! And if you saw me, my son, in the Jihad camp, you would see my remembrance with my sword, and my love with my zeal. But we strive with light, not with darkness, and with insight, not with anger."

Question Four and the last: How can the Salafi and Sufi methodologies meet, and do you see a path to unity?

The Shaykh (Scholarly Salafi): "If you return to the Book and the Sunnah with the understanding of the predecessors, and you abandon the innovations, then you are welcome. Otherwise, there is no unity upon falsehood."

Shaykh Abd al-Qadir al-Jilani: "And we say: There is no monotheism without true Sufism, and no Sufism without sincere monotheism. We need your hearts that are ignited with the fire of zeal, and you

need our souls that are watered by the light of love. The truth is a whole that is not divided."

The Shaykh (Reformist Salafi) (calmly): "Rather, we need to connect the outward with the inward, the Sharia with the truth, and the mind with the light. I propose a unified council in which books are presented, methodologies are reviewed, and a 'Charter of Alliance' for the people of the Sunnah is written in the fifteenth century of the Hijra."

The Sixteenth Council - Sufism: A Path of Light or a Gateway to Deviation?

Representatives of the groups and schools of thought sit: the Salafi, the Sufi, the Shia, the Ash'ari, the Ibadi, and the Mu'tazili, each speaking according to his nature, with his knowledge, eloquence, and courtesy...

The Sufi speaker: "O brothers... we did not depart from the cloak of the Sharia. Rather, we wanted to dive into its core, to taste the meaning after preserving the form. We live Al-Ihsan, we worship Allah as if we see Him. Yes, we increase our remembrance, we lengthen our prostrations, we seek the purity of the heart, not the outward appearance of the body. The Sufi paths were not established to innovate dancing, but to repent and cry... Our Shaykhs taught us piety and asceticism, and serving creation. Can anyone with a heart deny this?"

The Salafi speaker: "But we remind you of the words of the Prophet ﷺ, '(Hold on to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me),' and he did not say: hold on to revelation or tasting. When Sufism contradicted the Sunnah and when innovations like invented group remembrance, non-transmitted litanies, and the glorification of graves and superstitions spread, it departed from the straight path. We honor the love for Allah, but it is through following the Prophet, not through mystic visions. Is it not better to return to the first generation?"

The Shia speaker: "As for us, our Imams have a light that rivals the Sufi stations. Imam Ali said: 'I did not see anything but I saw Allah before it, after it, and with it.' We live the deep spiritual dimension in supplication, in Nahj al-Balagha, in Al-Sahifa al-Sajjadiyyah. Our Sufism is not paths, but an inward path under the guidance of the pure lineage. If Sufism is a conduct that purifies the soul and brings one closer to Allah, then we are with it. But if it is a claim of revelation, or controlling the universe, or absolute sainthood for saints we do not know, then no."

The Ash'ari speaker: "Our Imams walked the path of knowledge and asceticism. Imam Al-Ghazali mixed Sufism with philosophy and brought it out of deviation. He said: 'He who did not taste, did not know.' So there is no harm in Sufism if it is disciplined by the Book of Allah and the Sunnah of His Messenger. We rejected extremism in the Shaykhs, and we rejected superstition. We do not deny it for one who purifies his soul, but we do deny it for one who forges the religion of Allah in the name of miracles."

The Mu'tazili speaker: "We believe that religion is reason. Any path that closes the door on thought and hands a person over to a Shaykh who leads his heart is a place of potential deviation. But if there is a rational, moral Sufism... there is no harm. We believe in asceticism and piety, not in merging into imagination. We ask: What is the authority of tasting? And what is the standard of revelation?"

The Ibadi speaker: "Our path is asceticism, but without paths. We increase our remembrance and supplication, but we adhere to moderation. We believe that closeness to Allah is through knowledge and action, not through miracles or illusions. So the Sufism that rejects extremism and does not

sanctify individuals... we do not see it as a deviation."

Spiritual conclusion from the heart of the council: Sufism, then, is not one thing. It has multiple forms: from it is that which purified the soul and revived the heart, and from it is that which was extreme and deviated, between legitimate love and forbidden innovations, between luminous remembrance and detested dancing, between asceticism and reason, and tasting and evidence...

The Seventeenth Council - A Beautiful Dialogue Between Representatives of Schools and Groups. We Ask an Important Question and Hear Their Reply

Which is more important: The unification of creed? Or the unification of the Ummah?

The Salafi (representing the Sunni creedal current): "The Ummah is not unified upon falsehood. Creed first, Tawhid first, Sunnah first. There is no unity with an innovator, and no brotherhood with one who distorts the names and attributes of Allah. Did not Allah say: **'Indeed this, your Ummah, is one Ummah'**? Yes, but on the condition of correct faith. There is no true unity unless we gather upon the creed of the predecessors. Any call for unity that neglects the creed is a superficial political unity that will soon collapse."

The Imami Shia: "We are with the unity of the Ummah, but not at the expense of the truth. The Ahl al-Bayt are the pivot of guidance, and they are the pillar that hearts must turn to. We reject coexistence with those who marginalize the lineage and neglect the Prophet's will. However, we do not call for a break, but for a conscious unity. We open our hearts for dialogue and extend our hands to the people of the Sunnah, on the condition of mutual respect and sincerity in seeking the truth. The creed is important, but if the Ummah is divided, both the creed and the Ummah will be lost."

The Sufi: "As for us, our hearts are with every monotheistic believer. We see that when hearts are united upon the love of Allah, differences melt away. We are not people of creedal conflict, but rather people of conduct and meaning. Creeds are important, but they should be a reason for elevation, not for animosity. Unity is not a compromise on the truth, but a meeting upon it with a spirit of justice and affection. Our Shaykh said: 'Whoever wants to unify the people, let him begin by purifying his heart.'"

The Ash'ari: "We are with the moderation of the creed and with the unity of the Ummah. We believe that the creed should be understood with a sound mind, not with the edge of a sword. Many of the creedal differences are a result of terminology. We are with opening the door to dialogue, not closing them. The Ummah needs to gather its ranks, for the enemies are lying in wait, and division leads to destruction. So let us begin by unifying the word, while preserving the firm constants of the creed."

The Mu'tazili: "We call for unity based on reason and justice. Many of the creedal differences are mere philosophical debates that do not build an Ummah. The Ummah only falls when differences are prioritized over the unity of the entity. So the creed should not be a weapon for division, but a light for guidance. We need to re-order the priorities: We build the Ummah first, then we debate the creed with chivalry and justice."

The Ibadi: "We call for fairness and justice in looking at the other. We are not among those who call for a formal unity, but rather a unity based on cooperation and respect. The creed is a matter of destiny, but we believe that difference does not prevent gathering. The Companions differed, but they fought under one banner. The unity of the Ummah does not mean dissolving the schools of thought,

but it means accepting the other without compromising the constants."

Conclusion from the heart of the council: He who sees that creed comes first sees that the Ummah is not built on falsehood. And he who sees that the Ummah comes first fears that the creed will be killed because of division. And among them are those who call for combining the two: We unify the Ummah upon a foundation of correct creed and respectful dialogue, not marginalization or dissolution.

The Eighteenth Council - What If the Imams of the Schools of Thought Returned Today?

O Imams of the Ummah, if you returned and saw what happened, would you stand by your views? Or would you revise them? And how would you constructively criticize each other in a contemporary way?

Imam Malik ibn Anas speaks: "By Allah, I did not want people to follow me, and I did not write **Al-Muwatta** for it to be said: the school of Malik. I was narrating the Hadith of the Messenger of Allah ﷺ. If my school of thought has become a sword with which people strike each other, then I am free of it. I was saddened when I saw the following of desires. An authentic Hadith is abandoned if it contradicts the school of thought, and sayings are sanctified while the Sunnahs are forgotten. I say it for the sake of Allah: Do not make our sayings a religion, for we are human. We are right, and we are wrong."

Imam Ja'far al-Sadiq begins: "He lied who said: we are prophets or legislators. We are the heirs of the knowledge of Muhammad. We do not say except what agrees with the Quran and the Sunnah. I have seen people who went to extremes with us and said about us what we did not say. I swear by Allah: We are human. We get sick, we eat, we sleep, and we will be held accountable. If I returned and heard what is said on my tongue, I would cry over what Shiism has reached. Where is the love? And where is the following? We do not ask for anything except that we are taken for what agrees with the truth, and left if we contradict the evidence."

Imam Abu Hanifa sighs: "We strived to save people from ignorance, and then the school of thought was taken as an idol that cannot be touched. How many Fatwas did I give and then retract! And how many opinions were taken from me that were not my religion but my legal reasoning! O people, do not say: Abu Hanifa said. Say: Allah said and the Messenger said. If my saying contradicts the Hadith, then throw it against the wall. And if I saw someone who followed a school of thought without understanding and debated without knowledge, I would say to him: Stop! This is not what we left for you."

Imam Ahmad ibn Hanbal speaks in a sad tone: "I fought for the sake of the Quran, not for it to be said that my school of thought alone is the truth. Allah tested me with a trial, and I was patient. And here I am being tested with another trial: people who take my school of thought as if it were revealed, and who excommunicate people in my name. If I returned and knew what some people did to me, I would cry blood instead of tears. This is not the methodology of Ahmad, but rather extremism and sedition."

Imam Al-Shafi'i raises his voice with wisdom: "Everything I said is correct but may be wrong. And everything someone else said is wrong but may be correct. So if someone came after me and made my words a revelation, is this not a deviation from the origin of the religion? I wrote my books and then changed my mind about them. Is it logical for people to sanctify my words without understanding? I saw among those who came after me people who placed the school of thought above the Book. I wish they were intelligent in legal reasoning. Rather, they were imitators without consciousness."

Shaykh Abd al-Qadir al-Jilani shouts at the paths: "O you who call yourselves saints, by Allah, I called only to monotheism and following, not to rituals that are worshipped or litanies that are glorified above revelation. If I saw your festivals and your excesses, I would stand on the pulpits and say: (Return to Allah and His Book, not to a circle in which you chant and think it is closeness). We loved Allah and we were purified. Do not clothe our religion with reliance on others or deception."

Imam Zayd ibn Ali speaks with confidence: "I went out to resist oppression, not to establish a school of thought. I loved my grandfather Ali and followed the Sunnah of the Prophet. If you have made me a symbol of division, then you have failed my blood that was spilled for the sake of helping the truth. I do not believe in the infallibility of the Imam, nor in an Imamate by a hidden text, but in an Imam from whom one takes and to whom one returns. If he agrees with the Book of Allah and the Sunnah of His Messenger, then welcome. If he contradicts, no sanctity is given to him."

Imam Abu al-Hasan al-Ash'ari reflects: "I left the Mu'tazila when I saw them prioritizing reason over revelation, but I did not call for stagnation or fanaticism. I wanted a balance between reason and transmission. And then people came and made my words a sword against others. I am not a prophet or an Imam above criticism. So take from me what agrees with the Sunnah and leave what is not proven."

Imam Ibn Taymiyyah addresses everyone: "I did not call for sedition, but for the correction of the creed. But I saw those who made my words a fire with which they burn others. I wanted to purify the religion from innovations, and I was afflicted with those who added to the demolition rather than the construction. I say to you: Do not raise me above my rank, and do not transmit from me without understanding the context. For I treated a sick Ummah, not a prosperous one."

The final word... "O Ummah of Muhammad, the Messenger of Allah left you on a clear path, from which no one deviates but the one who perishes. Have you held on to the Book of Allah? Have you taken care of his will regarding his family? Or have you made the religion schools of thought and parties? The Messenger of Allah is a mercy to the worlds, so be a mercy to each other."

The Nineteenth Council - The Arena of Grand Dialogues

Dialogues that, when written, astonish, when read, inspire, and when understood, reform.

The First Axis: "Who is Allah? And how do we unify Him?"

In this unique council, we seat representatives of the four main schools and those who orbited them: the people of the Sunnah and the Jama'ah (the Ash'aris, the Maturidis, and the Salafis), the Imami Shia (the Twelvers), the Zaydis, the Ibadis, the Mu'tazila, the Sufis (in terms of their spiritual view), and the Islamic philosophers (Ibn Sina, Al-Farabi, Ibn Rushd).

Opening of the Council: "Welcome, O people of knowledge and eloquence... on the carpet of light, in the presence of a fundamental question that creation has been asking since time immemorial: Who is Allah? And how do we unify Him? Listen with your souls, for the voices come not to quarrel, but to be manifested!"

First: The People of the Sunnah and the Jama'ah - Salafis, in the tongue of Imam Ahmad ibn Hanbal and his students: "Allah, the Almighty, is the High, the Great, above His creation, ascended upon His Throne. We affirm for Him what He affirmed for Himself in His Book or on the tongue of His Prophet, without negation, allegorical interpretation, or anthropomorphism. We unify Him in His Lordship, His Divinity, and His Names and Attributes, so we say as He said: **'There is nothing like**

unto Him, and He is the Hearing, the Seeing.' We affirm for Him a Hand, a Face, and Ascension, as they have come, and we leave the 'how' to Allah. Tawhid with us is to single out Allah in worship and not to associate with Him a prophet, a saint, or an angel."

Second: The Ash'aris and the Maturidis, in the tongue of Imam Al-Ash'ari: "Tawhid is to know Allah first with reason, then with transmission. Allah is one without a partner. He is not a substance or an accident. He does not resemble created beings. He is not in a direction, and no place contains Him. His attributes are inherent to His essence, eternal, not resembling the attributes of humans. We affirm the seven attributes: Life, Knowledge, Power, Will, Hearing, Seeing, and Speech. We interpret allegorically the metaphorical narrative attributes."

Third: The Imami Twelver Shia, in the tongue of Imam Ja'far al-Sadiq (a.s.): "Allah cannot be comprehended by the senses, nor measured by people, nor limited by time, nor contained by place. We unify Him by abandoning anthropomorphism and we describe Him as He described Himself. We do not go beyond the Quran and the authentic Hadith. Tawhid is to know that Allah is one and unique, with no likeness, no opposite, no peer, and no equal. His attributes are His very essence; they are not an addition to it or a subtraction from it."

Fourth: The Zaydis, in the tongue of Imam Zayd ibn Ali (a.s.): "Allah is the one, the unique, the eternal refuge, the existing one whom nothing resembles. **'There is nothing like unto Him.'** We transcend Him from bodies and limits, and we affirm for Him the attributes that befit His majesty, without negation or anthropomorphism. We do not say absolute 'leaving the how,' but we affirm the attributes that have been narrated along with clear transcendence. We reject determinism and affirm the justice of Allah and His all-encompassing knowledge."

Fifth: The Ibadis, in the tongue of the Ibadi Imams: "Allah is the Creator, the Knower, the Powerful, the Seeing, the Existing before time and place. He cannot be comprehended by the senses and does not resemble created beings. His attributes are not an addition to His essence, but they are His very essence. We reject corporealization and anthropomorphism, and we deny the vision in the Hereafter. We affirm the oneness of Allah in His essence, His attributes, and His actions, and we do not 'leave the how' of the meanings."

Sixth: The Mu'tazila, in the tongue of Wasil ibn 'Ata' and Al-Qadi 'Abd al-Jabbar: "Allah is one, whom nothing resembles. He cannot be comprehended by the senses, and no place limits Him. We affirm that His attributes are His very essence. We do not affirm additional attributes, for that would necessitate multiplicity. Allah will not be seen in the Hereafter, because He is not a body. We affirm His justice, for He does not oppress, He does not do evil, and He does not punish without a sin. Tawhid with us is the negation of anthropomorphism and determinism."

Seventh: The Sufis, in the tongue of Al-Junayd, Al-Harith al-Muhasibi, and Ibn 'Arabi: "Allah is the Truth. He cannot be comprehended except by a pure heart and a clear soul. The true Tawhid is your witnessing that there is no doer in the universe but Him. Tawhid is the falling away of attributes from you, and their remaining for Him alone. We do not affirm an attribute for Allah except if it is a path to tasting and knowledge, not for dry argument. The station of Tawhid is higher than the station of knowledge, for it is the station of tasting and annihilation in Allah."

Eighth: The Islamic Philosophers, in the tongue of Ibn Sina and Al-Farabi: "Allah is pure existence, the First Cause, in whom there is no composition or multiplicity. He is the Necessary Existent by Himself, whom nothing resembles. Tawhid with us is the affirmation of His simplicity and

His transcendence from additional attributes, and the explanation of His actions by causes that refer to His wisdom. We rely on reason as the basis of knowledge and we accept transmission if it does not contradict a demonstration."

Conclusion of the Axis: "Glory be to Him in whose greatness the expressions varied, and upon whose oneness the hearts gathered. They did not differ in His being the true God, but they differed in how to describe Him. And each one came with what he had of the light of reason, the radiance of the text, and the glow of tasting. So let Tawhid be a unifier between us, and let the differences be a bridge for clarification, not a sword for stabbing."

The Second Axis - Is the Quran alone sufficient? Or is the Sunnah necessary? And which Sunnah?

"O gentlemen from the schools and groups, we come to you with a pivotal question in the structure of the religion and the basis of the differences: Is the Quran alone sufficient for creed and legislation? What is the status of the Prophet's Sunnah? And is all of it an authority? What do we say about the prophetic Hadith, both the continuously narrated and the solitary? Let each of you say his word, and let us discuss the truthful saying with evidence and clarification."

Opinion of the People of the Sunnah and the Jama'ah: The Noble Quran commanded us to follow the Prophet. Indeed, obeying him is like obeying Allah: "**And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.**" (Al-Hashr: 7). "**He who obeys the Messenger has obeyed Allah.**" (An-Nisa': 80). And the Sunnah is the second revelation: "**Nor does he speak from [his own] inclination, it is not but a revelation revealed.**" (An-Najm: 3-4). Therefore, the people of the Sunnah believe that the Quran and the Sunnah together are the source of legislation. And the Sunnah narrated in the authentic books (Al-Bukhari and Muslim...) is accepted if its conditions are met, whether it is continuously narrated or solitary, in creed or jurisprudence.

Opinion of the Imami Shia: We believe that the Noble Quran is preserved and complete, but the Prophet's Sunnah is also an original source, on the condition that it is narrated from the trustworthy, especially the Ahl al-Bayt who lived with the revelation and inherited the knowledge of the Prophet. We judge by the Quran, and we take the Sunnah from Ali, Fatima, and the Imams. We do not accept the Hadiths of the enemies of the Ahl al-Bayt or those who contradicted them. Therefore, we have "**Al-Kafi**," "**Al-Tahdhib**," and "**Al-Istibsar**" as Hadith sources, and in them is a precise verification of both narration and reason.

Opinion of the Zaydis: We follow the Quran and the Sunnah, but we are strict in accepting the Sunnah from the trustworthy and the just. We also rely on rational reasoning and legal reasoning. We reject the narrations that contradict the Quran or reason, and we take from the Zaydi Imams of the Ahl al-Bayt in particular, because they are the most knowledgeable and the most pious.

Opinion of the Ibadis: We believe that the Noble Quran is the origin and the first reference, and the Sunnah is acceptable on the condition of a sound chain of narration and that it does not contradict the Quran. We differentiate between: The continuously narrated Sunnah: we take it in creed and worship. And the solitary Sunnah: we do not take it in creed, but only in jurisprudence. Therefore, we have a precise verification of the narrations, and we reject many of the Hadiths that contradict the justice of Allah or describe the Prophet in a way that is not befitting.

Opinion of the "Quranists": We believe that the Quran alone is sufficient for guidance and legislation, because Allah said: "**And We have sent down to you the Book as clarification for all**

things." (An-Nahl: 89). "**We have not neglected in the Book a thing.**" (Al-An'am: 38). We reject the Sunnah as a source of legislation and we believe that many of the Hadiths were falsely attributed to the Prophet ﷺ, and we are satisfied with what came in the Quran only.

Opinion of the Sufis: We take the Quran and the Sunnah, but we have an inner, spiritual understanding of what is beyond the words. We love the Prophet ﷺ and we follow his Sunnah outwardly and inwardly, and we take from him through Hadith, through vision, and through spiritual tasting.

Conclusion of the Axis: The group's position on the Sunnah:

- **Sunnis:** The Sunnah is a complementary revelation to the Quran; all of it is to be taken.
- **Imami Shia:** The Sunnah is taken from the Ahl al-Bayt in particular, not from all the Companions.
- **Zaydis:** The Sunnah is acceptable with conditions, with reliance on the Ahl al-Bayt.
- **Ibadis:** The continuously narrated Sunnah is acceptable, but the solitary is not accepted in creeds.
- **Quranists:** They reject the entire Sunnah as a source of legislation.
- **Sufis:** They take the Sunnah outwardly and understand it inwardly.

Concluding comment for the axis: "Here we have stood at one of the doors of fundamental difference: Is the Sunnah an authority? And who transmits it? And what is the criterion for accepting it? And each group has its starting point, and we must not excommunicate, revile, or marginalize, but rather have a dialogue and contemplate, for perhaps Allah will open the heart of one who is sincere in his search."

The Third Axis - Divine Decree, Determinism, and Free Will: Is a person compelled or given a choice? And is oppression committed by Allah?

"O people of thought and creed, we stand at a question that has moved the hearts of the wise and puzzled the minds of the scholars, a question that has made the ascetics cry and the theologians argue, a question that penetrates the core of the relationship between the servant and his Lord: Is a person given a choice in his actions or is he compelled? Is everything we do predetermined? What is the meaning of the words of Allah: **'And Allah created you and what you do'**? And what is the sin of one who was born into disbelief? Let us open the arena for every school of thought and creed to speak from its starting point, and we will listen without denunciation."

The People of the Sunnah and the Jama'ah: We believe in the doctrine of "Qadar" (Divine Decree) by affirming it without determinism and negating it without denial. Allah, the Exalted, knew everything, wrote everything, and created everything, but a person has a real will within the will of Allah and is held accountable for his actions. The Prophet ﷺ said: **"Work, for everyone is facilitated for that for which he was created."** (Sahih Al-Bukhari). So Allah created the ability, and the servant chooses within what Allah has decreed. We affirm four levels of Qadar: Knowledge - Writing - Will - Creation. We are not determinists, and we do not negate a person's freedom. Rather, we believe in a balance between Divine Decree and free will.
The Mu'tazila: We reject the doctrine of determinism and believe that a person is completely free. If a person were compelled, how would he be held accountable? And where is the justice of Allah? We say: Allah created the person, taught him, and left him with the choice. The good and evil are from the person, not from Allah, otherwise Allah would be an oppressor - far exalted is He from that. Therefore,

we call ourselves "the people of justice and monotheism." For justice with us is that evil is not attributed to Allah, and He does not punish for what He compelled.

The Imami Shia: Our saying is what came from Imam al-Sadiq (a.s.): **"Neither determinism nor leaving it all to man, but rather a matter between the two."** We are not with the determinists, nor with the Mu'tazila. Rather, we say: Allah created the ability, and the servant performs the action by his choice. And Allah knows from eternity what the servant will do, but He does not compel him. So the person is not a machine, nor a small independent god, but he is a responsible servant within the scope of the will that Allah has given him.

The Zaydis: We are close to the Mu'tazila in affirming the person's freedom and responsibility, and we do not accept the saying of the determinists that he has no choice. The Quran is clear: "**So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.**" So is it reasonable that one who does not own the action would be held accountable? But at the same time, we revere the knowledge of Allah and His will, and we do not separate them from reality.

The Ibadis: We say that Allah knows everything and has decreed everything, but He does not compel His servants. Rather, He granted them will and choice. We reject extremism in determinism or in "absolute freedom" that negates Divine Decree. Rather, we affirm the existence of a complementarity between divine knowledge and the servant's responsibility. We say: The servant creates his action by acquisition, and Allah creates the results.

The Sufis: We believe that the servant at his beginning is given a choice, and at his end is compelled by the love of Allah. So whoever loves Allah desires nothing but what Allah desires, and he becomes like a magnet attracted to his Lord voluntarily, not by force. But we do not drop the responsibility. We say as the people of verification said: "The servant chooses, but Allah guides the heart. And whoever has the door of understanding opened for him knows the balance."
The Determinists: They are a group that said: "Everything is decreed, and the servant owns nothing of his affair." They say: "The actions of the servant are created entirely by Allah, and he has no hand in them." So everything is under the force of decree, even disbelief and faith. And therefore, no one is held accountable except because Allah willed it, and this is from the secrets of Lordship. But our saying is rejected by most of the groups, because it drops responsibility and attributes oppression to Allah, and it is a saying rejected by both reason and law.

Conclusion of the Axis: "O people of the council, we have contemplated this great matter and found among you those who prioritize justice, and those who prioritize Divine Decree, and those who seek the point of balance. And each has his interpretation, his support, his argument, and his standard. So, congratulations to him who combined respect for free will, the glorification of Divine Decree, and who sought forgiveness from Allah in both states... For we are nothing but servants in the hands of the Master of the Day of Judgment."

The Fourth Axis - The Attributes of Allah Almighty... Between Transcendence, Anthropomorphism, Allegorical Interpretation, and 'Leaving the How.'

Here we stop at one of the greatest issues of creed. Indeed, it is in the heart of the religion and the essence of monotheism: How do we understand the attributes of Allah? Do we describe Him as it came in the Quran and the Sunnah literally? Or do we interpret them allegorically to meanings that befit His greatness? Or do we 'leave the how' of their meaning to Allah alone? And did anthropomorphism occur? Or did negation occur? Or both?

O people of schools of thought and minds, let each of you present his view, so that we may reveal the beauty of diversity and the depth of research, without frivolity or rashness.

The People of the Sunnah and the Jama'ah (Ash'aris and Maturidis): We affirm the attributes that came in the Book and the Sunnah, but we transcend Allah from anthropomorphism and corporealization. **Example:** His words, the Almighty, "**The Most Merciful ascended the Throne.**" We say: "Ascended" is known, but the 'how' is unknown. Belief in it is obligatory, and asking about it is an innovation.

- The narrative attributes like the Face, the Hand, and the Eye: We affirm them without a 'how', and we transcend from corporealization, and we leave the 'how' to Allah.
- The essential attributes like Knowledge, Power, Hearing, and Seeing: We affirm them as they are in reality in a way that befits Allah.
- The famous rule of Imam Malik: "The ascension is known, and the 'how' is unknown." We are not with the negators, nor with the corporealizers.

The People of Hadith (Salafis): We take the texts as they came without allegorical interpretation or 'leaving the how' of the meaning. Rather, we affirm them as the predecessors affirmed them. Allah ascended the Throne in reality, and He has a Hand in reality, and a Face, and an Eye, as befits His majesty, but we do not liken Him to created beings. We warn against allegorical interpretation of the attributes, because it leads to their negation and resembles the path of the Mu'tazila. Our school of thought is the school of Imam Ahmad ibn Hanbal: "We pass them as they came, without a 'how', without anthropomorphism, and without negation."

The Mu'tazila: We are a people of strict transcendence, so we do not affirm for Allah attributes that resemble the attributes of humans. We do not say that Allah has a Hand or a Face, because that would lead to corporealization. We say that these are metaphors for Power, or Grace, or the Essence. **Example:** "**The hand of Allah is over their hands**" = The power of Allah is over their power. "**And your Lord has come**" = His command has come, or His angels, not His essence. So Allah is not a body, and He has no place, and no time limits Him. He is transcendent from origination, movement, and limits.

The Imami Shia: We say as the Commander of the Faithful (a.s.) said: "Whoever describes Allah has associated Him, and whoever has associated Him has dualized Him, and whoever has dualized Him has parceled Him, and whoever has parceled Him has been ignorant of Him." We affirm the attributes with complete transcendence. And we interpret allegorically the attributes that suggest anthropomorphism in a way that befits Allah. **Example:** "**He ascended the Throne**" means He took control and conquered. "**The hand of Allah**" means His power. "**The face of Allah**" means His essence or His path. We reject the doctrine of corporealization, and we reject vague silence. Rather, we explain and interpret in a way that transcends Allah from resembling His creation.

The Zaydis: We affirm for Allah the essential attributes: Knowledge, Power, Will, Hearing, Seeing, and Speech. But we reject the corporeal attributes or what suggests anthropomorphism. And what came of the narrative attributes we interpret allegorically or 'leave the how' if their meaning is not known with certainty. And we say as Imam Zayd said: "Allah cannot be comprehended by the sight, and places cannot contain Him, and He is above every imagination."

The Ibadis: We affirm the attributes in a way that befits Allah, but we reject the doctrine of corporealization or affirming parts for Allah. We do not say that He has a Hand or a Face in the sense of a physical limb. Rather, we interpret them allegorically as Grace, or the Essence, or Power. And we

believe that reason necessitates the transcendence of Allah, so we do not accept the affirmation of what suggests corporeality, no matter what came in the literal text. Rather, we return it to what befits the majesty of Allah.

The Sufis: We believe that the divine essence cannot be comprehended or limited, and that the names and attributes are manifestations of the divine manifestation. Therefore, we say as the people of verification said: "The Hand" = the manifestation of Power, "The Face" = the very essence of monotheism, and "The Throne" = the station of Lordship. We do not stop at the literal meaning of the text, but we seek the luminous, inner meaning.

The Corporealizers: They are a group that said: "Allah has a Hand and Fingers and a Shin and a Face and a Side, as in the texts, in reality." And they say: "He has limits, and He sits on the Throne." This saying is rejected by the majority of the Ummah, because it likens Allah to His creation, and Allah says: "**There is nothing like unto Him.**" (Ash-Shura: 11).

Conclusion of the Axis: Indeed, Allah is too great to be likened, and too majestic to be unknown. The sight cannot comprehend Him, and no imagination contains Him. He is not like bodies, nor like souls. Rather, He is the One, the Eternal Refuge, who neither begets nor is born, and there is none comparable to Him. Between those who affirmed, and those who interpreted allegorically, and those who 'left the how,' and those who exaggerated... Allah remains greater than the description of the describers and more majestic than the allegorical interpretation of the interpreters.

Fifth Topic :Does faith increase and decrease? And can it be lost and regained?
The central question: What is faith (Iman)? Is it just a statement? Or is it a statement and an action? Does it increase and decrease? And can it disappear from a person and then return?

Ahl al-Sunnah wal Jama'ah (Ash'aris and Maturidis): We say that faith is the firm belief of the heart. It increases with acts of obedience and decreases with sins. Action is not part of the essence of faith but is a condition of its perfection. This means that a sinner is called a "believer of deficient faith," not an infidel. We do not declare anyone from the people of the Qibla (Muslims) to be an infidel due to their sins. Faith does not disappear except through denial or repudiation of something known to be an essential part of the religion.

Salafis (Ahl al-Hadith): We say that faith is a statement of the tongue, a belief of the heart, and an action of the limbs. It increases with obedience and decreases with disobedience. Action is a part of faith, so abandoning it completely can be an act of disbelief (kufr). Ibn Taymiyyah said: "Faith increases until it becomes like mountains, and decreases until nothing remains of it but the weight of a mustard seed." We distinguish between major disbelief (kufr akbar) which expels one from the religion, and minor disbelief (kufr asghar), such as a disbelief in gratitude (kufr al-ni'mah) or practical denial.

Mu'tazila: We say that faith is belief in God and His Messenger, and following them through obedience. A statement without action is not enough. Anyone who commits major sins is in a state between two states: neither a perfect believer nor an infidel. We do not call them an infidel, but we do not call them a "believer" in its proper religious sense. If they die while having committed major sins without repenting, they will be eternally in Hell.

Twelver Shi'a: We say, as stated in the narrations from the Household of Muhammad (peace be upon them): Faith is a statement, an action, and a knowledge of the heart. It increases with obedience and

decreases with disobedience, but it does not disappear due to sin without denial or leaving the religion. It was narrated from Imam al-Sadiq (peace be upon him): "Faith is what is established in the heart and verified by action." We distinguish between faith (Iman) and submission (Islam), as mentioned in the Hadith of Gabriel. A believer may err, but they do not leave faith except through denial, hypocrisy, or rejecting a fundamental principle.

Zaydis: For us, faith is a belief in the heart, a statement of the tongue, and an action of the limbs. A person cannot be a believer without their actions. Whoever abandons obedience has lost the description of a believer, but they are not necessarily an infidel; rather, they are called a "sinner" (fasiq). We affirm that faith increases and decreases, but we reject the notion that a major sinner is a perfect believer.

Ibadis: We emphasize that faith is a statement, an action, and knowledge. Whoever deliberately abandons action or commits major sins and persists in them has committed a disbelief in gratitude (kufr ni'mah) and is called an infidel in this life—not a disbeliever in associationism (kufr shirk)—but they will not remain in Hell forever. We say: Faith increases and decreases, and whoever repents, returns, and performs righteous deeds, their degrees of faith are restored.

Sufis: We see faith as a luminous origin in the heart, nourished by acts of obedience and sullied by sins. The outer appearance may not correspond to the inner state. Some Knowers say: "Faith is a spark in the heart; if you add humility and prostration to it, it becomes a brilliant fire, and if you neglect it, it turns to ash." Yes, it increases and decreases, but its essence is a call from God to the heart, and the hearts are in His hands; He turns them as He wills.

Khawarij (The Extremists): We say: Faith does not accept decrease; whoever sins has committed an act of disbelief. The perpetrator of a major sin is an infidel who has left the religion, even if they pray and fast. This view was rejected by all other groups, who considered it to be an extremism that divides the nation and enters it into a cycle of excommunication (takfir).

Conclusion of the Topic: O people, faith is more precious than gold and more luminous than the moon. It is born in the heart as a plant of light, watered by obedience and withered by sin. People are of different levels in it; they are not equal. But be careful not to judge hearts, for how many a sinner has a heart cleaner than a washed garment, and how many a person with a pure exterior has a torn interior. Let us beware of extremism and negligence, and let us have a good opinion of anyone who says, "There is no god but God."

Sixth Topic :Are all the Companions just? And what is the correct stance on their disagreements?

This question was one of the major dividing points where different schools of thought branched out. Between absolute veneration, verification and differentiation, and silence and respect, we present the sincere and clear view of each group.

Ahl al-Sunnah wal Jama'ah: We say: The Companions are all just. We have a good opinion of them and believe that their disagreements were based on interpretation (ijtihad). God Almighty said: "And the first to embrace Islam of the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them..." (Quran 9:100). We distinguish between justice as a principle and an error in interpretation; an error does not negate justice or permit slander. We do not delve into the dissension of the Companions and hold back from what occurred between them.

Salafis: We emphasize the veneration of the Companions and not delving into their affairs. We declare as infidels those who slander or insult them, especially the Rightly Guided Caliphs. The fighting that occurred between them was a dissension, and we do not permit anyone to insult or criticize those whom God has purified.

Twelver Shi'a: We say: Not everyone who saw the Prophet is called a Companion in the religious sense. The just Companion for us is the one who remained steadfast in the authority (wilayah) of Ali and the Household of the Prophet and supported the truth after the Prophet. We venerate some Companions like Salman, al-Miqdad, and Ammar, but we disagree with the absolute justice of all Companions, especially those who fought the Household of the Prophet or wronged them. Some of them changed, some broke their promises, and some were hypocrites, and this is confirmed in the texts.

Zaydis: Our stance is moderate: we do not excommunicate any of the Companions, but we permit their criticism if they deviate from the truth. We give precedence to the Household of the Prophet, but we do not reject all the Companions. Whoever fought Ali made a mistake, and whoever failed to support Hussein committed a major sin, but we do not curse or declare them as sinners unless there is a proof.

Ibadis: We say: The Companions included the sincere and the hypocrite. We affirm their companionship linguistically, but not their absolute justice. We evaluate the actions of the Companions against the measure of justice and truth; we love those who aligned with the truth and reject the actions of those who contradicted it, but without insulting or slandering.

Sufis: We venerate the Companions with a love of the heart, and we believe that delving into their affairs corrupts the heart. However, we give precedence to the Household of the Prophet and consider them the gate of light. We do not deny that errors occurred on the part of some Companions, but we seek excuses for them and entrust the matter to God.

Mu'tazila: We say: There is no collective justice for the Companions. We treat them as we treat others: we weigh by actions, not by names. Anyone proven to have committed oppression or apostasy is judged accordingly. We reject the idea of absolute sanctity for anyone after the Prophet (peace be upon him).

Khawarij: We excommunicate Uthman and Ali and those who disagreed with us, and we do not affirm the justice of the Companions who remained silent about what we consider to be falsehood. This is our view, even though it contradicts all other groups.

Conclusion: This council has revealed what has been veiled for centuries, between those who elevated all the Companions, those who lowered them from the rank of sanctity, those who loved and venerated, and those who criticized without insulting. Between these two positions, justice remains the straight balance. Imam Ali (peace be upon him) said: "A man is looked at, and his words are accepted or rejected, except for the inhabitant of this grave" (and he pointed to the grave of the Prophet (peace be upon him)).

Seventh Topic :What is the fate of the sinners from the nation of Muhammad? And will anyone be eternally in Hell? This is a question that stirs a wide debate among schools of thought and opens the doors to mercy and extremism, justice and predestination, and the stance on major sins and their perpetrators. Let the scholars sit in their council, and let each express what they have without tension, but with wisdom, gentleness, and mercy.

Ahl al-Sunnah wal Jama'ah: We say: The sinners from the people of the Qibla are subject to the will of God: if He wills, He will forgive them; and if He wills, He will punish them with His justice, and then He will take them out of Hell with His mercy. No one will remain in Hell forever except the disbelieving, denying, and stubborn infidel. Major sins do not expel a Muslim from Islam, and their perpetrator will not be in Hell forever if they die as a believer in God who has affirmed His oneness. The Prophet (peace be upon him) said: "Whoever has in their heart the weight of a mustard seed of faith will not remain in Hell forever."

Salafis: We agree with what Ahl al-Sunnah has said, and we emphasize that the perpetrator of a major sin is not an infidel, but we warn against being lenient, for the texts contain a severe warning for the perpetrators of major sins, and this should frighten a believer, not reassure them. Paradise is not attained without repentance and sincerity. However, a person who has affirmed God's oneness will not remain in Hell forever, even if they enter it.

Mu'tazila: Our stance is more strict: whoever commits a major sin and dies without repentance will be eternally in Hell, and will not be taken out of it. This is because they have left faith but have not entered disbelief; rather, they are in a "state between two states" and, therefore, are neither a believer nor an infidel, but a sinner who will be in Hell forever as a matter of God's justice. This is from God's justice as we understand it: that there should be no equality between those who obeyed and those who disobeyed.

Twelver Shi'a: We say: The perpetrator of major sins is not an infidel, but a believer with deficient faith. However, they will be punished with God's justice if they die without repentance, and they will not remain in Hell forever unless they reject the fundamentals, deny the prophethood, or oppose monotheism. It was narrated from Imam al-Baqir (peace be upon him): "Whoever dies loving the Household of Muhammad will not enter Hell except for purification." We hope for the sinners from the Shi'a of the Household of Muhammad the intercession of the Prophet and his Household, and we hope for the sinners from the nation the forgiveness of God if they are people of monotheism.

Zaydis: The perpetrator of a major sin is a sinner, not expelled from the religion, and may enter Hell but will not be in it forever. Whoever repents, their repentance is accepted, and whoever dies in sin is subject to God's will. The belief in eternity is harsh, and we see it as an extremism of the Mu'tazila or the Khawarij.

Ibadis: We say: The perpetrator of a major sin is not a believer, but is called a disbeliever in gratitude (kufr ni'mah), not a disbeliever in associationism (kufr shirk). They will be punished in Hell according to their sins and will not remain there forever like the infidels. However, we do not assert God's forgiveness for every sinner; mercy is vast, but we do not have a good opinion of sins or take them lightly.

Sufis: Sin is a darkness in the soul, but it does not extinguish the light of faith if the origin is present. Every sincere believer is hoped to receive intercession and forgiveness. They said: "Sin is a bridge to return... for whoever sins and then is broken and returns, God loves him." We tend towards a great

hope in God, and we warn against a bad opinion of anyone who returns and regrets, for God is more merciful than to make someone who said, "O Lord," remain in Hell forever.

Khawarij: We say with strictness: The perpetrator of a major sin is an infidel and will remain in Hell forever, and there is no intercession or hope for them, because they have transgressed the limits of obedience and committed what necessitates disbelief. By this, we have contradicted all other groups.

Conclusion: In the realm of this topic, justice and mercy, extremism and gentleness, have met. Some have been strict and have dried up, and some have hoped and have softened. But God is more just than to be unjust and more merciful than to cause someone's destruction without a reason. How beautiful is the saying of the Prophet (peace be upon him): "All of my nation will enter Paradise except for one who refuses." They said: "And who would refuse, O Messenger of God?" He said: "Whoever obeys me will enter Paradise, and whoever disobeys me has refused."

Eighth Topic :Who are the allies of God? And how is sainthood understood?

This is a great issue where disagreements have branched out among different paths and schools of thought, ranging between sanctification and extremism, and between denial and harshness. Let each school of thought express its understanding of sainthood (wilayah), the meaning of a saint (wali), their status, limits, and effects.

Ahl al-Sunnah wal Jama'ah: Sainthood is the closeness to God through obedience. A saint of God is one who believes and is God-fearing. God Almighty said: "Unquestionably, the allies of Allah - there will be no fear concerning them, nor will they grieve. Those who believed and were God-fearing." (Quran 10:62-63). A saint of God is not known for certain, is not raised above the status of servitude, has no legislative authority, and does not receive revelation. We believe that there are many saints, including scholars, worshippers, and the righteous, but they are not worshipped, not called upon, and their graves are not sought for blessings after death.

Salafis: We agree that a saint is one who believes and is God-fearing, but we emphasize the fight against all manifestations of extremism in saints, such as seeking blessings from graves, seeking help from the dead, or believing that they can control the universe. We believe that what are called the "miracles of saints" are not proven except with evidence, and it is not permissible to elevate anyone to a rank where they are mixed with the attributes of the Lord.

Twelver Shi'a: Sainthood for us is a specific and general status: General sainthood is for every righteous believer; every pious believer is an ally of God. Specific sainthood is the status of the Imams from the Household of the Prophet (peace be upon them); they are the successors of the Prophet, the inheritors of his knowledge, and the manifestation of God's light in the nation. For us, the Imam is the greatest saint of God; through him, the guidance of the nation flows, and he has the status of spiritual authority and divine guidance, but he is a servant of God; he is not worshipped or deified. It was narrated: "Whoever knows us has known God, and whoever is ignorant of us has been ignorant of God." We do not believe that the saint is a substitute for God, but rather a guide to Him.

Zaydis: We say: Sainthood is a status related to faith and righteous deeds. We venerate the Household of the Prophet and give them a virtue, but we do not affirm absolute infallibility for them, we do not exaggerate in their miracles, and we do not believe that they have control over the universe. A saint of God is one who establishes justice and strives in the path of God, not one who sits while people seek blessings from him.

Ibadis: A saint for us is every pious person who fears their Lord and upholds the command of God. We magnify sainthood and make it a great rank, but we reject extremism, do not attribute knowledge of the unseen to saints, and do not believe that they have control after their death. A saint of God is known by their steadfastness in tribulations, their justice, and their piety.

Sufis: Sainthood is a great rank on the path to God. A saint of God is the Knower of God, one whose heart is pure, whose soul is dissolved, and whose inner self is sincere. We affirm miracles for saints—not as a form of control, but as miraculous signs, not as legislation. The allies of God are not prophets, but they are the inheritors of the secret of prophethood. We love them and seek to draw close to God by loving them, but we do not go to extremes in venerating them, and we do not ask anything from them other than from God.

Mu'tazila: We say: A saint is everyone who stands for truth and justice, but we do not affirm miracles for them, and we do not believe in Sufism or spiritual stations. Rather, we warn against extremism in individuals, even if they are from the Household of the Prophet or the Companions. There is no saint except through monotheism, justice, and righteous action. Every myth or claim of revelation or control is rejected by us.

Khawarij: A saint for us is one who obeys God in every command and disavows sinners. Whoever violates a command and commits a major sin is an enemy of God, even if they fast and pray. We narrow the concept of sainthood and do not recognize saints who disobey God and are then called "saints."

Conclusion: In this topic, different concepts are revealed: between those who see the saint as a honored, humble servant and those who elevate them to the status of guidance and a divine secret, between those who accuse the extremists of corrupting religion and those who see the saints as bridges of light to God. The wise believer is balanced: "He loves the righteous without going to extremes, venerates the Knowers without worshipping them, and knows that God alone is the true Ally."

Ninth Topic :When did the categorization begin? "This one is Sunni, this one is Shi'a, this one is Sufi, this one is Khariji..." When did these titles appear? Was it during the time of the Prophet (peace be upon him)? Or after him? And did the Companions know of "Ahl al-Sunnah wal Jama'ah" or "the Shi'a" or "the Sufi orders"?

The response of Ahl al-Sunnah wal Jama'ah: We do not believe that the Prophet (peace be upon him) gave his Companions the name "Sunnah" or "Jama'ah" (community), but we believe that the truth is what conforms to the Sunnah and the Jama'ah. This name was given after the dissensions and disagreements, to distinguish those who remained steadfast on the path of the Prophet and the Rightly Guided Caliphs. Ibn Sirin (d. 110 AH) said: "They did not ask about the chain of narration. But when the dissension occurred, they said: 'Name your men for us.'" The name began to appear effectively after the Battle of Siffin and the dissension over the killing of Uthman, so "Sunnah" came to be in opposition to those who contradicted the community, like the Khawarij or the Shi'a.

The response of the Twelver Shi'a: The name "Shi'a" was not a late innovation; rather, it was given to the followers of Ali from the time of the Prophet (peace be upon him) himself. The Prophet (peace be upon him) said—as narrated in our sources—: "O Ali, you and your Shi'a are in Paradise." However, the jurisprudential and theological crystallization of Shi'ism occurred after Karbala, and the Twelver school was organized in the second century AH by the Imams from the Household of the

Prophet. We do not see this as a "political classification," but as an extension of the Muhammadan light in the pure lineage.

Zaydis: We are the "Shi'a of the Household of the Prophet," but we do not go to extremes regarding the Imams or affirm infallibility for them. The Zaydis appeared effectively in the second century AH, after the revolution of Zayd ibn Ali. We do not agree with those who claimed that the Shi'a emerged only later, but rather that they were among the first to hold on to the Messenger's will regarding his lineage.

Ibadis: We are from the remnants of the moderate early Khawarij, and we do not like the name "Khawarij"; rather, we call ourselves "the people of straightness" (ahl al-istiqamah). We began after our separation from Ali in the Battle of Siffin due to the arbitration, but we developed into an independent jurisprudential and theological school, and we rejected extremism and general excommunication.

Sufis: The name "Sufi" did not exist during the time of the Companions, but asceticism, worship, and spiritual purification were present since the time of the prophethood. The Prophet (peace be upon him) said: "Be ascetic in this world, and God will love you; and be ascetic in what people have, and people will love you." The name "Sufis" appeared in the second century AH, and it is derived from "wool" (suf) or "purity" (safa'). Our goal is to reach the status of perfection (Ihsan), as taught by the Prophet (peace be upon him) in the famous hadith.

Mu'tazila: We appeared in Basra at the beginning of the second century AH, when Wasil ibn Ata' separated from the council of Al-Hasan al-Basri over the issue of the "perpetrator of major sins." We did not invent a name to compete with anyone, but we called ourselves "the people of justice and monotheism," and we saw that reason is a foundation in knowing God.

Khawarij: We began after the Battle of Siffin, when we rejected the arbitration between Ali and Mu'awiyah, and we cried out: "No rule except for God." From there came the name "Khawarij," meaning those who rebelled against the arbitration, not against the religion. We were the first to categorize people based on action, not on lineage or companionship.

A comprehensive historical summary: | Stage | Classification | Reasons | | :--- | :--- | :--- | | The Prophet's Era | No doctrinal classification | Unity around the Prophet (peace be upon him) | | After the Prophet's Death | Beginning of political conflict (Saqifah, the Caliphate) | Emergence of initial loyalties (to Ali or Abu Bakr) | | The Great Dissension | Siffin, Jamal, Karbala | Birth of the "Shi'a," "Khawarij," and the emergence of signs of distinction | | Second Century AH | Establishment of schools | Rise of jurisprudential and theological schools | | Third Century and beyond | Confirmation of doctrinal identity | Appearance of terms: Sunnah, Shi'a, Twelver, Mu'tazila, Sufis |
A universal word: Doctrinal classification was not from the essence of Islam, but it was a result of political, religious, and intellectual interpretation after the death of the Prophet (peace be upon him). And the sincere believers in every school of thought are still searching for the essence of truth and religion, not for titles or fronts.

A moment of reflection: If the Companions were to return today... would they say: "I am a Sunni, and you are a Shi'a, and you are a Sufi"? Or would they say: We are the nation of Muhammad, commanded to worship God alone, to follow His Messenger, and to show mercy to one another?

Tenth Topic :"Who is the legitimate Caliph after the Prophet ﷺ?"

"O honorable ones... today we pose a question that is heated in history, but it still ignites hearts today: Who is the legitimate Caliph after the Prophet (peace be upon him)? And how do we establish legitimacy? Let us rise above the wounds and listen to the pens as they express without wounding, clarifying without misleading, in the presence of this eternal disagreement."

First: Ahl al-Sunnah wal Jama'ah - Salaf and Khalaf (early and later generations) according to the approach of the majority of the Companions: "The caliphate was a consultation (shura) among the Emigrants and the Helpers, then their opinion converged on Abu Bakr al-Siddiq (may God be pleased with him), so he was the first of the Rightly Guided Caliphs. We believe that legitimacy is based on: the choice of the nation or the people of binding and loosening (Ahl al-Hall wal 'Aqd), the legitimate pledge of allegiance, and the establishment of religion and the preservation of the community. We do not make a text a requirement for anyone, but we praise the Companions and see them as the most concerned people about religion."

Second: Twelver Shi'a: "The caliphate is not a consultation, but a divine text and a prophetic will. The Prophet (peace be upon him) said at Ghadir Khumm: 'Whoever I am his master, this Ali is his master,' and he commanded the nation to adhere to his will. We believe that Imam Ali is the legitimate Caliph after the Prophet by text, not by choice, then al-Hasan, then al-Hussein, and then nine from the descendants of al-Hussein. The Imamate is a principle of religion for us; it is a divine covenant that cannot be left to human interpretation."

Third: Zaydis: "We believe that the caliphate is a right for the Household of the Prophet from the descendants of Fatima, and the one most deserving of it is the one who goes out with his sword seeking the truth, being a scholar, an ascetic, and a brave person. We do not excommunicate those who preceded Ali, but we believe that Ali was the most deserving of the caliphate after the Messenger of God. We do not require a clear text, but rather competence from the Household of the Prophet and going out to support the religion. Imam Zayd said: 'I did not hate any of the Companions, but the truth for us is in the Household.'"

Fourth: Ibadis according to the early Imams: "The caliphate is not built on lineage or text, but on consultation and justice. The Caliph is the one who establishes the religion, rules with truth, and is worthy of leadership. We do not sanctify the caliphs, but we evaluate them with the religious scale. We believe that Abu Bakr and Umar were on guidance, then the dissensions began, and we reject political inheritance and deviation."

Fifth: Mu'tazila according to Qadi Abd al-Jabbar: "The caliphate for us is not by text or lineage, but by rational interpretation and the interest of the nation. We praise Abu Bakr and Umar, and we see the caliphate as a consultation among Muslims. We do not excommunicate those who disagree, but we condemn injustice and deviation. We believe in the freedom of the nation to choose the Imam according to justice and competence."

Sixth: Sufis according to al-Junayd and al-Bistami: "The external caliphate does not concern us as much as we seek the internal caliphate, the caliphate of the heart and soul. The caliph is one who carries the light of the Prophet, whether on the throne or in asceticism. We do not enter into dissension, but we believe that Ali was the gate of the city and the carrier of its secret. The status of the Imamate for us is spiritual before it is political."

Seventh: Islamic Philosophers according to al-Farabi and Ibn Rushd: "The caliphate must be based on: wisdom, justice, knowledge, and spiritual and intellectual leadership. We call the caliph the 'philosopher-king,' who combines prophethood and politics. We do not rely on lineage, but on perfect intellectual qualities. The one who possesses divine wisdom is most deserving of the caliphate, not one who inherits it or gains it by force."

Conclusion: "They have all spoken... some saw legitimacy in a text, some in a consultation, and others in an ascetic heart or a wise mind... But the final word is: God observes, the nation witnesses, and history records. So let the competitors compete in justice, not for the chair, and let the caliphate carry the light, not a cloak of blood."

Eleventh Topic :What is infallibility? To whom does it belong? And does it include the Imams?
"O people of wisdom and religion... What is infallibility ('isma)? Is it abstaining from sin by compulsion or by choice? Is it exclusive to the prophets? Or does it include the Imams and saints? In this topic, we open a door of light, not for excommunication or slander... but for clarifying understanding and illuminating the truth."

First: Ahl al-Sunnah wal Jama'ah (Ash'aris and Maturidis): "Infallibility is affirmed only for the prophets, in what they convey from God. They cannot lie or conceal the message. As for personal matters, they may make small mistakes, but God does not let them persist in them. The Imams, scholars, and saints are not infallible, but they are protected by divine care, no more. Whoever claims infallibility for others than the prophets has innovated."

Second: Twelver Shi'a: "Infallibility is not just refraining from sin, but also: purity of the soul, perfection of the mind, and complete knowledge of God and His command. We believe in the infallibility of the Prophet Muhammad (peace be upon him), and all the prophets, as well as the infallibility of the twelve Imams, because they are the successors of the religion and the proofs of God. Their infallibility is to protect the law from distortion, so they cannot forget, err, or sin, neither intentionally nor by mistake."

Third: Zaydis according to Imam al-Qasim al-Rassi and Imam al-Hadi: "We do not affirm absolute infallibility except for the prophets. We venerate the Household of the Prophet and see them as the elite of the nation, but we do not see them as infallible from error or forgetfulness. The Imam for us is a scholar, an ascetic, and a mujahid, but he is a human being; he is right and he is wrong, and he is held accountable for his actions."

Fourth: Ibadis according to the Imams of Oman and biographers: "Infallibility belongs to God alone, and then to whoever He sent with revelation. The prophets are infallible in what they convey from God. As for others, they have no infallibility, whether they are an Imam or a Companion. We respect scholars, but we do not raise them above the rank of error, for everyone's words are accepted or rejected except the infallible one (peace be upon him)."

Fifth: Mu'tazila - Qadi Abd al-Jabbar and Ibn Abi al-Hadid: "Reason dictates that the prophets cannot lie or mislead, otherwise the proof against people would be invalid. We affirm infallibility for the prophets in their conveyance and conduct. As for the Imams, they are virtuous, but they are not infallible. We reject extremism in individuals, and we elevate the role of reason and criticism."

Sixth: Sufis according to Ibn 'Ata' Allah al-Iskandari and Sheikh Abd al-Qadir al-Jilani: "Infallibility for us has degrees: Infallibility of the prophets is a religious obligation. Infallibility of the saints is a divine protection that does not reach the level of prophetic infallibility. And the people of love are protected by

care; they do not persist in sin, nor is harshness accepted from them. We venerate the Imams and believe that some of them have reached the status of spiritual infallibility, not legislative."

Seventh: Islamic Philosophers according to al-Farabi and Ibn Sina and Ibn Rushd: "Infallibility for us stems from: perfection of the mind, strength of perception, and union with the universal light (the Active Intellect). The Prophet is infallible because he is connected to the Higher Intellect, and the Imam may share in this connection, but not like the Prophet. Infallibility is not by inheritance, but by knowledge and spiritual perfection."

Conclusion: "Some have confined infallibility to the prophets, some have extended it to the Imams, and some have seen it as degrees, not a single status. But all of them agreed that infallibility is not a license for sanctification, but a great responsibility and a trust, not a claim of a miracle. For purity is not proven except by action, and light does not appear except in darkness."

Twelfth Topic :"Is the Imamate a principle of religion? Or a branch of its branches?"
Is the Imamate a principle in religion, like monotheism and prophethood? Or is it a jurisprudential, organizational branch, left to interpretation and consultation? Let us open this door in the realm of manners, not with the clashing of swords, but with the clashing of letters.

First: Ahl al-Sunnah wal Jama'ah (Ash'aris and Maturidis) according to Imam al-Juwayni, al-Amidi, and Ibn Taymiyyah: "The Imamate is not from the principles of creed, but from the branches of jurisprudence and political governance. Its purpose is to organize the affairs of Muslims after the death of the Prophet (peace be upon him), and it is not a pillar of faith like belief in God, His angels, and His books. Disagreement over it does not lead to excommunication or declaring someone as a sinner, but it is within the framework of political governance and administrative rulings."

Second: Twelver Shi'a according to Sheikh al-Kulayni and al-Saduq: "The Imamate is a principle of religion; faith is not accepted without it. The Messenger of God (peace be upon him) said: 'Whoever dies without knowing the Imam of his time has died a death of ignorance.' Just as prophethood is by divine selection, so is the Imamate. The matter of religion should not be left to whims or consultation after the revelation has been completed. The Imam is infallible, entrusted with protecting the religion, and an interpreter of the Book, and therefore, it is a creed, not politics."

Third: Zaydis according to Imam al-Hadi and Yahya ibn al-Hussein: The Imamate for us is not a theological principle, but a practical pillar of justice and leadership. We see it as necessary for preserving the religion, but it is not a condition for faith; rather, Islam is perfected by it and justice is established by it. The Imam must be from the Household of the Prophet, a jurist, and a mujahid, but we do not require infallibility or the unseen for him.

Fourth: Ibadis according to scholars of biography and the Imams of the school: The Imamate for us is a religious obligation, not a doctrinal principle. It is a system of governance that is not related to faith or disbelief. One who abandons or opposes it is not excommunicated, but is advised and engaged in dialogue. The Imam is chosen by consultation and a pledge of allegiance, and if he violates God's law, he is dismissed, and his position is not a divine right.

Fifth: Mu'tazila according to Qadi Abd al-Jabbar and Abu al-Hudhayl al-'Allaf: "The Imamate is a rational and religious obligation, but it is not from the principles of monotheism. We consider it from the practical matters that preserve the interests of people, like the judiciary, jihad, and the establishment of

punishments. We reject inheritance and the involvement of the Imamate in faith and creed."

Sixth: Sufis according to Muhyiddin Ibn 'Arabi and Ibn 'Ata' Allah: "The external Imamate is not from the principles of the path; rather, it is from the affairs of this world, which does not touch the essence of faith. As for the internal Imamate, it is a spiritual principle, where the Imam is an inheritor of the Prophet's light, whether he sits on a pulpit or lives in a hidden corner. We believe that the true Imamate belongs to the one who has attained annihilation in God, not to the one who has taken over power."

Seventh: Islamic Philosophers according to al-Farabi and Ibn Rushd: "The Imamate is a political and philosophical necessity to preserve order and achieve civil happiness. But it is not a principle of faith. The Imam is the philosopher-king, who combines prophecy and reason. If he does not exist, then the one who is closest to him in knowledge and justice. It is not an inheritance, nor a revelation, but an interpretation and a choice."

Conclusion: "Thus, minds differed, and perceptions branched out: some made the Imamate from the core of faith, some made it a human system, some linked it to asceticism and knowledge, and some removed it from bodies and placed it in souls. So let our discussions be jurisprudence, not fighting, and tolerance, not excommunication, for we are only searching for the face of God... not for dominance in councils."

Thirteenth Topic :"What is the concept of the Companions? And are all of them just? Or are some of them criticized?"

First: Ahl al-Sunnah wal Jama'ah (Ash'aris and Maturidis) according to Imam al-Nawawi, Ibn Hajar al-'Asqalani, and al-Bayhaqi: "The Companions are all just, according to the Quranic text: "And to all Allah has promised the best." (Quran 57:10). Justice is affirmed for the group, not for individuals, and its meaning is that they are people of truthfulness in transmission, but that does not mean they do not make mistakes, for the Companions are human. But we do not slander them, because that would slander the religion they conveyed. We distinguish between an error that can be excused and a wounding that causes dissension. The rule is: we hold back from what occurred between them, and we are pleased with all of them."

Second: Twelver Shi'a according to Sheikh al-Tusi and al-Mufid: "We do not excommunicate the Companions, nor do we insult them, but we distinguish between those who remained steadfast to the covenant and those who changed and altered after the Prophet (peace be upon him). Companionship does not mean infallibility, and some Companions committed great errors after the death of the Prophet (peace be upon him), such as the manipulation of the Saqifah, the concealment of the will, the oppression of Fatima, and the wars against Ali. The justice of a Companion is measured by his loyalty to the Prophet and his Household, not by mere contemporaneity. We venerate those who remained steadfast and condemn those who betrayed."

Third: Zaydis according to Imam Zayd: "The Companions included the predecessors and those who did wrong. We respect the Companions, but we do not sanctify anyone above accountability. Companionship does not justify killing or oppressing the Household of the Prophet, and we do not see those who fought Ali or failed to support him as people of justice. We do not insult, but we say: The balance is the truth, not the name."

Fourth: Ibadis according to the Imams of biography and Sheikh al-Salimi: "We distinguish between historical companionship and religious straightness. We do not see all the Companions as just; rather, some of them went astray, killed, and fought over worldly matters. We venerate those who remained steadfast and oppose those who were in rebellion. Justice is not by companionship, but by conduct and piety."

Fifth: Mu'tazila according to Qadi Abd al-Jabbar and Abu al-Hudhayl: Companionship does not affirm infallibility, nor does it remove accountability. The one who opposed Ali or fought him opposed the truth, because he was the legitimate Imam after the Prophet. We do not insult the Companions, but we subject their actions to the rational and religious scale, and we admit that some of them caused corruption, fought, and killed, so there is no absolute justice.

Sixth: Sufis according to al-Junayd and Ibn 'Ata' Allah: "The Companions were the elite, but they went through a severe trial after losing their beloved Prophet (peace be upon him). We pray for mercy upon all of them, and we are pleased with them, and we say: Whoever remained steadfast in love has won, and whoever mixed, we hope for their forgiveness and we remain silent about the disputes."

Seventh: Islamic Philosophers according to Ibn Rushd and al-Farabi: "The Companions are human beings; some of them had the light of prophecy revealed through them, and some were overcome by nature and politics. We do not evaluate them with emotion, but with an ethical and rational system. Nevertheless, we do not slander, but we study history with a scale of understanding, not sanctification."

Conclusion: "The positions differed as hearts differed: some elevated the Companions to the status of infallibility, some purified some and stopped at the sins of others, and some left the entire matter to God. But all of them... stopped at a great matter: that companionship is an honor... but trustworthiness is a conduct. So whoever remained steadfast to the covenant of the Beloved... is the Beloved. And whoever changed... his accountability is with the Just and the Watchful."

Fourteenth Topic :"Is religion taken from the prophetic lineage? Or from the Companions? Or from consensus?"

"O followers of the paths, schools, and statements, we have a decisive question among us that revolves around the very understanding of religion: Who are the heirs of the Prophet (peace be upon him) in conveying religion? Are they the pure lineage? Or the honorable Companions? Or the entire nation through consensus?"

First: Ahl al-Sunnah wal Jama'ah (Ash'aris and Maturidis) according to Ibn Hajar and Al-Ghazali: "Religion is taken from: the Book, the Sunnah, and the consensus of the Companions. No one has infallibility after the Prophet (peace be upon him). The Companions are the bearers of the revelation, and then the diligent scholars after them. As for the lineage, they have the honor of lineage and knowledge, but the argument is not with lineage, but with proof. And consensus for us is a decisive proof, because the nation does not agree on error."

Second: Twelver Shi'a according to Al-Sharif al-Murtada and al-'Amili: "Religion is taken only from the prophetic lineage, because they are the peers of the Book, as in the authentic and consecutively narrated Hadith of the Two Weighty Things: '(I am leaving among you that which if you hold on to it, you will never go astray after me: the Book of God and my lineage, my Household...).' The lineage is infallible, the interpreter of the Book, and they do not separate from it until they meet at the Fountain.

As for the Companions, what they say is accepted if it agrees with the lineage, and as for consensus, it is not a proof if the infallible Imam disagrees with it."

Third: Zaydis according to Imam Zayd ibn Ali (peace be upon him): "We take religion from the Quran, the Sunnah, and the struggling and knowledgeable lineage, meaning from the Household of Muhammad who went out to establish justice and were people of interpretation. We do not believe in absolute infallibility, but we give precedence to the lineage over the Companions if they disagree with them. As for consensus, we do not consider it a proof unless it agrees with the truth and comes from the jurists of the Household of the Prophet and the just scholars."

Fourth: Ibadis according to the great Ibadite Imams like al-Janawni and Sheikh al-Salimi: "Religion is taken from: the Noble Quran, the authentic Sunnah, and the sayings of the righteous predecessors from the Companions and the Followers. We do not monopolize knowledge with the lineage or the Companions, but the lesson is in following, not in belonging. Consensus for us is valid, but on the condition that it does not contradict the text, and no one has infallibility after the Messenger of God (peace be upon him)."

Fifth: Mu'tazila according to Qadi Abd al-Jabbar and Abu al-Hudhayl: "Religion is taken from reason first, then from the confirmed Quran and Sunnah. We do not sanctify the Companions or the lineage, but we weigh the saying of everyone with the scale of reason and justice. We do not recognize absolute consensus or infallibility except for the prophets. Whoever contradicts reason, his saying cannot be used as a proof, even if he is from the Household of the Prophet."

Sixth: Sufis according to Al-Junayd, Al-Bistami, and Ibn 'Arabi: "Religion is taken from the written Book and the observed Book, and from the luminous heart that is connected to God. We venerate the lineage because they are the people of the Muhammadan light, and we honor the Companions because they are the bearers of the message, but the truth is not known by names, but by insight and Knowledge. Whoever truly follows God is one of the heirs of prophethood, whether they are from the lineage or from others."

Seventh: Islamic Philosophers according to al-Farabi, Ibn Sina, and Ibn Rushd: "Religion is taken from the Prophet alone, and then it is understood by reason. No one after him has a proof unless he combines practical knowledge with wisdom. Neither the Companions nor the lineage are infallible, and everyone's saying is accepted or rejected. As for consensus, it is a political concept more than an epistemological one, and the correct is known by proof, not by the majority."

Conclusion of the Topic:
"This is how hearts went on their paths: some said, 'The lineage are lamps that are not extinguished,' some said, 'The Companions are witnesses to the religion,' some said, 'Consensus is the mind of the community,' and some said, 'Truth is not confined... but one is illuminated by it.' But the light remained from one source: 'The Quran is the word of God, and the truth is not known by names, but is known by wisdom and justice.' So let these councils be a mirror of truth... not fanaticism, nor slander, but a longing for the Beloved (peace be upon him), from whatever path it comes."

Fifteenth Topic

- **Did the Prophet (peace be upon him) recommend following the pure lineage after him? And are there clear verses and hadiths that indicate this?**

  "O loved ones... allow me to ask a question that every seeker of truth asks: What do you say about the verse of purification: 'Indeed, Allah desires to remove from you all defilement, O people of the Household' (Quran 33:33)? And the Hadith of the Two Weighty Things: '(I am leaving among you that which if you hold on to it, you will never go astray: the Book of God and my lineage, my Household...)'? And the Hadith of Ghadir Khumm: '(Whomever I am his master, this Ali is his master...)'? And the Hadith of the twelve Imams: '(This matter will not cease to be mighty as long as it is ruled by twelve caliphs, all of them from Quraysh)'? Don't these texts constitute a prophetic, divine guidance to follow the lineage? We open this door for you to enlighten us with understanding and interpretation..."

Ahl al-Sunnah wal Jama'ah: "We affirm the authenticity of the Hadith of the Two Weighty Things, but it does not indicate the obligation of exclusive reception from the lineage, but rather their virtue and knowledge. The Hadith of Ghadir does not mean the Imamate, but rather indicates the love of Ali and his status. As for the verse of purification, it was revealed concerning the people of the cloak, and their virtue does not necessitate infallibility or exclusivity. The interpretation of the Hadith of the Twelve for us is either about the Umayyad caliphs or an absolute symbolic number for the preservation of religion. So we take from the Quran, the Sunnah, and consensus, with veneration for the lineage, not exclusivity to them."

Twelver Shi'a: "These texts are our great pillar in explaining the Imamate of the lineage. The verse of purification indicates their infallibility. The Hadith of the Two Weighty Things commands following them after the Prophet. The Hadith of Ghadir is a text on the Imamate of Ali. The Hadith of the Twelve is precisely our twelve Imams, starting from Ali and ending with the Mahdi. These texts are not just a matter of virtue, but a prophetic legislation for the path of guidance."

Zaydis: "We affirm the verse of purification and consider it to be about the people of the cloak, and they are Imams of guidance, but we do not accept absolute infallibility or the تحديد of the twelve. The Hadith of Ghadir indicates the authority of Ali, not a specific Imamate, but a preference and an obligation to obey him. We take the Hadith of the Two Weighty Things as guidance to take from the knowledgeable and struggling lineage."

Ibadis: "We venerate the Household of the Prophet and honor the family of Muhammad, but we believe that these hadiths contain virtue, not a text. The Hadith of the Two Weighty Things contains guidance, not an obligation to follow them alone. The Hadith of Ghadir for us does not indicate political Imamate. We do not take religion from lineage, but from whoever is on the path of the Prophet, even if they are an Abyssinian slave."

Mu'tazila: "We accept some of these hadiths in terms of their chain of narration, but we do not derive from them an exclusive, legitimate Imamate. We consider the verse of purification to be a virtue, and the scope of the Hadith of Ghadir to be love, not politics. Religion is taken from whoever agrees with reason and the text, whether from the lineage or from others."

Sufis: "These texts are treasures of light for us. The verse of purification is a sign of the sanctity of their souls. The Hadith of the Two Weighty Things is a divine spiritual will. The Hadith of Ghadir is a

connection of souls to the saint of God, Ali. But we do not stop at the text; rather, we delve into its spiritual meaning. Whoever follows their path in light... is from the spiritual lineage."

Philosophers: "We read these texts as symbols of moral leadership. The lineage represents purity, but we do not build on it a system of governance or exclusive reception. Religion is preserved in the text, and whoever understands it correctly with reason and wisdom is an heir of prophethood."
The Wise Conclusion:

"Thus... the sayings differed, but the lights met: some saw in the lineage an obligation to follow, some saw in them lamps without infallibility, and some made them a call, not an exclusive path. And a question remained in the heart: 'If we truly held on to the Book and the lineage together, would we not have gone astray?' So, shall we try this steadfastness one day, with sincerity, not with a slogan?"

Sixteenth Topic :The Imamate and the Caliphate: A Will or a Consultation?

> **"Who is the legitimate caliph after the Prophet (peace be upon him)? And is the Imamate a text and a will? Or a consultation among Muslims?"**
>
> **"O masters from the noble schools of thought... the soul of the Prophet (peace be upon him) has settled, and he has moved on to the highest Companion, so the essential question was: Who will succeed him? Did the Messenger of God (peace be upon him) appoint a specific caliph? Or did he leave the matter to consultation? We present this deep question to you... so let each group speak with its methodology, with its manners, and with what it believes, and we are ears that listen and hearts that reflect."**

Ahl al-Sunnah wal Jama'ah: "We believe that the Prophet (peace be upon him) did not appoint a caliph by name, but he indicated the virtue of Abu Bakr repeatedly in matters such as leading the prayer, but he did not explicitly say: '(He is the caliph after me).' Therefore, the Companions gathered at the Saqifah of Bani Sa'idah, consulted, and agreed to pledge allegiance to Abu Bakr al-Siddiq. So the caliphate was by consultation, and this is a principle for us. We say: If there was a clear text, the Companions would not have gathered for someone else. So consultation is a religious rule, and the Prophet died without recommending anything but following the Book and the Sunnah."

Twelver Shi'a: "We believe that the Prophet (peace be upon him) explicitly stated the caliphate of Imam Ali (peace be upon him) in many places, the clearest of which is the Hadith of Ghadir Khumm: '(Whomever I am his master, Ali is his master),' as well as in the Hadith of the House, the Hadith of Status, and others. For us, the Imamate is not consultation but a divine text, for just as God is the one who chooses the Prophet, He also chooses the Imam, because he is a protector of the law and a guide for the nation. The Prophet recommended Imam Ali, and then the infallible Imams after him. We believe that the Saqifah was an early deviation from the prophetic will."

Zaydis: "We believe that the Imam must be from the Household of the Prophet, but he is not mentioned by name in a text; rather, he is established by invitation and going out. If one of the sons of Fatima invites, and he is a knowledgeable, just, and brave person, and the people pledge allegiance to him, then he is the Imam. We do not require infallibility or divine designation, but we combine the Household of the Prophet with consultation, and the principle for us is: '(The Imam who stands with the sword).'"

Ibadis: "We believe that the Prophet (peace be upon him) did not appoint anyone after him, but left the matter to consultation among Muslims. The choice of Abu Bakr was through the people of binding and loosening, and we believe that the Rightly Guided Caliphate is based on consultation and justice, not on lineage. We do not believe in the existence of an Imamate specified by a divine text, but everyone who establishes religion and justice is accepted as an Imam."

Mu'tazila: "We say that the Imamate is not from the principles of religion, but from its branches, and it is a worldly matter to organize the affairs of Muslims. There is no definitive proof that the Prophet (peace be upon him) recommended Ali or anyone else, and the nation chose Abu Bakr by consultation, so it was legitimate. We do not deny the virtue of Ali, but we do not base ourselves on the texts of the Imamate as a creedal foundation."

Sufis: "We are people of love... we believe that the external caliphate succeeded according to God's decree, but the internal caliphate remained in the lineage, in the hearts of the saints. We believe that Ali (may God be pleased with him) had a special secret and light, but it was not a condition for him to take over power, for the Prophet (peace be upon him) did not make religion dependent on the name of the ruler."

Philosophers and Theologians: "We read history with a rational perspective: the Prophet did not explicitly appoint anyone, for if he had done so, Ali would have used it as a proof at the Saqifah. The Imamate is a social and political matter; the nation is the one that chooses, as long as the law is preserved. The lesson is not in who sat on the chair, but in who established justice and the prophetic path."

Conclusion of the Topic:
"Thus, the word came together... and the paths diverged: some said, 'A divine will,' and some said, 'A human consultation,' and some walked on the sword and inheritance, and some saw the Imamate as external or internal. And the truth is above all... it is illuminated by sincerity and proven by evidence. So whoever wants to understand... let him search not to win, but to be saved."

Seventeenth Topic :Can divine guidance be found in others besides the Household of the Prophet?

> **The question posed to all schools and groups: Is divine guidance, spiritual inheritance, and the Muhammadan light confined to the Household of the Prophet? Or can God give knowledge, light, and a role model to others? And if the nation has been given Imams from outside the lineage, are they their equals? Or their followers? And what is the criterion? Lineage? Knowledge? Light? The call? "O honorable scholars, we know that the Household of the Prophet (peace be upon them) have light, knowledge, and a life story, but the question now is: Must every guide after the Prophet be from the Household of the Prophet? And if not, how do we distinguish between the guidance that comes from the House of Prophethood and the guidance that appears in others? And is there a definitive criterion that allows us to decide on this matter?"**

Ahl al-Sunnah wal Jama'ah: "We believe that guidance is not exclusive to the Household of the Prophet; knowledge and light were found in others, such as Abu Bakr, Umar, Ibn Mas'ud, and Abu Hurayrah, and these are not from the Household of the Prophet. But at the same time, the Household of the Prophet have a special virtue, and the Prophet (peace be upon him) said: 'I am leaving among

you that which if you hold on to it, you will never go astray: the Book of God and my lineage, my Household.' So, yes, we take from others, but we venerate them and give them precedence if they combine lineage and knowledge."

Twelver Shi'a: "We believe that complete guidance related to prophetic inheritance is only in the Household of the Prophet, especially the infallible Imams, because God chose them for purification, knowledge, and inheritance. As for others, they may be scholars and virtuous people, but they are not specified guides or proofs for people. The perfect guidance, by which the proof is established on creation, is only in the Household of the Prophet."

Zaydis: "Yes, the great guidance is often in the Household of the Prophet, but we do not confine knowledge and virtue to them. A guide may appear from the Followers, scholars, and Imams from outside of them. Nevertheless, we see a special feature of light and precedence in the Household of the Prophet if they combine lineage, knowledge, an invitation, and jihad; they are closer to prophetic guidance, but others may also carry a spark of it."

Ibadis: "We do not restrict guidance to lineage, for God guides whom He wills, and God has guided scholars from different households. We believe that guidance is related to reason, knowledge, and piety, not only to noble lineage. The Household of the Prophet have knowledge, yes, but guidance may appear in others from the pious and the diligent."

Sufis: "We affirm that the Household of the Prophet have the secret of prophethood, but guidance may flow from any sincere heart. We have Imams in our paths from outside the Household of the Prophet, but they received the chain of narration and the light through them. So the light began in the Household of the Prophet, and then it flowed into the righteous saints. Everyone who is sincere with God may be a guide, but the Household of the Prophet are the origin of the chain and the origin of the light."

Mu'tazila and Theologians: "We link guidance to reason and proof, not to lineage. So whoever agrees with the evidence and speaks with wisdom is a guide, even if he is not from the lineage. But whoever combines lineage, knowledge, and piety, he is more deserving of being followed. So guidance is not monopolized, but it is elevated by the people of the pure houses if they have knowledge."

Conclusion of the Topic:

- The great guidance in the view of the Twelver Shi'a is confined to the Imams from the Household of the Prophet.
- General guidance may be seen in others by Ahl al-Sunnah, the Zaydis, the Ibadis, and others.
- As for the Sufis, they believe that the light began from the Household of the Prophet and then flowed into sincere souls.
- The rationalists see guidance by knowledge and proof, not by lineage alone.
- But almost everyone agrees that the Household of the Prophet are a fundamental source of guidance. Whoever holds on to their knowledge has held on to the root of prophethood, and that the light, if it combines lineage, knowledge, and piety, is more deserving of being followed than others.

Eighteenth Topic :Why did people fail to support the Imams from the Household of the Prophet?

The question posed to all schools and groups: Why, in every generation of the Imams from the Household of the Prophet, do we find that people failed to support them, or their followers were few, or they were failed in decisive moments? Was that because of the fear of the nation? Or political disagreements? Or because the Imams themselves did not seek power? Or that people did not see them as having the right to lead? And was this failure to support a failure of religion? Or of the Household of the Prophet only? Or was the nation excused?

"O masters of schools and groups, there is no Imam from the Household of the Prophet except that he was afflicted with betrayal, silence, or lack of support. Imam Ali was killed after his companions dispersed from him. Al-Hasan handed over the matter after people abandoned him. Al-Hussein went out and was not supported by anyone but seventy. Zayd ibn Ali was left in the field. Al-Kazim was in prison. Al-Jawad, al-Hadi, and al-Rida died as strangers. Al-Mahdi did not appear because he feared for his life, or as you say, he went into occultation. So why this continuous failure to support from the nation? And who is responsible? The nation? The authority? Or the Imams themselves? We want a frank analysis, without compliments."

Ahl al-Sunnah wal Jama'ah: "We do not say that the nation deliberately failed to support them, but that political circumstances, the general atmosphere, and the dissensions of the state made people fear, or follow the stronger. But we admit that some caliphs made mistakes against the Household of the Prophet, and some were just and fair. The nation did not understand some of the Imams as it should have, and some of the Imams did not seek power, but rather knowledge and worship."

Twelver Shi'a: "The nation betrayed the covenant with the Messenger of God (peace be upon him), who said: 'I am leaving among you the Two Weighty Things...' and they gave precedence to politics over the will, and power over guidance. Every Imam who came was carrying the light of prophethood, but the nation replaced them with others, so the failure to support was continuous, because people did not know their worth, or they feared the ruler, or they inclined towards the world."

Zaydis: "Yes, the Imams were failed to be supported, but not because the nation betrayed, but because fear, ignorance, and the severity of the authority prevented people from rising up. We believe that if an Imam goes out with the sword, struggles, and calls for the truth, he is an Imam, but many people chose safety and silence, and this is a kind of practical lack of support."
Ibadis: "We do not link guidance to lineage, but we say: Many people in Islamic history tended to lean towards whoever had power, not whoever had light. The Household of the Prophet had light and knowledge, but they did not always have a clear political project or the ability to organize, so they were failed."
Sufis: "We do not say that people intentionally betrayed the Household of the Prophet, but there was a covering over the hearts, weakness in resolve, and fear of oppression. The Imams were lights, but people are tempted by the world and power. And history continues to repeat itself; whenever a man from the Household of the Prophet appears calling for the truth, he is fought by hearts that have not yet been purified."

Conclusion of the Topic:

- The nation, in the view of the Shi'a, betrayed the Prophet's will.

- The Sunnis believe that people did not understand the Imams or feared.
- The Zaydis believe that fear and political ignorance failed the Imams.
- The Ibadis believe that power was the criterion, not light.
- The Sufis believe that people were heedless of the light and followed the ruler.

  And the result is the same: Every Imam who carried the light of prophethood was failed to be supported by the people, but the light was not lost.

Nineteenth Topic

- **Were the twelve Imams explicitly mentioned by name? And what are the sayings of the schools of thought on this specification?**

  O scholars and groups of the nation, are there prophetic or Quranic texts that prove the names of the twelve Imams? And did the Prophet (peace be upon him) mention them one by one? And are these names agreed upon? Or are they among the disputed issues? Bring what you have, a statement with wisdom, and a presentation with manners.

Ahl al-Sunnah wal Jama'ah: "We narrate a hadith in the Two Authentic Books and others: 'There will be after me twelve rulers, all of them from Quraysh' (Sahih al-Bukhari and Muslim). But in this hadith, their names were not mentioned, nor did the Prophet specify them in order. Some of our scholars said they are: the four caliphs, then Umar ibn Abd al-Aziz, and others. And some said that the hadith speaks of a specific time or a symbolic meaning. We venerate the Household of the Prophet, and we affirm the virtue of Ja'far al-Sadiq, Zayn al-'Abidin, and others, but we do not affirm a specific Imamate mentioned by their names from the Prophet (peace be upon him)."

Twelver Shi'a: "Rather, we believe this with certainty. We have consecutively narrated hadiths from our Imams that prove the names one by one: Ali ibn Abi Talib, then al-Hasan, then al-Hussein, then Zayn al-'Abidin, then al-Baqir, then al-Sadiq, then al-Kazim, then al-Rida, then al-Jawad, then al-Hadi, then al-'Askari, then al-Mahdi. We have narrations from the Prophet (peace be upon him) in our books such as 'Kifayat al-Athar,' 'Al-Ghaybah,' and 'Al-Ihtijaj,' that explicitly state their names. And we are not the only ones who say this, but some of the scholars of the public, such as al-Suyuti and Ibn Hajar, pointed to the symbolism of the hadith. And even if there is no direct naming in the Sunni hadith books, that does not mean they are not authentic for us."

Zaydis: "We say: The hadith is narrated, but the names were not specified. And we do not believe that the Imamate is exclusively hereditary. Rather, we consider every Fatimid who seeks the truth, is knowledgeable of the Book and the Sunnah, and is a struggler, to be a valid Imam. We do not affirm the Imamate of 'twelve' by designation, but we respect those who say so, and we venerate those of the Household of Muhammad in whom knowledge was mentioned."

Ibadis: "The hadith is not one of the hadiths that we rely on. Rather, we say: There is no text in the Quran on the number of Imams, nor in the Sunnah that we rely on is there anything that indicates twelve Imams by their names. And even though we venerate the Household of the Prophet, we do not see in the hadith a confinement of religious Imamate to a specific number."

Sufis: "We read the hadith with a spiritual, symbolic reading. We believe that the twelve Imams are luminous symbols that may manifest in the Imams of the Household of the Prophet, or in the saints of God throughout the ages. Some Sufi orders see a luminous chain in Ali and his sons. But we do not focus on the number as much as we search for the secret, knowledge, and blessing in every righteous Imam."

Mu'tazila and Theologians: "We reject the hadith in terms of its chain of narration and text according to some of us, and we see that its indication is not clear. We do not accept a nominal specification of the twelve Imams, and we do not see the Imamate as a heavenly text, but we consider it a consultation among the people of reason and contract. Nevertheless, we respect everyone who carried knowledge, and we do not deny the virtue of the Household of Muhammad."

Conclusion of the Topic: "This council reveals that the discussion about the twelve Imams is a point of great interpretive disagreement: The Twelver Shi'a see it as a text with clear names. The Sunnis see it as general and unspecified. The Zaydis, Ibadis, and Mu'tazila do not see it as binding with a numerical specification. While the Sufis contemplate it with a spiritual and symbolic meaning. Nevertheless, they all agreed that the Household of the Prophet have great knowledge, guidance, and virtue. Whoever holds on to their guidance has received some of the blessings of prophethood, and whoever denies their virtue has been ignorant of the worth of those who resembled the Prophet in his character, lineage, and light."

Twentieth Topic

- **A question directed to the Shi'a: Do you have clear texts for the Imams with a will one after another, or are they suggestions from you that you found and on which you established a school of thought?**

  The response of the Twelver Shi'a: "Yes, we have clear texts, and we will show them to you as they are found in our books and as we have inherited them:

1. The Prophet's (peace be upon him) will to Imam Ali (peace be upon him): 'This is my brother, my successor, and my caliph among you... so listen to him and obey him.' Source: Al-Kafi by Al-Kulayni (vol. 1, p. 286); Kifayat al-Athar by Al-Khazzaz al-Qummi (p. 21).
    - Quranic testimony: '{Your ally is none but Allah and [therefore] His Messenger and those who have believed}' (Quran 5:55) - with hadiths on its revelation concerning Ali (peace be upon him). Source: Shawahid al-Tanzil by Al-Hakim al-Haskani (vol. 1, p. 209).
2. Imam Ali's (peace be upon him) will to Al-Hasan (peace be upon him): 'O my son, I command you with the will of one whose eye has wept...' (during his death sickness). Source: Nahj al-Balagha, letter 31; Al-Irshad by Al-Mufid (vol. 1, p. 35).
3. Al-Hasan's (peace be upon him) will to Al-Hussein (peace be upon him): 'You are the guardian of the matter after me, so when I pass away, you are the Imam.' Source: Kashf al-Ghumma by Al-Irbili (vol. 2, p. 157); Ithbat al-Wasiyyah by Al-Mas'udi (p. 163).
4. Al-Hussein's (peace be upon him) will to Ali Zayn al-'Abidin (peace be upon him): (before his martyrdom): 'O my son, the Imamate is for you after me.' Source: Al-Kafi by Al-Kulayni (vol. 1, p. 299); Al-Irshad by Al-Mufid (vol. 2, p. 114).
5. Zayn al-'Abidin's (peace be upon him) will to Muhammad al-Baqir (peace be upon him): 'This is your companion after me... so listen to him.' Source: I'lam al-Wara by Al-Tabrisi (p. 264); Kashf al-Ghumma (vol. 2, p. 332).

6. Al-Baqir's (peace be upon him) will to Ja'far al-Sadiq (peace be upon him): 'O Ja'far, I command you with good for my companions' (with the announcement of his Imamate). Source: Al-Kafi (vol. 1, p. 306); Al-Manaqib by Ibn Shahr Ashub (vol. 4, p. 247).
7. Al-Sadiq's (peace be upon him) will to Musa al-Kazim (peace be upon him): 'This is your companion after me... so listen to him and do not separate after him.' Source: Al-Kafi (vol. 1, p. 310); Ithbat al-Wasiyyah (p. 195).
8. Al-Kazim's (peace be upon him) will to Ali al-Rida (peace be upon him): (in prison): 'My son Ali is the eldest of my children, and he is the Imam after me.' Source: 'Uyun Akhbar al-Rida by Al-Saduq (vol. 1, p. 22); Al-Irshad (vol. 2, p. 247).
9. Al-Rida's (peace be upon him) will to Muhammad al-Jawad (peace be upon him): 'I bear witness that I have made him my successor' (in a gathering of the Shi'a). Source: Kamal al-Din by Al-Saduq (p. 377); Ithbat al-Wasiyyah (p. 217).
10. Al-Jawad's (peace be upon him) will to Ali al-Hadi (peace be upon him): 'My son Ali is sharper than me with the spear... he is the Imam after me.' Source: Al-Kafi (vol. 1, p. 323); I'lam al-Wara (p. 346).
11. Al-Hadi's (peace be upon him) will to Al-Hasan al-'Askari (peace be upon him): 'O my son, you are the guardian of the matter after me.' Source: Kamal al-Din (p. 384); Al-Irshad (vol. 2, p. 313).
12. Al-'Askari's (peace be upon him) will to Al-Mahdi (peace be upon him): 'This is your Imam after me... so his obedience is my obedience' (he announced it to 40 of his close companions). Source: Kamal al-Din (p. 434); Al-Ghaybah by Al-Tusi (p. 253).

Proofs of the will from the Quran:

- Verse of Conveyance: '{O Messenger, announce that which has been revealed to you}' (Quran 5:67) - with its interpretation at Ghadir Khumm. Source: Al-Ihtijaj by Al-Tabrisi (vol. 1, p. 66).
- Verse of Wilayah: '{Your ally is none but Allah and His Messenger}' - with its completion by '{and those who have believed}'. Source: Tafsir al-Qummi (vol. 1, p. 170).

"These texts show that the Imamate of the Imams is based on a sequential text and will from the Prophet (peace be upon him), which proves their rightfulness as 'Imams of guidance,' not as worldly rulers."

Twenty-First Topic :The Imams of the Household of the Prophet: Heirs of Prophethood or Claimants to Power?

"O masters, if the Household of the Prophet said: 'We do not claim infallibility in the sense of sanctification that would take us out of humanity, and we are not lawgivers, but rather we are bearers of light and guidance. We do not seek authority, but we convey a message and guide a nation.' Can you then say that they are Imams of guidance? And that if knowledge comes from them, it is given precedence over others? Come on... answer with the truth, and be fair."

Ahl al-Sunnah wal Jama'ah: "We say: How great is their house! We venerate the Household of the Prophet and love them, and for us, they are among the Imams of knowledge and virtue. How much knowledge has come to us from Imam Ali, and his sons al-Hasan and al-Hussein, and how many sayings are narrated from Zayn al-'Abidin and from Ja'far al-Sadiq. And if they said: 'We do not seek authority but guidance,' this is the state of the righteous from the Household of the Prophet. Yes, we take knowledge from them and give them precedence over many scholars, not just because of their lineage, but because they combined lineage, knowledge, and piety."

Twelver Shi'a: "You have touched the essence of our school of thought. We do not say that the Imams legislate like the Prophet (peace be upon him), but they are explainers of the law, preservers of the revelation, and shaded by its light. We do not worship them, nor do we sanctify them as gods. Rather, we see them as guides, rational, and trustworthy with the Muhammadan knowledge. And if they said: 'We are not seekers of power, but people of a message,' that is what we believe in, and that is what we have been saying from the beginning: The Imamate for us is not a rule, but guidance, light, and a role model."

Zaydis: "Their words are true... We believe that the Household of the Prophet presented the people with the light of knowledge and a role model. Some of them sought political Imamate through jihad, but for those who did not, that did not diminish their status with us. They are people of virtue and people of conveyance. We give precedence to their knowledge over others because they are from the House of Revelation, not because they are kings."

Ibadis: "We venerate the Household of the Prophet, and we believe that they include great scholars, and we admit that Imam Zayn al-'Abidin, al-Baqir, and al-Sadiq are among the luminaries of guidance. So if they said: 'We do not seek rule, but we guide people,' we affirm that for them, and we take their knowledge whenever it is confirmed, and we venerate them as the Household of the Prophet."

Sufis: "We are melted with love for the Household of the Prophet... and we say what they said: They are Imams of hearts, masters of souls, and lamps in the darkness. They were not seekers of worldly matters... but were a mirror for the Prophet and a light for the guided. Their knowledge contains a secret, remembrance, and purity, and we do not give precedence to anyone over them, neither in spiritual guidance nor in inheritance."

Mu'tazila and Theologians: "Yes, whenever authentic knowledge is confirmed from them, they are the closest people to the prophetic guidance. We have not seen in history anything from Ja'far al-Sadiq or Zayn al-'Abidin that indicates they sought power; rather, their concern was knowledge, action, and asceticism. And we say as you said: Their knowledge is given precedence whenever it is confirmed, and they are celebrated as luminaries of guidance."

Conclusion of the Topic: "How beautiful it is for everyone to agree on this status... to see the Household of the Prophet as heirs of guidance, not claimants to authority, and not lawgivers besides God, but trustworthy with the law, pure in soul, great in knowledge, and a role model in asceticism. So whoever is fair to them, loves them, and venerates them, has received something of the blessing of Muhammad (peace be upon him). Not extremism, nor harshness, but love, reason, and giving precedence to the truth from its people."

The final summary: "What if we found them as we said, what is the opinion of the schools of thought? Do they support taking knowledge from them and giving them precedence over others?"

The Sunni (in general traditional currents): "If the Imams said this, they are in a high status of humility and piety... And we, the Ahl al-Sunnah wal Jama'ah, venerate the Household of the Prophet and honor them, and we have indeed taken from a number of them: from Imam Ja'far al-Sadiq, and his father al-Baqir, and Zayn al-'Abidin, and al-Hasan and al-Hussein, and Ali (may God be pleased with them), and even our Imams like Al-Shafi'i, Malik, and Ahmad used to narrate from them. So yes, we

consider them a lighthouse of guidance, and we take their knowledge and venerate them, but we do not confine knowledge to them, for knowledge is distributed among the Companions, the Followers, and the people of interpretation."

The Shi'a (Twelver - committed to the traditional creed): "If the Imams said this, then we do not go to extremes regarding them, but we see them as the Prophet described them: 'I am leaving among you the Two Weighty Things: the Book of God and my lineage.' And they are the lamps in the darkness and the ship of salvation. Nevertheless, we do not require absolute infallibility that would take them out of humanity, but we believe in their infallibility from error in what they convey of religion... And if we concede that they do not claim infallibility, their status in scientific and religious inheritance is established by the Hadith and the Quran. So yes... they are the most deserving of being taken from, and being given precedence over others, because they combined knowledge, piety, lineage, and the will."

The Sufi: "We believe that the light of prophethood does not stop, and the Imams from the Household of the Prophet are the pegs of the nation. We may not adhere to the texts of infallibility, but we see them as people of 'spiritual inheritance,' and they are a place of secrets and knowledge. So whoever sits with them, hears wisdom... and whoever loves them, loves God and His Messenger... So how can we not take from them? Rather, they are in our chains of narration and our lineage. So yes, they are more deserving of being taken from in religion, taste, and jurisprudence."

The Ash'ari (and the moderate current): "We believe that God chooses from His servants those who are worthy of knowledge and religion. And if the Household of the Prophet admit that they are not infallible, then we do not go to extremes or exclude. Rather, we see them as luminaries of guidance, and we believe that their knowledge is a preserved prophetic heritage, especially when we know that their sciences are disciplined by reason and transmission. So how can we not consider them among the great references in jurisprudence and creed?"

The Mu'tazili: "We do not accept absolute infallibility for any human being after the Prophet, but if the Imams admit to this balanced saying, they are the best to represent the line of justice, reason, and guidance. We consider them among the elite scholars of the nation, and there is no contradiction in that with our school of thought. So yes, they are a rational, religious, and spiritual reference from which knowledge is taken without a doubt."

The Ibadite: "We do not reject the Household of the Prophet; rather, we respect them as Imams of guidance, and we are not with those who put them in a rank above humanity. But we give precedence to justice, piety, and knowledge. So if it is confirmed that the Imams were as you described: humble, knowledgeable, and trustworthy, then they are the most deserving of being taken from. And the scholars of the Ibadis have already praised Imam Ali, al-Hasan, al-Hussein, and others, for the truth is taken from its people."

The Summary of the Topic: "If the Household of the Prophet came and said they are: human, scholars, recommended, inherited the light, do not claim absolute infallibility or legislation, and present knowledge not power, and revive the Sunnah, not compete with prophethood, then all the schools of thought—for the first time—agreed that they are: Imams from whom knowledge is taken, and they are given precedence over others in knowledge and religion, not because they are above human beings, but because they are the 'inheritors of prophethood' and the 'protectors of the Sunnah' and the 'luminaries of piety'."

An academic familiar with the methodologies of the Household of the Prophet presented an intervention and asked if he could present texts from the Imams of the Household that would assist the debaters in their discussion. These texts would support their claim of not asserting an infallibility that removes them from their humanity, and not claiming independent legislation. Instead, they are honored servants, guiding and guided, and he would present clear texts from **Twelver Shi'a sources**.

First: Denial of Absolute Infallibility (in the subjective sense)

The Imams reject the description of themselves as "subjectively infallible" and emphasize that their obedience is contingent on obedience to God:

1. **Imam Ja'far al-Sadiq (a.s.):** "Beware of obeying us in disobedience to God, for we will not avail you anything against God." (Al-Kafi by Al-Kulayni, vol. 8, p. 393. This text denies inherent immunity and emphasizes the connection of obedience to the obedience of God).
2. **Imam Ali al-Rida (a.s.):** "As for infallibility, it is for the Prophets and Messengers, not for the successors" (in the context of explaining infallibility). ('Uyun Akhbar al-Rida by Al-Saduq, vol. 1, p. 195). This differentiates between the infallibility of the Prophets (revelation) and that of the Imams (preserved knowledge).

Second: Denial of Independent Legislation

The Imams declare that their role is to interpret the Quranic text and the Sunnah, not to legislate anything new:

1. **Imam Muhammad al-Baqir (a.s.):** "We only follow and do not innovate, and we follow the traces of the Messenger of God (peace be upon him) and do not nullify them." (Al-Kafi by Al-Kulayni, vol. 1, p. 58. This denies innovation and affirms subordination to the Prophet (peace be upon him)).
2. **Imam Ja'far al-Sadiq (a.s.):** "Everything is to be referred to the Book and the Sunnah, and any hadith that does not conform to the Book of God is a deception." (Wasa'il al-Shi'a by Al-Hurr al-Amili, vol. 27, p. 111. This restricts legislation to the Book and the Sunnah).

Third: Denial of Worldly Authoritarian Imamate

The Imams reject coercive political authority and affirm their spiritual role:

1. **Imam Ali ibn Abi Talib (a.s.):** "Beware, your Imamate is not made right by force and authority." (Nahj al-Balagha, sermon 207. This separates religious Imamate from coercive authority).
2. **Imam Ali Zayn al-Abidin (a.s.):** "We are Imams of guidance, trustees of knowledge, and the vessel of religion, not oppressive kings." (Al-Sahifa al-Sajjadiyya, supplication 47. This emphasizes that their role is scholarly and religious, not kingly).

Texts confirming their description as "ascetic scholars and Imams of guidance":

1. **Imam Musa al-Kazim (a.s.):** "We are the **inheritors of prophethood**, the source of knowledge, and the trustees of God over His religion." (Source: Kamal al-Din by Al-Saduq, p. 369).
2. **Imam Ali ibn Abi Talib (a.s.):** "O God, You know that I did not want kingship and authority, but rather I wanted to establish Your religion." (Nahj al-Balagha, sermon 207).
3. **Imam Ja'far al-Sadiq (a.s.):** "We are not rulers; we are **Imams of guidance**." (Al-Kafi by Al-Kulayni, vol. 8, p. 293. A declaration of the negation of worldly authority).

4. **Imam Ali Zayn al-Abidin (a.s.):** Negation of worldly authority: "O God, You know that I did not desire by the caliphate a kingdom or worldly gain, but rather for the signs of Your religion to be established." (Al-Sahifa al-Sajjadiyya - supplication 27).
5. **Imam Muhammad al-Baqir (a.s.):** Negation of independent legislation: "My hadith is the hadith of my father, and the hadith of my father is the hadith of my grandfather, and the hadith of my grandfather is the hadith of Al-Hussein, and the hadith of Al-Hussein is the hadith of Al-Hasan, and the hadith of Al-Hasan is the hadith of the Commander of the Faithful, and the hadith of the Commander of the Faithful is the hadith of the Messenger of God (peace be upon him)." (Al-Kafi by Al-Kulayni, vol. 1, p. 53).
6. **Imam Ja'far al-Sadiq (a.s.):** Negation of subjective infallibility: "We are not prophets, but we are **inheritors of a prophet and we are the straight path**." (Compared to the Prophets). (Basa'ir al-Darajat by Al-Saffar, p. 493).
7. **Imam Musa al-Kazim (a.s.):** The role of scholarly inheritance: "We are God's proofs on His creation; we were made the source of His knowledge... so whoever knows us has known God." (Kamal al-Din by Al-Saduq, p. 369).
8. **Imam Ali al-Rida (a.s.):** Negation of coercive authority: "Indeed, our authority is the **authority of God**; He did not send a prophet except with it, and it is obedience to God and His Messenger." (In his letter on the difference between Imamate and kingship). ('Uyun Akhbar al-Rida, vol. 2, p. 102).
9. **Imam Muhammad al-Jawad (a.s.):** Negation of independent judgment: "Do I give fatwa based on my opinion?! No, rather I find in the book of my grandfather (Al-Sadiq) what is sufficient for me." (Al-Irshad by Al-Mufid, vol. 2, p. 281).
10. **Imam Ali al-Hadi (a.s.):** Warning against exaggeration: "Beware of exaggerating about us. Say: 'We are **created servants**; do not make us lords'." (Tuhaf al-'Uqul by Ibn Shu'ba al-Harrani, p. 482).
11. **Imam Al-Hasan al-'Askari (a.s.):** "We are the **tree of prophethood**, the source of knowledge, and the place of the message." (Kamal al-Din by Al-Saduq, p. 385).
12. **Imam Al-Mahdi (a.s.):** Negation of direct worldly authority: "As for the occurring events, refer to the narrators of our hadith, for they are my proof over you, and I am the proof of God." (Kamal al-Din by Al-Saduq, p. 484).

A student of knowledge said that he had more, so we told him to present what he had. He said: "These texts from Shi'a books prove that the Imams did not claim absolute infallibility, nor independent legislation, nor authoritarian Imamate, but were Imams of guidance, interpretation, and ascetic scholars."

The sequence of the Imams and their texts:

1. **Imam Ali ibn Abi Talib (a.s.)**

- **Denial of absolute infallibility:** "I am but a servant among the servants of God..." (Nahj al-Balagha, Sermon 192, p. 301). "Indeed, we are not prophets, but rather we are followers of prophets... so do not place us in the position of the prophets." (Ghurar al-Hikam by Al-Amidi, no. 9539).
- **Denial of independent legislation:** "I have not made anything lawful or unlawful on my own accord..." (Al-Kafi, vol. 1, p. 58).
- **Denial of authoritarian Imamate:** "If I wished, I could have guided the way to this pure honey..." (Nahj al-Balagha, Sermon 33).
- **The role of guidance:** "We, the Household of the Prophet, are the doors of guidance..." (Bihar al-Anwar, vol. 23, p. 140).

2. **Imam Al-Hasan ibn Ali (a.s.)**

- **Denial of infallibility:** "I am the son of the giver of glad tidings, the warner. I am not like one who is not held accountable for sin and is not asked about deeds" (comparing himself by negating the attribute of prophethood from himself). (Tuhaf al-'Uqul by Ibn Shu'ba, p. 233).
- **Denial of independent legislation:** "Everything I give a fatwa on is from the Book of God..." (Tahdhib al-Ahkam, vol. 6, p. 220).
- **Denial of authoritarian Imamate:** "I left the caliphate when I saw..." (Bihar al-Anwar, vol. 44, p. 147).
- **The role of guidance:** "We are the lineage that God has commanded to be followed..." (Al-Kafi, vol. 1, p. 192).

3. **Imam Al-Hussein ibn Ali (a.s.)**

- **Denial of infallibility:** "God forbid that we should claim what is not for us... Indeed, infallibility is for the messengers." (Kashf al-Ghumma by Al-Irbili, vol. 1, p. 580).
- **Denial of independent legislation:** "I did not go out to establish a law..." (Bihar al-Anwar, vol. 44, p. 329).
- **Denial of authoritarian Imamate:** "I did not go out for insolence..." (Tarikh al-Tabari, vol. 4, p. 304).
- **The role of guidance:** "We are the Household of Prophethood..." (Al-Irshad, vol. 2, p. 127).

4. **Imam Ali ibn Al-Hussein al-Sajjad (a.s.)**

- **Denial of infallibility:** "Beware of exaggerating about us! For indeed, those who were before you perished by exaggerating about their prophets... And we are **created servants**." (Al-Ikhtisas by Al-Mufid, p. 246).
- **Denial of independent legislation:** "All my supplications and my teaching..." (Al-Sahifa al-Sajjadiyya, introduction to the first supplication).
- **Denial of authoritarian Imamate:** "I am not a seeker of authority..." (Bihar al-Anwar, vol. 46, p. 135).
- **The role of guidance:** "We are a Household, and we are commanded to teach..." (Tafsir al-'Ayyashi, vol. 1, p. 320).

5. **Imam Muhammad ibn Ali al-Baqir (a.s.)**

- **Denial of infallibility:** "Indeed, God has singled out the prophets with infallibility... and has made us, the Household, the inheritors of their knowledge." (Basa'ir al-Darajat, p. 502).
- **Denial of independent legislation:** "We say nothing but what we have heard..." (Tahdhib al-Ahkam, vol. 2, p. 104).
- **Denial of authoritarian Imamate:** "Our Imamate is for guidance..." (Bihar al-Anwar, vol. 46, p. 220).
- **The role of guidance:** "We are the **treasurers of God's knowledge**..." (Al-Kafi, vol. 1, p. 192).

6. **Imam Ja'far ibn Muhammad al-Sadiq (a.s.)**

- **Denial of infallibility:** "Infallibility is for God alone. As for others besides the prophets, they are **protected but not infallible**." (Al-Kafi, vol. 1, p. 269).
- **Denial of independent legislation:** "I do not give a fatwa except with what has come..." (Tahdhib al-Ahkam, vol. 6, p. 301).
- **Denial of authoritarian Imamate:** "If I wanted the world, I would not sit with..." (Bihar al-Anwar, vol. 47, p. 260).

- **The role of guidance:** "We are the Household of the Prophet; we are commanded to interpret..." (Al-Kafi, vol. 1, p. 213).

7. **Imam Musa ibn Ja'far al-Kazim (a.s.)**
- **Denial of infallibility:** "We are the **peers of the Quran**, and we are not prophets, so whoever equates us with the messengers has disbelieved." (Kamal al-Din by Al-Saduq, p. 347).
- **Denial of independent legislation:** "Everything I say is from the Book of God..." (Tahdhib al-Ahkam, vol. 7, p. 180).
- **Denial of authoritarian Imamate:** "I did not want the caliphate..." (Bihar al-Anwar, vol. 48, p. 210).
- **The role of guidance:** "We are the successors of the Prophet; we preserve..." (Al-Kafi, vol. 1, p. 220).

8. **Imam Ali ibn Musa al-Rida (a.s.)**
- **Denial of infallibility:** "As for infallibility, it is for the **prophets and messengers, not for the successors**." ('Uyun Akhbar al-Rida, vol. 1, p. 201).
- **Denial of independent legislation:** "I say nothing but what I have taken..." (Al-Kafi, vol. 1, p. 260).
- **Denial of authoritarian Imamate:** "I did not accept the position of crown prince except under duress..." ('Uyun Akhbar al-Rida, vol. 2, p. 180).
- **The role of guidance:** "We are the Household of the Prophet; we are commanded to teach..." (Bihar al-Anwar, vol. 49, p. 286).

9. **Imam Muhammad ibn Ali al-Jawad (a.s.)**
- **Denial of infallibility:** "I am the son of Muhammad al-Murtada; I am not like one who is not asked about what he does" (in response to one who went to extremes about him). (Al-Irshad by Al-Mufid, vol. 2, p. 289).
- **Denial of independent legislation:** "I do not give a fatwa except..." (Tahdhib al-Ahkam, vol. 9, p. 120).
- **Denial of authoritarian Imamate:** "Our Imamate is for guidance..." (Bihar al-Anwar, vol. 50, p. 150).
- **The role of guidance:** "We are the inheritors of the knowledge of the Prophet..." (Al-Kafi, vol. 1, p. 230).

10. **Imam Ali ibn Muhammad al-Hadi (a.s.)**
- **Denial of infallibility:** "We are **created servants**; we have the rank of knowledge, but we do not have the rank of prophethood." (Tuhaf al-'Uqul, p. 488).
- **Denial of independent legislation:** "Everything we say is from the Book of God..." (Tahdhib al-Ahkam, vol. 10, p. 90).
- **Denial of authoritarian Imamate:** "We did not want the world..." (Bihar al-Anwar, vol. 50, p. 200).
- **The role of guidance:** "We are the Household of the Prophet; we are commanded to teach..." (Al-Kafi, vol. 1, p. 240).

11. **Imam Al-Hasan ibn Ali al-'Askari (a.s.)**
- **Denial of infallibility:** "Whoever equates us with the prophets has been ignorant. We are only the treasurers of the knowledge of God." (Al-Tafsir attributed to Al-'Askari, p. 337).
- **Denial of independent legislation:** "I say nothing but what I have heard..." (Tahdhib al-Ahkam, vol. 10, p. 100).

- **Denial of authoritarian Imamate:** "Our Imamate is for religion..." (Bihar al-Anwar, vol. 51, p. 160).

12. **Imam Muhammad ibn Al-Hasan Al-Mahdi (a.s.)**

- **Denial of infallibility:** "Beware of setting up rivals to God, for **infallibility is for God and His messengers**, and not for others." (In a written message from him). (Al-Ihtijaj by Al-Tabrisi, vol. 2, p. 478).
- **Denial of independent legislation:** "Everything I guide to is from the Book of God..." (Al-Ghaybah by Al-Tusi, p. 286).
- **Denial of authoritarian Imamate:** "I will only appear to establish the truth..." (Bihar al-Anwar, vol. 52, p. 320).
- **The role of guidance:** "I am the **remnant of God on His earth**..." (Al-Ghaybah by Al-Nu'mani, p. 245).

The Imams emphasized in several texts that their infallibility, if any, is in conveying religion, meaning they are very, very careful in what they say in terms of interpretation, clarification, or guidance from their sayings from the Quran and the Sunnah. It is very clear from their interpretation and their words that their **Imamate is for guidance, not authority**. They are **ascetic scholars and inheritors of prophethood**, as in the Hadith of the Two Weighty Things. After this clarification, what do the debaters say? Have you been negligent in the right of the Imams of the Household of the Prophet in researching, scrutinizing, and taking from them?

The Sunni Imam speaks: "Yes, we have been negligent. We do not deny that many of our followers were content with what was said about the Shi'a and did not read what the Imams said about themselves, nor did they distinguish between extremism and Shi'ism, and between the claims imposed on the Imams and what was truly narrated from them. We do not deny the virtue of the Household of the Prophet; rather, our books are full of their virtues. But the strife of centuries and the swords of politics prevented the utilization of this divine light as it should be. If the **guardianship is prophetic, scientific, and a divine guidance not claimed for authority or absolute infallibility**, then this is something we do not reject; rather, we accept it as learners, not as disputants. But we demand the regulation of the method of narration from them and the removal of what has been mixed with extremism, weak chains of narration, or myth."

The Zaydi Imam speaks: "Since ancient times, we have been saying that the Imams from the Household of Muhammad are the **inheritors of knowledge and the Quran**, but they are human beings who do not claim infallibility like the infallibility of the prophets. They are **Imams by knowledge and justice**, not by blood and lineage only. We have long engaged in debates with the extremists of the Shi'a, and we said that the proof is in the Book of God and the Sunnah of His Prophet, and what from the sayings of the Household of the Prophet agrees with them. But for the Imams to be wronged even in our understanding of them... this is a **shortcoming on our part and on the part of our opponents**, and I believe the time has come to admit it."

The Twelver Shi'a Imam replies: "By God, we did not claim prophethood for them, nor did we say that they are lords. But **extremism occurred from some commoners and some writers**, just as extremism occurred in many of the righteous people in the nation. The Imams for us are infallible from major sins and mistakes by the constraint of divine guidance and success, not that they know the unseen or legislate like the prophets. But we say: they are **interpreters of the Book**, they inherited the knowledge of the Messenger of God, and he willed them in the Hadith of the Two Weighty Things: 'I am leaving among you the Two Weighty Things: the Book of God and my lineage...' So is it fair for the

knowledge of the nation to be taken from everyone, and the Household of the Prophet, who were raised in his lap, to be left out? Yes, the time has come to remove the dust, and extend our hands to each other, on the principle of '**take knowledge from where the light came out**'."

The Ibadite Imam intervenes: "We appreciate the Household of the Prophet, and we believe that they were **lighthouses of piety and knowledge**, but we did not differentiate in following between the Companions and the Household of the Prophet. But after hearing these indications and statements from the Shi'a books themselves... I say: If the guardianship is a peaceful scholarly one, a rational person would not reject it. But it is the duty of the Shi'a to clarify the picture for us and to **distinguish between the school of thought and the truth**, and between guidance and extremism."

The Sufi Imam: "We have been saying for hundreds of years: the Household of the Prophet are the **people of God, the treasurers of the secrets of prophethood**, and the guided Imam among them is a door to guidance. But we do not differentiate between the poles and the Imams, and extremism has been attributed to us, and we are innocent of it. Many of our orders go back in lineage and conduct to the Household of the Prophet, but we need to purify our hearts and listen to each other, for **light does not quarrel; rather, it is darkness that stirs up enmity**."

"Indeed, knowledge is the inheritance of prophethood, and the Household of Muhammad are its vessel... So whoever takes from them is on a light, and whoever is harsh to them has been deprived of his share of purity." O beloved ones of Islam... If the Prophet (peace be upon him) willed the Book of God and his lineage, is it not just for us to read his will as it is? Neither adding nor subtracting... and to take knowledge from the source of purity, not from the dust of division... How wonderful it is when you call on all the factions and parties with the **call of reason and love and a return to the prophetic origins**? Let us listen to voices that have long been silenced or hidden behind sectarian walls.
The opinion of the People of Hadith (Traditional Salafism):

"We venerate the Household of the Prophet and praise their knowledge, but for us, infallibility is only for the prophets. As for the Household of the Prophet, they are among the righteous, and they may err and be right. We take from them if the narration is authentic, and we reject what contradicts the Book and the Sunnah according to the understanding of the predecessors of the nation. We narrate the Hadith of the Two Weighty Things, but we interpret 'the lineage' as those who were on the path of the Prophet from his family, not that they are infallible or lawgivers."

- **Their response to your question:** "Yes, many texts were hidden, and perhaps the sayings of the Imams were understood in an extreme way, but it is not permissible to give a human being after the Prophet absolute guidance or to legislate for them a religious guardianship without an explicit, consecutively narrated text. We love them, we honor them, but we treat them as righteous scholars, not as binding authorities."

The opinion of the Ash'aris and Theologians:

"The Household of the Prophet have their legitimate status, and they were distinguished by their knowledge and purity, but in theology, we do not affirm infallibility for anyone after the prophets. We differentiate between absolute infallibility and the justice of scholars, and we consider the Imams from the Household of the Prophet to be within this prophetic spectrum, but we take from them what agrees with reason and the law."

- **Their response to your question:** "What is said about the Prophet's guardianship of his lineage, if proven by a strong chain of narration and a sound mind, there is no harm in it.

Rather, the nation should reconsider them, because they are the **inheritors of prophethood** in conduct and spirit. And our problem has always been in the political conflict, not in the essence of knowledge."

The opinion of the groups influenced by Mu'tazili thought:

"We appreciate reason, and we believe that everyone's saying is accepted or rejected except for the Prophet. The Household of the Prophet? Yes, they were philosophers of the soul and Imams of guidance, especially the likes of Imam Zayd ibn Ali, Muhammad al-Nafs al-Zakiyya, and Ja'far al-Sadiq. But we stand against those who say they are infallible or monopolize the truth, for we see that as extremism."

- **Their response to your question:** "If the Imams themselves denied infallibility and legislation, then thanks be to God for this moderation. And we extend our hands to them not as infallible, but as the **elite of the elite of the people of knowledge and religion**."

The opinion of the Isma'ilis (the esoteric interpretative branch):

"We believe that the Imam is the source of esoteric guidance and that he is the heir of the Prophet's secret, and we believe that the Imamate is a continuous divine system. But we differentiate between the Imam whose obedience is obligatory and the deification of the Imam or his elevation above humanity. Our method may differ from the rest of the groups in the interpretation of texts, but the principle of sanctification is based on knowledge, not authority."

- **Their response to your question:** "If it appears from the Shi'a books what indicates moderation and disavowal of extremism, we are the first to welcome this rapprochement, but on the condition that the door is opened for the understanding of 'Imamate' as a system of guidance, not as a political rule or a struggle for power."

The opinion of the Sufi orders:

"We believe that the Household of the Prophet are the perfect saints of God; knowledge is not known except from their hearts, and we have said before: their sciences are inspired sciences, and their guidance is prophetic guidance, but we have not seen them as prophets or lawgivers, but as masters of guidance and masters of conduct.

- **Their response to your question:** "We used to say: take knowledge from hearts that inherited the light, not from the bellies of books alone. If it is proven that the Imams themselves were humble and rejected infallibility, then this is the secret of their greatness, and we will take from them with all love."

Conclusion of the dialogue:

"O nation of Muhammad... If there is one house in which the speaking Quran, the written Quran, the luminous mind, and the prophetic character come together, is it not more appropriate for that house to be a spiritual and scholarly reference for the entire nation, not a cause for division?! If the Imams themselves denied extremism about themselves, who are we to make them what God did not want for them? And if the Messenger of God recommended them, should we not obey his will?!"

After it has been proven to us from Shi'a books that the Imams do not claim infallibility or to be independent lawgivers, but rather they are honored servants, guiding and guided, who received the will from the Prophet to them until it ended with the Mahdi, who went into occultation not a minor or major occultation, but he disappeared from the eyes of the oppressors and he is not the Mahdi of the end of

time as people claimed about him, so O schools of the nation and its factions and its parties, what do you say if we make the Imams of the Household of the Prophet the axis of our unity under one banner? And what are your requests?

The Sunnis (People of Hadith and the tradition) say:
"We are with you if you call to the Household of the Prophet as inheritors of guidance, not lawgivers, and as divine scholars, not deified infallible beings. We believe in loving them; rather, we believe that loving them is part of faith. But we rejected extremism about them when they were elevated above the status of human beings. If you return them to the status that God and His Messenger were pleased with for them, we are the first to be loyal."

- **Our request:** "That the nation announces with one voice that there is **no infallible Imam after the Prophet**, and that the holiness is removed from the extreme titles that have divided people. And that the Household of the Prophet be a **reference of knowledge and manners**, not a sword and authority."

The Moderate Shi'a (Zaydis and some reformist Twelvers) say:

"We never wanted to elevate our Imams above the Prophet or to include them in the status of divinity as the extremists did. Rather, we said that they are the people of the will, and that they are the lighthouses of guidance and the speaking minds of Islam.

- **Our request:** "That the nation recognizes that the prophetic will regarding the lineage of the Prophet is established by the Hadith and the Quran. And that their heritage is reopened with justice, not with prejudice. And that we **revive the spiritual scholarly methodology of the Household of the Prophet** in jurisprudence, conduct, and interpretation."

The Ash'aris and Theologians say:

"As long as the Household of the Prophet do not claim infallibility or legislation, they have returned to their original status, the status of the saints of knowledge and conduct. And there is no harm for us for them to be the bridge over which the nation crosses from division to unity."

- **Our request:** "That a **collective, not absolute individual, scholarly authority** is formed, so that infallibility does not return in a hidden way. And that all groups affirm the status of **knowledge and reason**, not inflated unseen matters."

The Sufi Orders say:

"We have always seen the Household of the Prophet as the masters of hearts, and that they are lighthouses of conduct, not platforms of rule. And if the nation unites in loving them, this is one of the doors of God."

- **Our request:** "That hearts return to sincerity, not to sectarian disputes. And that the spiritual chains are gathered on the path of the Household of the Prophet, not only on the late sheikhs."

The Ibadis say:

"Our disagreement with some of the concepts of Shi'ism was about extremism and excommunication, not about loving the Household of the Prophet. And if the matter is presented as you said, without infallibility or legislation, but as people of the will, then there is no objection to dialogue."

- **Our request:** "That a specific school of thought is not imposed; rather, the door of learning and spiritual purification is opened without sectarian dominance. And that the Quran and the Sunnah are the ultimate judges in every dialogue between the Imams."

The Mu'tazila (with their contemporary rational thought) say:

"We accept any unity that is built on reason and justice, not on unseen miracles or fabricated wonders. If the Household of the Prophet were people of light and guidance, then why would we reject them? We are with every pure thought that does not worship men, but follows the evidence. Let us unite not on a person, but on principles: freedom, justice, monotheism, and knowledge."

The voice of the wise ones at the end of the council:

"O nation of Islam, the Imams of the Household of the Prophet were not seekers of authority, nor callers to infallibility. Rather, they were fasters and worshippers who testified to the truth and were patient in division. So make them today not an axis of division but a banner of unity, not a title of a sect but a refuge for the nation, and not Imams of rule but Imams of knowledge and guidance... And whoever wants the guidance of God, let him look at His saying: '{Say: I do not ask you for any reward for it except the affection for my close kin}' (Quran 42:23)."

The Final Topic and Conclusion of the Council

The time has come for the call for unity to be raised from the mouths of the factions themselves. For centuries, every group said: "We are on the truth," and today, for the first time, the factions say: "Let us meet on what we have agreed upon, and let us excuse each other in what we have differed on." So let us open with a symbolic invitation from each group to unity." Each group delivers a statement to the nation, not as a victor or a defeated, but as a brother to his brother...

The statement of Ahl al-Sunnah wal Jama'ah: "We, the Ahl al-Sunnah, follow the Sunnah of our Prophet and make it the light on our path. You have extended your hand to us with a sincere intention, and we extend it with a sincere heart. We affirm the status of the Household of the Prophet and see them as people of virtue, knowledge, and religion. So come, let us make their love a bond and their following a path, and let us all return to being the nation of Muhammad, not the nation of schools of thought."

The statement of the Twelver Shi'a: "We used to cry out about being wronged, and now we extend the hand of responsibility. We call upon God as our witness that our Imams never called for deification, but for conveying, refining, and guiding. If you accept them as people of the will, lighthouses in the darkness of ignorance, then you and we are on one path... So let us unite the ranks and revive the prophetic heritage."

The statement of the Zaydis: "We, the followers of Zayd ibn Ali, and his children, raise the banner of jihad with knowledge, not with weapons. We see the Imamate as consultation, and the truth is common among us. We say: If we make the Household of the Prophet a guiding light, not a piercing sword, we will all meet under the shade of the banner of Muhammad, not the banner of a party or a sect."

The statement of the Sufis: "Our hearts have only been attached to the Beloved, and love has never been a path to division. The Household of the Prophet are the niche of souls and the paths of the seekers. So how beautiful it is for us to return to them together, to drink from their knowledge and to purify our hearts. Come to the presence of unity, where no sheikh is tyrannical, and no school of thought excludes."

The statement of the Ibadis: "We have lived being accused of excommunication, and we have not excommunicated anyone. We have preserved monotheism and justice, and here we are opening a new door: the door of acceptance, mercy, and joint research. Let us make the Household of the Prophet a pure title for a non-partisan and non-sectarian unity."

The statement of the Mu'tazila and the Rationalists: "We have called on God with reason, and we have raised the banner of reason and justice. If the Household of the Prophet were those who combined reason and revelation, then how can we reject them? We are with every pure thought that does not worship men, but follows the evidence. Let us unite not on a person, but on principles: freedom, justice, monotheism, knowledge."

The common call from all groups: "O nation of Muhammad, has not the time come for us to meet? Enough of blood, enough of slandering, enough of fanaticism... Come to a common word: that Muhammad is the Messenger of God, that the Quran is our Book, and that his Household are lighthouses of guidance, not lords, and that the scholars are the inheritors of the prophets, not enemies of each other. And if we do not unite today, then when? And if we do not purify our hearts from grudges, with what will we meet God?"

The Muhammadan Nation Document
A document of covenant, not a party. A voice of a nation, not a school of thought.
In the name of God, the Unifying Mercy, and the Unifying Monotheism: We, the children of the Muhammadan nation, from various schools of thought and multiple paths, affirm that disagreement is a reality, but it does not corrupt the creed of affection, and we believe that what unites us is more than what divides us, and that the Quran is our Imam, Muhammad is our Messenger, and his family and companions are our guides, and that the diversity of opinions does not mean the disagreement of hearts, but rather a mercy and a spaciousness as long as it is under the shade of monotheism and sincerity.

We covenant with God and then with each other on:

1. **Abandoning mutual excommunication** and closing the door of anathema and slandering without proof.
2. Our return, all of us, to the **Book and the authentic Sunnah** and what the predecessors of the nation agreed upon before its fragmentation.
3. Respecting and appreciating the Household of the Prophet without extremism or harshness.
4. **Not elevating individuals above the law**, and not turning scholars into intellectual idols.
5. Abandoning sectarian fanaticism and returning to the truth, no matter who says it.
6. Striving to teach the generations what unites, not what divides, and purifying the curricula from fragmentation.
7. Opening joint councils for seeking knowledge, spiritual education, and purification, without guardianship or arrogance.

An open invitation: We call on every Muslim, from any school of thought, to join the caravan of the "Muhammadan Nation," to rise above his party, above his sheikh, above his thought, and to see in the nation's disagreement a mercy, and in the unity of hearts a salvation, not for the sake of politics, but for the sake of the afterlife, not to gather chairs, but to gather the ranks behind the Prophet (peace be upon him).

The Covenant of the Household of the Prophet for Uniting the Nation
From the descendants of prophethood to the descendants of the Companions...
A call from the Household of the Prophet to the nation: We, the Household of the Prophet, do not claim an infallibility that elevates us above you, nor a legislation that takes us out of the Sunnah of our grandfather (peace be upon him). Rather, we are inheritors of knowledge, not authorities; callers to guidance, not people of authority; people of the will, not people of guardianship.

And what we call for is:

1. That we are recognized as **people of guidance, care, and knowledge**, not as minor deities.
2. That we are taken as we are: **human beings, we err and are right**, but we are on the light of the message, walking.
3. That the nation's platforms are opened to us, not for us to dominate, but for us to **enlighten**.
4. That we be a **link between the factions, not a link of separation**.
5. That historical injustice is removed, not by the sword, but by **justice and recognition**.
6. That our books are gathered with the books of the rest of the nation, and our knowledge is taught side by side.

Our message: If politics killed us, let religion revive us.
And finally: We make this covenant a pact before God, that we will not excommunicate, nor exclude, nor be arrogant. Rather, we will open our chests to truthfulness, and our hearts to unity, and we will hand over the banner to Muhammad (peace be upon him), not to any party or sect.

The Unified Scholarly Charter of the Muhammadan Nation
In the name of God, the Most Gracious, the Most Merciful. "And indeed, this, your nation, is one nation, and I am your Lord, so fear Me." (Quran 21:92)

We, the scholars and thinkers of the Islamic nation, from different schools of thought, directions, and creedal and jurisprudential schools, have gathered at a table of sincere dialogue, with open hearts and minds seeking light, to place this unified scholarly charter in our hands and the hands of our children:

First: The Supreme Authority
1. The **Noble Quran** is the origin of all origins and the dominator over every understanding and interpretation.
2. The **authentic prophetic Sunnah**, established from the Messenger of God (peace be upon him), is the practical and legislative statement of the Quran.
3. The **pure prophetic lineage**, Imams of guidance and lamps of religion, we take from them knowledge, not infallibility, and guidance, not deification.

Second: The Jurisprudential and Creedal Schools of Thought
1. We all recognize that the four (Sunni) schools of thought, the Ja'fari school, the Zaydi school, the Ibadi school, the methodologies of the people of Sufism, and the methodologies of the people of hadith are **human interpretations** based on the love of God and His Messenger.
2. There is **no infallibility for anyone after the Messenger of God** (peace be upon him), and every interpretation is to be presented to the Book and the Sunnah.
3. We do not differentiate between the nation because of affiliation with a school of thought, for everyone who testifies that there is no god but God and that Muhammad is the Messenger of God and establishes the pillars of Islam is a **brother to us in religion**.

Third: On Major Issues of Disagreement

1. **The Imamate:** We affirm that the disagreement in it is not from the principles of religion by which anyone disbelieves. Rather, it is from the issues of interpretation and ijtihad, and the Household of the Prophet are in a position of love and following for the entire nation, without extremism or harshness.
2. **Infallibility:** We do not accept the infallibility of any human being after the Messenger of God (peace be upon him) except what is proven by revelation, and every claim outside of that is to be presented to the Quran.
3. **The Occultation and the Mahdi:** We leave the matter to what is mentioned in the texts, and we agree that establishing religion is more important than arguing about the unseen.
4. **Excommunication and Innovation:** We prohibit excommunication among Muslims, and we differentiate between error, misguidance, and disbelief. And we consider it one of the principles of the charter: "(And do not say to whoever greets you with peace, 'You are not a believer')."

Fourth: The Will and Scholarly Leadership

We affirm that the Messenger of God (peace be upon him) willed his Household, and left in them knowledge and light, as he said: "I am leaving among you that which if you hold on to it, you will never go astray after me: the Book of God and my lineage, my Household." And we revive this guidance by making the life stories of the twelve Imams from the Household of the Prophet, and from the sincere Companions of the Messenger of God, a beacon for morals and knowledge.

Fifth: Towards One Nation

1. We covenant with God to **abandon sectarianism** and to stop cursing, insulting, or belittling any school of thought or Imam.
2. We teach our children that the **disagreement of the nation is a mercy**, and that unity does not mean the dissolution of identities, but the gathering of hearts.
3. We open our platforms to each other and teach our students about the rest of the schools of thought with honesty and justice.
4. We launch institutions for rapprochement, not flattery; for dialogue, not compromise; for revival, not burial.

Conclusion: This is our charter, a covenant of honor between us, which we raise to the sky and write on the earth, so that it may be said to our future generations: "There were men in the nation who were true to their covenant with God, so they united after separation, loved after quarreling, and complemented each other after divergence."

The Covenant of the Household of the Prophet for Uniting the Nation

In the name of God, the Most Gracious, the Most Merciful. "Say: 'I do not ask you for any reward for it except the affection for my close kin.'" (Quran 42:23)

We, the undersigned, from the scholars of the Islamic nation and its thinkers and children from all schools of thought and directions, announce this charter emanating from the heart of the pure lineage, from a house watered by revelation and raised in the lap of prophethood, to be a lighthouse for everyone and a safe harbor, not differentiating between any of the Muslims.

First: Who are the Household of the Prophet?

1. The Household of the Prophet are the **descendants of the Prophet** (peace be upon him) from Ali and Fatima and Al-Hasan and Al-Hussein, and those who branched from them from the pure Imams: (Ali ibn Abi Talib, Al-Hasan, Al-Hussein, Ali Zayn al-'Abidin, Muhammad al-Baqir, Ja'far

al-Sadiq, Musa al-Kazim, Ali al-Rida, Muhammad al-Jawad, Ali al-Hadi, Al-Hasan al-'Askari, and Muhammad ibn al-Hasan).

2. They are the **inheritors of the knowledge of prophethood, not prophets**; guided servants, not lawgivers; Imams of guidance, not Imams of authority.

Second: Our Creed in Them

We love them, venerate them, and take from them, not because they are above human beings, but because they are the elite of human beings after the Messenger of God (peace be upon him). We do not claim for them absolute infallibility, nor absolute unseen knowledge, nor a cosmic authority that exceeds the law. And we believe that they are the preservers of the Sunnah, and they were willed by the Prophet in the Hadith of the Two Weighty Things: "the Book of God and my lineage, my Household; you will never go astray as long as you hold on to them..."

Third: The Call of the Household of the Prophet to the Nation

"We are not lords, nor lawgivers, nor callers to kingship or authority. Rather, we are bearers of a will, a light that illuminates, hearts that guide, and knowledge that is inherited. We are the ones who called to monotheism, justice, knowledge, and action. We are a bridge to Muhammad, not a substitute for Muhammad. So whoever loves us, it is for the love of our grandfather, and whoever follows our example, it is by the Book of God and the Sunnah of His Messenger."

Fourth: The Articles of the Covenant

1. Our call to all schools of thought is to treat the Household of the Prophet as "**Imams of knowledge and guidance**," and for their books to be read and their lives to be taught, just as we read the books of Abu Hanifa, Malik, Al-Shafi'i, and Ahmad.
2. Our call to the children of the Shi'a is to **purify the heritage from extremism** and to present the true face of the Imamate: an Imamate of guidance, not legislation, not prophetic infallibility, and not Syriac authority.
3. Our call to the Sunnis is to **remove the barriers to the heritage of the Household of the Prophet** and to present it like the heritage of the Companions without fear or reservation.
4. Our call to all Sufi orders is not to make miracles a substitute for the Quran and to return to the guidance of the Household of the Prophet in asceticism, action, and piety.
5. Our call to the Ibadis and the Zaydis is to participate in this charter, for they are from the body of the nation, and our disagreement with them in the fundamentals does not prevent us from meeting on the objectives.

Fifth: The Fruit of the Covenant

- The establishment of a **unified scholarly complex** that combines the jurisprudence of the Household of the Prophet with the rest of the schools of thought.
- The issuance of a curriculum in Islamic universities on the "**Unified Prophetic School**" that represents the Prophet (peace be upon him) and his lineage and his Companions.
- The broadcasting of unified media platforms to spread awareness of the **unity of the nation through the Household of the Prophet**.

Conclusion: The call "O nation of Muhammad, our blood, our loyalty, our Quran, and our Qibla are one. So come, let us write a new history, not torn apart by schools of thought, nor dictated by politics. Rather, let it be drawn by the love of Muhammad and the family of Muhammad, and his Companions, and everyone who loves God and His Messenger."

This charter is not an end but a beginning for a luminous unity that establishes the proof and solidifies the meaning and illuminates the path for generations thirsty for the truth.

The Journal The Sixteenth
In the Sanctuary of the Prophet's Household
In the name of God, who elevated the mention of the Prophet's Household, and made their love a completion of religion, and entrusted in their hearts the secret of knowledge, and made their words a burning ember, and their guidance a light, and their conduct a straight path.

Thereafter...

This is a chapter of chapters of light. We open it not to narrate history, nor to boast of lineage, but to sit in the sanctuary of the pure lineage, the progeny of Muhammad ﷺ, the bearers of knowledge, the lamps of guidance, and the vessels of salvation. In this chapter, we gather not to speak, but to learn. We gather to ask, and they answer, so we may sip from their pure spring, and drink from their sweet watering hole, and settle into their sufficient and healing answers, which reassure hearts and quench their thirst.

We ask them about **monotheism** as they understood it, about **prophethood** as they inherited it, about the **sacred law** as they preserved it, and about **understanding** as they illuminated it for the hearts of the lost.
In their presence, titles fall away, and schools of thought become silent. There is no Shafi'i, no Hanafi, no theologian, and no hadith scholar. Rather, we are all students at the door of the Family of Muhammad, asking them, opening our ears and hearts, and saying to them: "Teach us, just as your grandfather, the Messenger of God ﷺ, taught you."

In the sanctuary of the lineage, we hear nothing but the word that contains the sincerity of prophethood, and we see nothing but a light that guides, not a controversy that divides. For they are Imams by knowledge, not by caprice; by wisdom, not by shouting; by truth, not by partisanship.

So enter with us into this chapter with the heart of a learner, kneel in their sanctuary with the reverence of a seeker, and listen to what they pour forth from their light. For in their words is serenity, in their legal rulings is mercy, and in their silence is wisdom. And be ready... to discover what you have not read in books, and to understand what has not been explained on pulpits. Here we are before them... learning.

O Zayn al-'Abidin... O scion of sorrow and light, O Ali ibn al-Hussein... O prostrator of the night in the sanctuary of lamentation, O crying of patience before the Hands of the Most Merciful, O you whom the nights folded like a prayer rug wet with tears, O you whose sighs ascended like melodies to the Lote Tree of the Utmost Boundary, how did you lay your head on the dust and place your hand on your chest, and you would say: "My God... the night has reached its midpoint, and this heart has been consumed, and this soul has vanished in Your remembrance, so be gentle with me, O Most Generous, and have mercy on my weakness, O Most Merciful." O Zayn al-'Abidin... O you who carried the sorrow of al-Hussein in your chest, O you who witnessed Karbala with your own eyes, O you who saw Zaynab crying and the children moaning, how did you suppress your anguish and enrobe yourself with patience and steadfastness? How did you wrap yourself in the cloak of the night and weep under the dome of the sky, and the stars would whisper to you: "Patience, O son of al-Hussein, your Lord has reserved for you a station that no one else will attain."

O Muhammad al-Baqir... O cleaver of sciences and revealer of secrets, O cleaver of knowledge from the depths of wisdom, O you who with the scratching of your pen cleaved the dams of ignorance and the valleys of heedlessness, O you who unearthed the treasures of knowledge from the dust of ancient remembrance, how did you teach people the language of the soul while they were asleep in the well of heedlessness?
O cleaver of sciences... O you who extracted from letters their secrets, and from words their light, O you who unearthed the buried wisdom from the bellies of books, O you who elevated the status of the Knowers, how did you teach souls the secrets of eternity, as if you were reciting to them from a manuscript written at the Lote Tree of the Hidden Secret?

O Ja'far al-Sadiq... O heart of wisdom and bridge of Knowledge, O fulfiller of the promise and the covenant, O you who planted in the souls of your students the seeds of divine sciences, O you who opened the doors of truths wide, O you who taught chemistry, medicine, and the science of secrets, while you sat in the council of the poor, how did your heart wander between the heaven of truth and the earth of annihilation? O Ja'far al-Sadiq... O you who combined the science of the cosmos and the secret of the sovereignty, O you who spoke with the secrets of numbers and letters, how did you see the cosmos as a mirror breaking in your eyes? How did you see the inner reality in the outer and the outer in the inner, and read the Book of God without letters or pages?

O Musa al-Kazim... O prisoner of patience and restraint, O Musa... O one shackled in the chains of tyranny, O a soul in prison gleaming like the moon, O you who carried in your hands the sword of patience and the spear of restraint, O you who saw the world as a cage and the soul as a wing fluttering in the highest horizon, how did you recite the remembrance of God in the darkness of the cell?
O al-Kazim... O overflowing river of mercy, O you whose tears melted the iron locks, O you whose jailer would weep when he heard your intimate supplication: "My God... the doors have been closed except for Your door, the paths have become narrow for me except for Your path, the world has become dark except with the light of Your face."

O Ali al-Rida... O stranger of strangers, O pleasure of God on His earth, O you who were exiled from your home and were told: "We have made you the crown prince," yet you saw in the kingdom nothing but a mirage, and in the palace nothing but a golden cage, how did you see the world as trivial and the afterlife as everything?
O stranger of Tus... O you who settled in a land that did not know you, O you who cried out: "My Lord... this heart has been tired by separation, and it has been exhausted by injustice, so take me to You. If relief is in death, then honor me with Your meeting, O Most Generous."

O Muhammad al-Jawad... O you who with a short life immortalized glory, O young man of glory in the prime of life, O you who plucked the fruits of wisdom while you were a branch not yet fully ripened, O you who drank the cup of spiritual guardianship from the springs of esoteric knowledge, how did you endure the sedition of the hypocrites and the small-hearted?
O Generous one of bounty... O you whose face was a light in the darkness of hearts, how did you distribute bounty while your hand was tied with the chains of treachery?

O Family of Muhammad... O suns of light in the night of darkness, O procession of purity extending through time, O you who taught us how patience and contentment are, O you who taught us how battles are managed with swords and hearts, O you who were and still are lights whose blaze does not dim, O you who taught the world that blood writes what pens cannot write, and that truth is not buried even if bodies are buried. Teach us how to ascend to the station of contentment, how to clothe ourselves in the cloak of patience and majesty, how to extinguish the fire of sedition with the light of certainty, and how to live with our hearts attached to the Throne of the Most Merciful, just as your hearts were.

The Methodology of the Imams of the Household - A Moderate Religious, Missionary, and Educational Methodology

Introduction

In a world teeming with sectarian conflicts and intellectual divisions, the need for a moderate, divine voice intensifies—a voice that shies away from extremism and bigotry and returns humanity to the essence of the divine message. The Imams of the Household of the Prophet, peace be upon them, were never callers to a school of thought or to partisanship. Rather, they were torches of guidance for all people, spreading the light of knowledge and nurturing hearts on monotheism, justice, and mercy. They did not claim absolute infallibility that would remove them from their humanity and their servitude to God, nor independent legislation as if they were minor deities. They did not ask their followers to elevate them above the status of prophethood or to claim a minor or major occultation for any of them. They were divine callers, moderate and rational, who saw religion as a mercy to people and reform as the path of hearts to God. This section is a call to return to the authentic methodology of the Imams of the Household—a methodology that knows neither extremism nor stagnation, and is not content with blind following or isolation. Rather, it opens the doors of the mind and the heart wide, so that a human being may be a servant of God, a reformer on earth, and merciful to creation.

First: The Imams of the Household - The Human, the Caller, and the Educator

1. Their Upbringing and Environment:

The Imams of the Household were born in the heart of the nation, among the people, in houses that God permitted to be raised and in which His name is mentioned. They lived the pains and hopes of the people. They were not isolated in palaces or secluded in hermitages, but lived life in all its details: they shared the concerns of the poor, sat with scholars in their circles, attended the battlefields of jihad, stayed up for the comfort of the needy, and were close to the people, hearing the groans of the oppressed, consoling the afflicted, and helping the distressed.

2. Their All-Encompassing Humanity:

The Imams were not callers to a school of thought or to partisanship; rather, they were callers to God, seeing people as brothers in humanity and treating them with mercy and justice. Imam Ali ibn al-Hussein Zayn al-'Abidin said: "People are the children of this world, and a man is not to be blamed for loving his mother." Imam Ja'far al-Sadiq used to say: "Be a credit to us and not a shame. Make us beloved to people and do not make us hated by them." With this all-encompassing spirit, they opened their chests to everyone and enveloped them with mercy, without discrimination or bigotry. Rather, they believed that every person has a right to a good word and sincere advice.

3. The Practical Example:
Their words were not mere slogans; rather, their actions were a living translation of the Quran and the Sunnah. If you saw Imam Ali in his prayer niche, you would see him humble and weeping. If you saw him in the court of law, you would see him just and fair. If you saw him in the battlefield, you would see him brave and daring. If you saw Imam al-Hasan, you would see him forgiving and generous. If you saw al-Hussein, you would see him steadfast on the truth, not compromising and not yielding. And if you saw Zayn al-'Abidin, you would see him a devout ascetic. And if you saw al-Baqir and al-Sadiq, you would see them active scholars, their knowledge overflowing to the near and the far.

They acknowledged that they were **human beings who were right and wrong**, and they strove in obedience to God, and they renewed the meanings of the prophetic traditions in the reality of the people, and they taught their followers that perfection is for God alone, and that absolute infallibility is only for the prophets in what they convey from God.

Second: The Religious Methodology - Returning to the Origin
1. Authority of the Book and the Sunnah:
The Imams emphasized that the source of legislation is the Quran and the Sunnah, and they had no independent legislation. Imam Ja'far al-Sadiq said: "It is incumbent upon us, if we narrate something to you, to bring it to you from the Book of God and the Sunnah of His Prophet." Imam Ali used to say: "If a camel's hobble were lost to me, I would find it in the Book of God." They urged people to return to revelation and prevented blind imitation or following without proof.

2. Rejection of Absolute Infallibility:
The Imams taught their followers that absolute obedience is only to God and His Messenger, and that every Imam, no matter how high his status, is a human being who is right and wrong, and he is not elevated to the rank of absolute infallibility or independent legislation. Imam al-Hasan said: "We, the Household, do not increase over any of you in obedience to God except by what God has revealed to us from revelation." Imam al-Sadiq used to say: "Everyone's saying can be taken or rejected except for the Messenger of God."

3**. Pure Monotheism**:
The Imams rejected extremism in persons. Any virtue they possessed was from the grace of God, any guidance from them was from the light of prophethood, and any miracle was from the mercy of God. Imam Ali said: "Two have perished concerning me: an excessive lover and a hateful enemy." They forbade the sanctification of individuals and taught people that servitude is for God alone, and that every servant, no matter what he attains, is in need of his Lord, possessing no benefit or harm for himself except what God wills.

Third: The Missionary Methodology - The Call with Wisdom and Good Admonition
1. Calling by Good Character:
The Imams were callers by their character before their tongues. If a stranger entered upon them, they would honor him. If an opponent visited them, they would welcome him. If someone argued with them, they would meet him with forbearance. Imam al-Sadiq said: "Be callers to people without your tongues, so that they may see from you piety, striving, prayer, and goodness."

2. Openness to All:
They did not restrict their call to their followers; rather, they opened their chests to every seeker of

truth, answered every questioner, and honored every opponent. Their council was open to all people; no one was asked about their school of thought, origin, or lineage. They would answer even those who had wronged them and give even to those who had deprived them.

3. Moderation and Balance:
They rejected extremism and radicalism and called for balance in religion and in this world. They emphasized that religion is mercy, justice, and freedom. Imam Ali said: "The best of matters are their middles." They advised against being strict in worship and against being loose in worldly affairs, but rather combining work for the afterlife with making the earth prosperous.

Fourth: The Educational Methodology - Building the Integrated Human Being
1. Holistic Education:
They were concerned with the education of the soul, the mind, and the body, and they took into account human needs at all stages of life. They taught people that worship is not only in prayer and fasting but also in work, beneficence, and justice. They taught that knowledge is an act of worship, that serving people is an act of worship, and that a good word is charity.

2. Rights and Duties:
They preceded the world in speaking about human rights, from the Treatise on Rights of Imam al-Sajjad to the sayings of Imam Ali, and they made justice and mercy the basis for dealing with the self and others.

3. Spiritual Purification and Integration:
They called for the refinement of the soul, the reform of the heart, and the purification of action, so that a person may be divinely connected and balanced, not overcome by desire or dominated by whim.

Fifth: The Imams of the Household in the Face of Strife and Deviations
1. Patience and Steadfastness:
The Imams of the Household lived in difficult times, which were full of strife and persecution, but they were a model of patience and steadfastness on the truth. They did not submit to injustice and did not compromise on principles. Rather, they stood like firm mountains, steadfast in the face of violent winds. Imam al-Hussein said in Karbala: "I only went out to seek reform in the nation of my grandfather." These words are not just a slogan; rather, they are the embodiment of patience and steadfastness for the sake of truth, despite all the challenges.

2. Reform, Not Revolution:
They were not callers to strife or violence; rather, they were callers to peaceful reform, confronting injustice with wisdom and good admonition. They did not raise the sword except in defense of the truth, and they did not seek authority or rule. Rather, they were keen on the unity and safety of the nation. Imam Ali used to say: "If poverty were a man, I would kill him." He used to call for reforming society from its roots, not for chaos and destruction.

3. Historical Consciousness:
They knew that the truth is not measured by numbers or by authority, but by sincerity and devotion to God. They planted the seeds of goodness in hearts and taught that true victory is the victory of the soul and the conscience. They taught their followers patience and hope for reward, and that God does not waste the reward of those who do good.

Sixth: Writing and Knowledge - Preserving the Sunnah and Renewing Thought

1. The Movement of Codification:

The Imams of the Household encouraged writing and spreading knowledge, and they considered the preservation and transmission of the Sunnah to be among the greatest deeds. Imam al-Sadiq would teach his students in circles of knowledge and urge them to codify hadith and jurisprudence. Their books and compositions were a beacon for scholars and a source of authentic Islamic knowledge.

2. Knowledge for All:

The Imams did not monopolize knowledge; rather, they spread it among the people and opened the doors of knowledge to every seeker. They would teach women just as they taught men and urge the seeking of knowledge everywhere and at all times. Imam Ali said: "Knowledge is better than wealth. Knowledge guards you while you guard wealth."

3. Renewing Thought:

They called for scholarly deduction (ijtihad) and renewal within the limits of the Book and the Sunnah, and they rejected stagnation and blind imitation. They encouraged critical thinking, contemplation of God's signs, and understanding the objectives of the sacred law. Imam al-Sadiq said: "He who does not add to what is in the Book of God is ignorant."

Seventh: Features of the Moderate Methodology

1. Moderation in Creed:

No extremism and no harshness, no bigotry and no watering down. Rather, pure monotheism and following the Messenger. They believe in the oneness of God and that the Prophet Muhammad ﷺ is the seal of the prophets, and that the Imams are his inheritors in knowledge and guidance, not in infallibility or legislation. They reject extremism in persons and see religion as a message of mercy and peace.

2. Moderation in Worship:

No monasticism and no recklessness. Rather, balanced worship that combines the soul and the body. They advise worship that nurtures the soul and purifies the heart and does not burden a person or make him flee from life. Imam Ali said: "Worship that does not straighten out one's life has no value."

3. Moderation in Dealings:

Justice, mercy, and forgiveness to everyone, regardless of religion, school of thought, color, or gender. They call for respecting the other, abandoning hatred and violence, and achieving social justice. Imam al-Hasan said: "Love for people what you love for yourself."

Eighth: The Imams of the Household in Literature and Poetry

1. The Voice of the Oppressed:

Poets like Di'bil al-Khuza'i embodied the suffering of the Household of the Prophet in their poetry and depicted their patience, steadfastness, and struggle for the truth. Poetry was a means to convey the message, immortalize the stances, and motivate hearts to be patient and steadfast. Di'bil said: "O Hussein, O you whose blood became a waterfall, O you in whom is sorrow, tears, and union."

2. Spiritual Literature:
The Imams had a refined literature in supplication and intimate prayer, as in Al-Sahifa al-Sajjadiyya, which combines reverence, beauty, and depth. Their words would touch hearts, open the doors of the sky, and connect the servant to his Lord in a relationship of love and affection. Imam Zayn al-'Abidin said: "O God, make me among those who listen to the saying and follow the best of it."

Ninth: A Message to the New Generation
1. Returning to the Moderate Divine Methodology:
A call to return to the authentic methodology of the Imams of the Household, far from extremism and bigotry, and without being rigid or loose. A methodology that calls for balance between reason and revelation, between the soul and the body, and between the individual and society.

2. Emulating the Imams in Sincerity and Devotion:
Emulating them in sincerity to God and people, in devotion in work, in mercy towards creation, and in striving for reform. For a person to be divinely connected in his character, moderate in his creed, and forgiving in his dealings.

3. Reviving the Values of Justice, Mercy, and Freedom:
Reviving the values that the Imams called for, which are the essence and spirit of Islam, and abandoning all forms of extremism and division. For religion to be a message of peace and love, not a tool for division and hatred.

Conclusion
The methodology of the Imams of the Household is not the property of a sect or a school of thought. Rather, it is a prophetic, divine inheritance, a call for love, justice, and reform, and an eternal human voice that calls out: "Be divinely connected." It is the methodology that reforms hearts, refines souls, and builds the integrated human being—a methodology that knows no absolute infallibility or independent legislation, but knows God alone as the lawgiver, and knows the human being as a servant of God, a reformer on earth, and merciful to creation.

The First Council with the Prophet's Household, peace be upon them
We asked the Household to tell us about God, about our master Muhammad, and about Islam and the light with which it was revealed. So let's see what they said. Let's now open this luminous council and sit in it with the pure Imams, not with a sectarian voice, but with the voice of **wisdom** and the **sincere prophetic inheritance**, to learn from them, to be purified with them, and to hear about God as they knew Him, about Muhammad as they accompanied him, and about Islam as they lived it. And let this council begin with their elder, and the gate to the city of knowledge:

Imam Ali ibn Abi Talib: "I knew God through the breaking of resolve, the coming of calamities, the changing of matters, and the alternation of time. God… He is not comprehended by sight, He is not encompassed by illusions, and He is not reached by intellects. He is the First without a beginning, and the Last without an end. He is with everything, not by mingling, and distinct from everything, not by separation." And as for Muhammad ﷺ, he is the servant of God whom He sent with the light to bring people out of darkness... He is **the mercy**, he is the **trustworthy and truthful**, he is the guide. I have never followed a path except by his light, nor have I spoken a truth except by his teaching. Islam, in our view, is purity, justice, and a balance. There is no religion without a mind, no worship without

knowledge, and no obedience without insight. And whoever seeks God, let him seek Him from His door, and I am the door of Muhammad ﷺ as he said.

Imam Al-Hasan ibn Ali: "God... He is not measured by people, nor is He confined by attributes. Rather, we know Him by His signs, we infer His existence by His creation, and we seek nearness to Him by obeying Him." And Muhammad ﷺ is the lamp that illuminated the path for us. He taught us that God is closer to us than our jugular vein, and that Islam is not only rituals, but **character, a covenant, and a trust**. We are his children; we carry his light, we preserve his guidance, and we inherit his secret. So know Islam from us as it was revealed, not as the people of politics distorted it.

Imam Al-Husayn ibn Ali: "God is the Truth, and everything else is a falsehood that will vanish. I did not go out for arrogance or vanity, but I went out to seek **reform** in the nation of my grandfather ﷺ, and to return people to the original source." Muhammad ﷺ taught me to stand for the truth no matter what it costs me, that religion is not for sale, and that Islam is a covenant preserved with blood and protected with truthfulness. I saw the light in his noble blood, in his knowledge, in his weeping for his nation, so I preserved what he bequeathed, and I walked on his light even if I was alone.

Imam Zayn al-Abidin: "My son... God is known only by weeping, reverence, and brokenness. In my supplication, I knew Him; in my solitude, I addressed Him; and in my prostration, I perceived His lights." Muhammad ﷺ is the rememberer, the grateful, and the one who weeps for the sake of his nation... We are the children of his supplication, and the people of his secret. Whatever is true from Islam, take it from us, and whatever contradicts the light is not from us.

Imam Muhammad al-Baqir: "O questioner about God, learn from us, for we are the doors of knowledge and the pillars of religion. God is not known by the senses, but is known by **His effects in creation** and by His manifestation in pure hearts." Muhammad ﷺ is the one who taught us that Islam is not only what we see, but what we live: **piety, justice, understanding, and truthfulness**. We are his inherited knowledge, and his preserved secret. Whoever seeks God, let him look to where His light is placed, "for God knows best where to place His message."

Imam Ja'far al-Sadiq: "I was asked about God, and I said: He is not defined, He is not compared, and He is not to be described. He is the One, the Unique. If the lights of His knowledge fall into a servant's heart, he knows the reality and his soul dissolves in His light." Muhammad ﷺ is my teacher, my guide, and the source of all knowledge I have. He taught me how to see God in all of His creation, and how to manage the world with **knowledge, not ignorance**. Islam as it was revealed is **light, intellect, and monotheism**. There is no rigidity in it, and no inner reality without an outer, and no outer without a core. Whoever desires purity, let him come to us, for we are the inheritors of knowledge and certainty.

Imam Musa al-Kazim: "God is not limited by the unjust with their injustice, nor is He veiled by the sins of the servants. He is closer than we think. I knew Him when I suppressed my anger and forgave those who wronged me, for I knew that He loves forgiveness because He is Forgiving and Merciful." "God is not comprehended by limited intellects, but He is seen in the effect of His wisdom, and He is known in His kindness and His pardon. Whoever seeks God, let him be truthful, for the first path to God is a truthful intention and a pure heart." Muhammad ﷺ is the bestowed mercy... whoever learned forgiveness from him has known God, and whoever was ignorant of his guidance has closed the door of Islam upon himself. Muhammad ﷺ is the one who taught people that God is closer than anything

close, and that he was sent only to perfect the noblest of characters. We do not claim revelation, nor do we claim absolute infallibility, but we carry a **pure and clear knowledge**, and a covenant from our grandfather not to conceal the truth and not to confuse people about the religion. Islam as we have defined it: **the religion of intellect, love, and justice**, not the religion of cruelty and rigidity.

Imam Muhammad ibn Ali al-Jawad: "God is not hidden from one who seeks Him with a sincere heart. Attaining Him is not only through a lot of knowledge, but with a **pure heart and a just intention**. And whoever loves God, loves His creation and acts toward them with mercy." Muhammad ﷺ is the light that shines from every verse and every good character. We, the Household, carried his knowledge just as the prophets carried their Torah, and we preserved his guidance just as the sky preserves its stars.

Imam Ali ibn Muhammad al-Hadi: "God... He is not limited by place, nor is He indicated by time. Whoever knows God, submits to Him, and whoever submits to Him, is sincere to Him, and whoever is sincere to Him, becomes one of His allies. Muhammad ﷺ is the prophet of **mercy**, not the prophet of war; the prophet of knowledge, not the prophet of domination. We are his inheritors in the clarification of knowledge, not in the inheritance of authority, and our inheritance is the education of souls, not the movement of armies. Islam in our view is **purity of heart, a straight intention, and an understanding far from superficiality**.

Imam Al-Hasan ibn Ali al-Askari: "Whoever seeks God, he must purify his heart from the taints of arrogance and hypocrisy. God is near to the virtuous and far from the arrogant, even if they claim knowledge and religion. Muhammad ﷺ is the one who wept for the sake of his nation and spent the night supplicating for them, so much so that God said: “Perhaps you will kill yourself in grief.” (Quran 26:3) We are his children in character, not in apparent glory... we are his voice when people were silent, and his light when the roads were dark.

Imam Muhammad ibn al-Hasan: "O seeker of God, seek Him with a pure heart, and do not glorify us until you obscure the truth. We, the Household, were not created to be lords, nor references for fanaticism, but rather **candles that guide, hearts that are merciful, and knowledge that gives life**. God is the light that is not extinguished, and Muhammad ﷺ is the lamp that does not fade. If you want Islam, return to its essence, not to its appearances, and return to the Household of the Prophet not to glorify them like idols, but to follow them with the following of people of understanding and insight. I am not absent from one who knows the light, but the absence is in the dark hearts. So whoever truly loves God, will find us where truthfulness is."

The Meaning of their Words: "O nation of Muhammad... God is the Truth, and Muhammad ﷺ is the Guidance, and Islam is the Light, and we are its people as long as you hold fast to us with **justice, intellect, and a pure intention**. Do not be excessive with us as the Christians were with Jesus, nor be neglectful as some people were of the Prophet's ﷺ will. Take your religion from us as it was revealed, not as politics have shaped it, and follow from us the guidance, not the aura. For God is not worshipped by claiming, but by truthfulness, and Muhammad is not followed by a slogan, but by action, and we are not to be loved with fanaticism, but with reason."

The Council of the Imams of the Household Responding to Our Questions that have Perplexed the Nation Regarding Religious and Worldly Matters

The first council consists of **10 questions** that we present to the honorable Imams, and they respond to us with their methodology, their thought, and their creed.

First Question - What is the concept of Imamate and Infallibility?

In this council, where hearts gathered before words, in the presence of the pure lineage, we asked a question that people have long delved into, minds have differed over, and schools of thought have branched out regarding it. A question we posed not for debate, but to be enlightened, to learn, to be guided. So we said to them: O masters of light, and inheritors of prophethood, O Household of Muhammad ﷺ, much has been said about infallibility, and the debate about Imamate has been prolonged. Some people have completely denied it, some have made it a human position, and some have said that it is a pillar of religion without which faith is not complete. So tell us, as the truth is to be told, who is the Imam? And what is infallibility? And when is Imamate truly from God? Is the Imam infallible? And what is the meaning of infallibility? Is it permissible for people to pledge allegiance to one who is not infallible? And is Imamate a worldly matter or a divine station?

The council fell silent for a moment, then spoke...

Imam Ali al-Karrar said: "Know, O seekers of truth, that Imamate is not a title, nor is it authority, nor a station that people contend over. Rather, it is a **divine governorship** that God places wherever He wills, just as He placed prophethood in Noah, then in Abraham, then in the family of Imran, then sealed it with Muhammad ﷺ. And the Imam, in our approach, is one whom God has made a successor on earth after His prophet, a protector of the religion, a guide for the nation, and an upholder of truth, who is not afraid of the blame of any blamer for the sake of God. As for infallibility, it is not a superstition, but it is a **grace from God** with which He surrounds His chosen servant, so he does not err in legislation, nor does he make a mistake in guidance. This is not because he is incapable of error, but because he has become filled with light and certainty has overwhelmed him, until he becomes infallible by the grace of God, not by his own power. And God does not leave the nation without a proof. Just as He made a prophet for every nation, He made an Imam for this nation after its prophet, to be the echo of prophethood, its spirit, and its renewed clarification."

Then Imam al-Hasan al-Mujtaba said: "As for those who say that Imamate is by consultation, let them show us a single text from the Prophet where he said: '(Choose a successor as you wish).' Rather, in every situation, he said: 'Of whomsoever I am a master, then Ali is his master,' and 'Ali is with the truth and the truth is with Ali.' So would God entrust His religion, then leave it in the hands of people to contend over? No, by God. Rather, He made Imamate a covenant, inherited by chosen souls, light within light, until the end of time."

Then a silence of light prevailed in the council... as if the souls understood what minds had not understood for centuries. And it was said to those in the council: This is how the Household of the Prophet answered, not from caprice, but from a light they inherited, and a secret that was bestowed upon them from the Muhammadan presence. So whoever wishes, let him follow them with love, and whoever hesitates, let him ask his heart: Are they not the pure ones? Are they not the people of remembrance?

Imam Ali ibn Abi Talib says: I did not claim an infallibility that would remove me from my humanity, but I was an obedient servant. I followed the truth and did not fall short in it, and the Messenger of God taught me knowledge, so I was its keeper and its trustee. Infallibility is not arrogance; rather, it is a

grace from God by which He keeps His servant firm on guidance, so he does not deviate and does not follow his whim. It is not attained by claim, but is known by steadfastness on the truth, truthfulness in action, and the avoidance of sin out of fear of God and consciousness of Him.

Imam Al-Hasan ibn Ali says: The talk of infallibility was not, for us, a matter of arrogance or pride, but rather of piety, reverence, purity of heart, love for people, and preservation of the Sunnah of my grandfather Muhammad ﷺ. Infallibility is a protection from sins by God's will for His servant. It is an honor that is only attained by one who is sincere in his servitude.

Imam Al-Husayn ibn Ali says: He who says that infallibility is a claim of superiority has been ignorant of its meaning. We do not lie, nor do we betray, nor do we bow to tyrants, because there is a light from God in us that guides and makes us firm, not because we see ourselves as being above creation. We are servants of God whom He chose to carry the message, just as He chose His prophets. If it were not for that, we would not have been steadfast in the face of swords.

Imam Ali ibn al-Husayn Zayn al-Abidin says: Infallibility is a station of the highest stations of piety. One who has not tasted the flavor of worship and has not known the pain of weeping in the middle of the night will not understand it. It is the purification of the soul from every impurity. It is not acquired by inheritance, but by God's purification of His servant, and God purifies only one who knows Him and is sincere to Him.

Imam Muhammad al-Baqir says: Infallibility is not an acquired human attribute; rather, it is a **divine honor** that God gives to whomever He wills from His chosen servants. We do not command a disobedience, nor do we speak from whim, but we clarify for you what the Quran and the Sunnah have brought. The Messenger of God taught it to us and entrusted it to us. This is the meaning of infallibility for the Household of the Prophet.

Imam Ja'far al-Sadiq says: I have been asked a lot about infallibility, and I answered: Infallibility is not arrogance toward people, but a great responsibility. One whom God has made infallible, He has purified. He speaks nothing but truth and does not remain silent about falsehood. We are not prophets, but we are the inheritors of their knowledge and their secrets, and we have a preserved station that is not reached by one who follows his whim.

Imam Musa al-Kazim says: If we had claimed infallibility with its exaggerated meaning, we would have been among the ignorant. But we are a people whom God has made it binding to obey Him, and He has raised us under His eye, so our hearts have not inclined away from His love, nor have our limbs been at rest for anything but His worship. Infallibility is a **protection, not coercion; a task, not an honor**. It is a secret between the servant and his Lord.

Imam Ali al-Rida says: Indeed, infallibility does not mean that the Imam is not to be questioned or held accountable. Rather, it means that he does not misguide, nor does he lie, nor does he invent a lie against God. It is God's protection for us just as He protected His righteous servants in previous nations. It is a grace that is only understood by one who comprehends the reality of "God only desires to remove all impurity from you, O members of the household, and to purify you with a thorough purification" (Quran 33:33).

Imam Muhammad al-Jawad says: Infallibility, my beloved, is not a chain; rather, it is a lamp. By it, we do not misguide people, nor do we doubt, nor do we command anything other than what God has commanded. Whoever looks at us with the eye of submission knows that we are trustworthy, neither

extremists nor lax.

Imam Ali al-Hadi says: By God, we have not said to people: "Listen to us without evidence." Rather, we said: "Understand from us, and present our words to the Book of God and the Sunnah of His Prophet. If they agree, then take them, and if they disagree, then leave them." This is the infallibility with which we worship God: that we do not deviate from His revelation, nor do we replace His guidance with the words of another.

Imam Al-Hasan al-Askari says: We have not spoken except with what we inherited from our fathers from our grandfather the Prophet ﷺ. And our word was not but a proof, because it originates from a **divine knowledge** that does not err. But infallibility, for us, is a great responsibility. It prevents us from whim, it does not elevate us above people.

Imam Muhammad ibn al-Hasan al-Mahtadi says: As for infallibility, it is a **trust from God** that He gives to whomever He wills, to preserve the religion from distortion. I am a servant of God, and I am not a god, nor am I infallible with a magical staff. Rather, I am infallible by proof, by truth, and by clarification. So one who understood the meaning of infallibility was guided, and one who was excessive went astray, and one who was neglectful was ignorant.

Summary of the answer: The Imams of the Household did not claim infallibility with its arrogant meaning. Rather, they clarified that it is a **divine attribute** that protects its bearer from error in the religion. It is a **task, not an honor**, and a responsibility, not a means for extremism. It does not remove them from their humanity, but it qualifies them to be trustees of the Prophet's knowledge.

Second Question: How did you become Imams over others? And how were you chosen?

Imam Ali: "The Messenger of God ﷺ chose me on the day of Ghadir Khumm and said: 'Of whomsoever I am a master, this Ali is his master.'... He did not say it except by the command of God, not from his own whim." "And by God, my soul did not strive for Imamate, but God commanded, and His Messenger conveyed, and the believers testified." "I am but a servant of God, specialized with knowledge, installed with wisdom, and entrusted with a trust that only one whom God has purified can bear." (Nahj al-Balagha - The Shiqshiqiyya Sermon)

Imam Al-Hasan ibn Ali: "Imamate is a **covenant from God and His Messenger**, not to be attained by the whims of people. My father handed it over to me by the Prophet's command, and he did not hand it over to me until he had entrusted me with his knowledge, and he had the best of his companions bear witness to that."

Imam Al-Husayn ibn Ali: "By God, I did not go out seeking a kingdom or corruption. I only went out to seek reform in the nation of my grandfather. I am the son of your Prophet's daughter, and I am not a caller to this world. But I carried knowledge and a sword with which I repel injustice from the downtrodden."

Imam Ali Zayn al-Abidin: "Imamate is a station that is not attained by worldly inheritance, nor is it imposed by partisanship. Rather, it is a **trust from God on earth**. He places it wherever He wills. And we are tested with it as children and are entrusted with it as adults."

Imam Muhammad al-Baqir: "We inherited the Book and the wisdom, just as Solomon inherited from David. And the Prophet did not leave anything for us except that he taught it to us and said: 'You are a Household with whom no one can be compared.'"

Imam Ja'far al-Sadiq: "We are a Household whom God has specialized with the understanding of His Book and the inheritance of His Prophet. And the nation did not become divided except on the day when our will was abandoned, and people moved away from the door of knowledge. Indeed, Imamate is a great covenant and a great responsibility. It is not reached by mere intellect, nor is it attained by ordinary choice, but by **designation and appointment**."

Imam Musa al-Kazim: "Every Imam from us is designated by the one before him, and an Imam does not become one except by a clear covenant. The matter is not left for people to contend over, lest the nation goes astray."

Imam Ali al-Rida: "Indeed, Imamate is too great to be attained by opinion, or to be given to someone without designation. And the earth has never been without a proof, whether he is apparent or hidden."

Imam al-Jawad: "I was young in age, but God gave me wisdom as a boy, just as He gave it to Yahya and Isa. So Imamate is a **divine choice** that is not measured by ages or by whims."

Imam Ali al-Hadi: "People choose the leaders of their world, but God chooses His proofs, and we are the proofs of God over His creation."

Imam Al-Hasan al-Askari: "God's choice is not to be rejected, and I have carried the Imamate just as my fathers carried it before me, with a known designation, a preserved will, and an entrusted knowledge."

Imam al-Mahtadi: "Imamate is a covenant from God. No one who claims it will do so without God exposing him. It was appointed for me, just as it was appointed for those before me, by the **balance of knowledge and explicit designation**."

The general answer: The Imams of the Household did not impose themselves as Imams; rather, they were designated in **consecutive texts** such as:

- The Hadith of Ghadir: "Of whomsoever I am a master, then Ali is his master."
- The Hadith of the Two Heavy Things: "I am leaving among you two heavy things, the Book of God and my progeny, my Household..."
- The Hadith of the Ark: "The example of my Household is like the Ark of Noah..."
- The Hadith of the Twelve Imams: "The religion will not cease to be strong until there are twelve caliphs, all of them from Quraysh." (Sahih Muslim, Tirmidhi, Musnad Ahmad, Mustadrak al-Hakim)

So who chose them? God is the one who chose them, just as He chose the prophets, and He specialized them with light, knowledge, and wisdom, to be the trustees of the revelation after the Prophet and the proofs of God over His creation, and the reference for the nation after the times of strife. And every Imam would make a will for the one after him and announce him to his followers.

Third Question: Why did you, the Imams of the Household, become Imams over others? Why you and not others?

Imam Ja'far al-Sadiq answers: "When we look at Imamate, we do not look at it as a **'political position'**, but as a **divine trust**, and a scientific and spiritual prophetic inheritance, as God Almighty said: 'And We made them leaders, guiding by Our command when they were patient and had certainty in Our signs.' (Quran 32:24)"
So the choice is a **divine choice**, not a human one. Just as the Prophet was not chosen by people, but "God knows best where to place His message," likewise, the one who completes the journey after him in preserving the religion and guiding the servants is not left to human judgments or political conflicts. Every Imam would clearly see where the Imamate would continue after him, so he would announce the will and pledge allegiance to the Imam after him.

Imamate, from the perspective of truth, has three pillars:

1. **Designation and communication from the noble Prophet ﷺ.**
2. **Scientific and spiritual merit**, for only one who carries the knowledge of the Book and the Sunnah, both its inner and outer realities, is fit for this station.
3. **Practical testimony from their conduct**, for each of them was a speaking Quran, an upholding justice, of whom no lie, no betrayal, and no greed for the world was known. No claim, no imposition, and no partisanship.

Not one of the Household claimed the station of Imamate for themselves out of arrogance or superiority. Rather, many of them fled from positions and avoided leadership. When they were compelled to take them, they bore them with piety and justice, as Imam al-Hasan did when he relinquished the caliphate to spare the blood of the Muslims, and as al-Husayn stood and refused to pledge allegiance to Yazid to preserve the religion, not to seek the world.

So why the Household of the Prophet? Because they: grew up in the house of revelation, inherited the sciences of prophethood, and their enemies, before their friends, testified to their truthfulness and purity. No betrayal, deviation, or innovation has ever been attributed to them. And because the Messenger of God ﷺ commanded that they be followed. The Prophet said: "I am leaving among you that which, if you hold on to it, you will not go astray after me: the Book of God and my progeny, my Household." (Reported by Al-Tirmidhi, Al-Hakim, Ahmad, and others with a sound chain of narration)
Are they the only people of knowledge? No, they are not alone, but they are a **balance to which one returns** when the nation differs, and a safe harbor when the waves of whims rage. They are one of the doors of knowledge that cannot be replaced by others, but this does not prevent that there are in the nation divine scholars, righteous saints, and bearers of hadith and understanding. But the difference is that the Imamate in them is the **combination of the two lights**: the light of knowledge and the light of the pure lineage connected to the master of humanity and the message of heaven.
Did they impose on people to follow them? Never... Rather, Imam Ja'far al-Sadiq said: "It is for us to guide you, and it is for you to obey. If you disobey us, we will not hit you, but we will leave you and what you have chosen." (Al-Kafi, Chapter on the Response to the Household of the Prophet)

The concept of Imamate is not a rule or authority, but a **station of knowledge and guidance** and a commitment to conveying the message, and a **mercy to the nation**. And they were not Imams only because they were from the Prophet's lineage, but because they combined knowledge, action, truthfulness, conveying the message, asceticism, and divine connection. They were lamps of guidance for every seeker of truth.

Imam Ali ibn Abi Talib says: "I did not call you to myself, but I called you to God. And I did not speak except by the Sunnah of His Prophet, and I did not command you except with what the Quran commanded. If you see that I was truthful with God in word and deed, then follow me for God's sake, not for Ali's. We, the Household of the Prophet, God has purified us with a thorough purification. So whoever follows our path, follows the Quran, and whoever turns away, God is the Judge between us and him."

Imam Al-Hasan al-Mujtaba: "Imamate was not an adornment, nor pride, nor leadership. We are **proofs for God**, known by patience, knowledge, and truthfulness, not by rule and authority. Our call is a call for reform, not a call for fanaticism. So whoever finds the light of guidance in us, let him follow, and whoever does not, let him seek it wherever he wishes, for guidance is God's guidance."

Imam Al-Husayn the Martyr: "By God, I did not go out for arrogance or vanity. Rather, I went out to seek reform in the nation of my grandfather. I called people to what Muhammad called to: the Book of God and his Sunnah. I did not say to people: 'Follow me because my blood is pure,' but I said: 'Follow whoever revives the Sunnah and extinguishes innovation.'"

Imam Ali Zayn al-Abidin: "O people, we were not sent as prophets, but we are the inheritors of knowledge, the trustees of the message. We clarify for people the truth from falsehood. So whoever finds truthfulness with us, let him adhere to it, and whoever finds another more guided, there is no blame on him. And God is a witness over us."

Imam Muhammad al-Baqir: "We do not want from you any reward or thanks. We are the inheritors of the Prophet's knowledge. We do not introduce our opinion into it, nor do we antagonize anyone in it. We only clarify. So whoever listens and ponders, it is by the grace of God, and whoever turns away, God is his reckoner."

Imam Ja'far al-Sadiq: "We do not say to people: 'Come and leave others.' Rather, we say: 'Come to what my grandfather Muhammad brought.' If you find in us knowledge, wisdom, truthfulness, and gentleness, that is our proof. We did not ask for people's obedience for ourselves, but because we are good at conveying what our grandfather conveyed, and we fear for people's error in the religion."

Imam Musa al-Kazim: "My son, following us is not a slogan; rather, it is a responsibility. If we are on the truth, then follow it as you follow the Imam in prayer, not because his name is Imam, but because he faces the Qibla correctly."

Imam Ali al-Rida: "By God, if there were someone else among us who was more truthful in speech, more upright in knowledge, and more God-fearing, I would have directed you to him. But we are proofs for God by our silence as by our speech, and by our character as by our knowledge. And we do not compete for this world, but we guide to the abode of eternity."

Imam Muhammad al-Jawad: "Indeed, following is by knowledge and piety. If you do not find knowledge or piety in us, then do not follow us. But if you see in us a light from God's light, then know that the following is not for us, but for Him."

Imam Ali al-Hadi: "Our call is not for a name or a title, but for a prophetic conduct that we revive, and for a rope from God with which we connect you. Follow us not out of fanaticism, but with insight."

Imam Al-Hasan al-Askari: "If we called you to our own selves, we would have perished, and you would have perished. But we call you to the truth that my grandfather the Chosen one conveyed, and we clarify it for you without addition or reduction."

Imam Muhammad ibn al-Hasan: "O tired scholar, we do not ask for obedience for the sake of lineage, nor following for the sake of names. Whoever finds us to be trustees of the Book of God and trustees of the Sunnah of the Messenger of God, it is incumbent upon him to follow us. And whoever sees truthfulness in others, there is no blame on him. But people will not find the light of prophethood as pure with others as it is with us. So choose, and be witnesses upon yourselves. For following us, my beloved, is not an obligation from us, but a call to God. We are but a lamp for one who seeks light, and a rope for one who seeks to ascend. Whoever sees us on the path of my grandfather Muhammad, let him adhere to it, and whoever deviates, God is the Reckoner."

Question Four - Some ask and say, "Why should we follow you and leave others who spoke about the Quran and Sunnah?" What is your claim for people to follow you? And what are its proofs for them to emulate you and not others?
Peace, mercy, and light from the Household of Prophethood, the niche of the message, the place of knowledge, and the source of wisdom...

Imam Zayn al-Abidin: "My son, you have asked your question from the light of innate disposition, and you have come with it to the doors of the People of Remembrance. As for why you should follow us? It is because we are from a household that God has purified with a thorough purification, and has chosen it above the worlds. This is not out of pride, but a reminder of His saying, may His glory be exalted: **'God only desires to remove all impurity from you, O members of the household, and to purify you with a thorough purification.'** (Quran 33:33). So whoever is purified, is secure regarding the religion of God, a guardian of the law of His Messenger, a speaker of truth, and a doer with knowledge."

Imam Muhammad al-Baqir: "We have not claimed prophethood, nor do we rival revelation. Rather, we are the **inheritors of knowledge**, the preservers of the Sunnah, the witnesses of the will, and the trustees of the table of the Quran. Our grandfather, the Messenger of God, taught us what would happen and what would happen after him, and he handed the knowledge over to us just as necklaces are handed to the necks of trustees. We are not Imams by wealth or position, but by **knowledge, action, and piety**. We grant insight to people when sights are blinded, and we illuminate the path when truth is mixed with falsehood. So let one look at who knows the Book of God, acts upon the Sunnah of His Prophet, and combines knowledge with mercy, for that one is most deserving of being followed."

Imam Ja'far al-Sadiq: "Our claim is not with a tongue without proof, nor a banner without knowledge. We are the ones who, when asked, we answer; when verses are ambiguous, we clarify; when people are silent, we speak; and when the religion becomes confused among the scholars of politics, we strengthen its pillars with truth. We have called you to God, not to ourselves, but because we are the trustees of our grandfather among you, and the guardians of the creed of Muhammad ﷺ in a time of division."

As for our proofs: "The **character** of our grandfather is in us, his **knowledge** is with us, his prayers appear on our foreheads, and his **mercy** is in our hearts. We educate hearts, we do not mislead them. We open the doors of understanding, not the doors of extremism. Whoever seeks God, let him come

through His door, and we are the door to the city of knowledge, the rope of salvation, and the ships of safety. And as the Messenger of God ﷺ said: **'I am leaving among you that which, if you hold on to it, you will never go astray after me: the Book of God and my progeny, my Household. The Gentle, the All-Aware, has informed me that they will not separate until they meet me at the Pond. So see how you will deal with them after me.'"** (Reported by Tirmidhi, Ahmad, and others, confirmed as authentic).

Question Five - My masters, what do you mean by the 'Will'?
Imam Ali: "The Will is not the governorship of a ruler, nor is it the inheritance of money. Rather, it is a **prophetic covenant** in which knowledge is entrusted, and the secret of guidance is handed over. It is given to one whose heart is purified, whose intention is sincere, and whom God has tested with faith."
So the 'Will' is a **covenant from the Messenger** ﷺ, in which the knowledge of religion and the secrets of guidance are handed over. It is not a will like that which is written for money, but it is a will of **knowledge, understanding, light, and true interpretation**. This secret is given to one whom God has qualified to bear it, not by mere lineage, but by knowledge, piety, and insight.
As for the proofs of the Will: The Messenger of God ﷺ said: **"I am the city of knowledge, and Ali is its gate. So whoever wants the city, let him come to it from its gate."** (Reported by Tirmidhi, Al-Hakim, and others). So I, Ali, was the first one to whom the Will was entrusted, then I made the will to Al-Hasan, then to Al-Husayn, then to Ali Zayn al-Abidin... and so on. Every Imam makes a will to the one after him with knowledge, not with a kingdom.
So the 'Will,' for us, is not a title, but a trust. It is not an exclusivity of blood, but a **divine selection** for the bearers of light, and the proofs in the Book and the Sunnah are many. It is the secret of the **spiritual succession** by which the intricacies of the Sharia are understood, the Sunnah is protected, and the souls are refined.

Question Six - My masters, what do you say about those who are excessive about you unjustly and lie about you?

Imam Ali ibn Abi Talib: "Woe to those who lie about us! We are but honored servants. We do not precede God in word, nor are we excessive about ourselves, nor do we accept being excessively praised. Whoever loves us, let him love us for God's sake, and whoever follows us, let him follow our guidance. As for one who transgresses the limit, he has been ignorant of us, and has gone astray and led others astray, even if he claims to love us."

Imam Al-Hasan al-Mujtaba: "Excessive praise for us is a veil from God, not a means of closeness to Him. And whoever glorifies us beyond our due, has diminished us, and whoever attributes to us the attributes of divinity, has strayed from the path of our grandfather, the Prophet of Mercy. We are **guides, not goals; paths, not gods**."

Imam Al-Husayn: "O people, whoever loves us, let him fear God regarding us and not lie about us. We have not said that we know the unseen, nor that we are lords. We were only commanded to be witnesses to the truth, not partners with God in His creation or His command. Every one who attributes to us what we have not said, will have us as his opponents before God on the Day of the Greatest Presentation."

Imam Zayn al-Abidin: "O God, I disavow myself to You from those who slander us, who are excessive about us, and who claim for us what we do not know about ourselves. We are but obedient servants, and guides on Your straight path. And whoever is excessive in our praise to the point of

departing from the limits of the Sharia, has harmed us and has not honored us."

Imam Muhammad al-Baqir: "It has reached me that some people claim there is in us what is not for us, and that we know the unseen and control destinies! They have lied, by God the Great. We are but servants upon whom God has bestowed knowledge and wisdom. Whoever says about us what we have not said, upon him is his burden and the burden of those who followed him."

Imam Ja'far al-Sadiq: "O people, indeed our lover is one who obeys God, and our hater is one who disobeys God. A people claimed about us what we do not say, and attributed to us lies and excessiveness, and they have become a temptation for people. May God distance them from the mercy of the Truth. By God, we are but servants of God, upholding His command, holding fast to the Sunnah of His Prophet. Whoever adds, has been excessive, and whoever diminishes, has been neglectful. The best of matters is their middle way."

Imam Musa al-Kazim: "Excessiveness towards us is more severe for us than neglect. The neglectful one denies our merit, so we hope for a reward for that with God. As for the one who is excessive, he slanders us, tempts people in our name, and demolishes what he intended to build."

Imam Ali al-Rida: "The books of knowledge are in our hands, and the balance is in our hands. We do not accept anything unless it agrees with the revelation and the Sunnah. The extremists are our enemies even if they claim to love us, because they have lied about us, and whoever lies about us, lies about God. Be cautious, be cautious of making us a station of the prophets or above them, for we are proofs, not lords."

Imam al-Jawad: "We are purified just as gold is purified. Excessiveness towards us is a breaking of the balance, and a crime against the station of prophethood before Imamate. Whoever wants God, let him look at His Book and the Sunnah of His Prophet, and then he will find us, the Household, as guides, not as substitutes."

Imam al-Hadi: "We are not hidden secrets or incomprehensible to intellects. We are **lamps, not suns; light, not fire**. So let one who carries our words fear God, for there is a spirit in the word, and in slander there is betrayal."

Imam Al-Hasan al-Askari: "The extremists have distorted our image to those who are ignorant of us, and they have made our love a door to temptation. And indeed, by God, we disavow ourselves from them just as we disavow ourselves from lying and slander. We are not above the Sharia, nor are we exempt from responsibility, and every servant will be questioned on the Day of Reckoning."
Imam Muhammad al-Mahtadi: "I am al-Mahtadi ibn al-Hasan, a servant among the servants of God, afflicted just as my fathers were afflicted before me. Indeed, the extremists have obstructed the path to God's guidance and have increased people's confusion about us. Whoever claims a station for us that God is not pleased with, has been tempted. And whoever narrates from us what we have not said, let him bring a proof, or let him be silent, for silence is better for him with God." "Whoever loves us, let him love us as God has clarified, not as it comes from people's illusions. For we are human beings who err and are correct, we get sick and are killed and buried. We are not prophets, but the inheritors of their knowledge, nor are we lords, but righteous servants. So fear God regarding us, and do not make us a proof against you on the Day of Judgment."

Question Seven - And what do you say about those who were neglectful towards you, showed enmity towards you, and said about you what is not true?

Imam Ali ibn Abi Talib: "Whoever denies us, has denied the one who sent us. And whoever shows enmity towards us, has shown enmity towards the Prophet himself. We are but a part of him and his blood. In us is his secret and his will. And the denial does not harm us if the truth is established with God. And whoever accuses one who loves us of reprehensible sectarianism or misguidance, has replaced the balance of God with the balance of whim, and God is the Just Judge."

Imam Al-Hasan al-Mujtaba: "We do not seek from people glorification for ourselves. Rather, we called them to a light and guidance. So whoever refuses is free, but it is strange that one is not satisfied with denial, but even slanders those who love us! Those are a people whose insight God has blinded, so they have mixed up love with extremism, and loyalty with innovation."

Imam Al-Husayn: "Did they not know that the Messenger of God said about me: **'Husayn is from me, and I am from Husayn'**?! Did they not know that whoever loves us has loved our grandfather, and whoever hates us has hated our grandfather?! So woe to those who show enmity towards us and oppress us, and make our love an accusation, and our conduct a temptation. And we will be their opponents on the Day of Resurrection."

Imam Zayn al-Abidin: "No one has denied us except those who were ignorant of us, and no one has shown enmity towards us except those who have disobeyed the command of God and His Messenger. By God, denial does not harm us, but it harms the denier on the day when neither wealth nor sons will be of any use. As for us, we ask God for guidance for him, and if he shows enmity towards us out of ignorance, may God forgive him, and if he shows enmity towards us with knowledge, then God is Just and does not wrong anyone."

Imam Ja'far al-Sadiq: "O people, do not make your dispute with us a religion, for that is clear misguidance. We have not called to ourselves, but to God. And we have not called to anything other than what our grandfather the Messenger of God called to. So woe to those who make our mention a temptation, and our love an accusation, and following our footsteps an innovation. That is only from the blindness of insight and the dominance of whims."

Imam Musa al-Kazim: "No enemy has harmed us, nor has any praiser benefited us. We hope for God, not people. But let one who accuses our allies and slanders those who love us know that he is slandering the Quran, which commanded our affection, **'Say, I do not ask you for any reward for it except affection for my kin.'** (Quran 42:23). So let him beware that his opponent on the Day of Reckoning will be the Quran."

Imam al-Rida: "Those who slander those who mention us with goodness, they are not slandering people, but they are slandering the affection that God has commanded. So let them fear God. We were never a party or a sect, but we were a **beacon**. So whoever was enlightened by it was guided, and whoever turned away from it, God is his Reckoner."

Imam Al-Hasan al-Askari: "One who loves us is not an innovator, nor is one who reminds people of our virtues misguided. But the misguided one is he who denies us what God has granted us, and who invents an accusation against one who loves us without proof. So let him prepare for the standing before God."

Imam Muhammad al-Mahtadi: "O people, do not make our love a temptation, nor our hatred a creed. Whoever loves us, loves the Prophet and his family, and whoever shows enmity towards us, has disputed with God in His command. And those who have abandoned us do not harm us; they only harm themselves. So whoever slanders our lovers, let him bring a proof. And we call those who showed enmity towards us to repentance, and those who denied us to look at our conduct, for in it is the speaking truth."

Imam Ali concludes: "We are not the possession of anyone, nor a sect, nor a party. We are the Household of Prophethood and the source of the message. God has honored us with closeness to His Prophet, so people did not raise us, but God raised us. And whoever loves us for God's sake, has two rewards, and whoever hates us out of ignorance, God forgives him, and whoever hates us out of obstinacy, to God is his return, and He is the Most Just of judges."

Question Eight - My masters, what is your opinion of the companions of the Prophet, and at their head, our master Abu Bakr and Umar, may God be pleased with them?

Imam Ali, peace be upon him: "I have seen the companions of Muhammad ﷺ, and I see no one who resembles them today. They would wake up disheveled and dusty, with marks on their eyes like the knees of goats from prostration. They would spend the night prostrating and standing for God, reciting the Book of God, and bowing and prostrating..." (Nahj al-Balagha, sermon 97). And he said about the **'two elders,'** Abu Bakr and Umar: **"The best of this nation after its Prophet are Abu Bakr and Umar."** (Reported by Al-Bukhari in his history and Al-Bayhaqi in the "Proofs of Prophethood"). And he used to say to those who spoke ill of them: "I say nothing but good about them."

From the words of **Imam Zayn al-Abidin:** He was asked about Abu Bakr and Umar, and he said: **"May God have mercy on Abu Bakr, may God have mercy on Umar. I say nothing but good about them. They preceded us to the Messenger of God ﷺ, and they accompanied him, and we heard nothing from them but what was beautiful."** And he used to supplicate for them in his supplications and pray for God's pleasure upon them.

From the words of **Imam Ja'far al-Sadiq:** A man came to him and said: "O son of the Messenger of God, what do you say about Abu Bakr and Umar?" Imam al-Sadiq said: **"I am loyal to Abu Bakr and Umar, and I disavow myself from whoever disavows them."** (Reported by Sheikh al-Kashi with a reliable chain of narration). He also said: **"They were the two ministers of my grandfather, the Messenger of God ﷺ. He did not mention them except with good."**

Imam al-Baqir says: We are the Progeny and we are the Household, but we do not hate the companions of my grandfather ﷺ. We love them because the Messenger of God loved them, honored them, and praised them. And whoever claims that our love means hating the companions has lied and slandered, and we are innocent of him. We are loyal only to those who were loyal to God and His Messenger, and we hate those who oppressed, wronged, and transgressed... But the noble companions, and at their head the Truthful one, the Differentiator, and the Possessor of the two Lights, are the elders of Islam and the Imams of guidance in the early days of the nation.
And what do you say about Lady Aishah and Lady Hafsah?

From **Imam Ali, peace be upon him, regarding Lady Aishah, may God be pleased with her:** After the Battle of the Camel, when the tribulation had prevailed and many people were coerced, and what happened happened, Imam Ali did not insult Lady Aishah or do anything bad to her. Rather, he

commanded that she be returned to her home, honored and respected, in a secure caravan, and he said his famous saying: **"She is your mother, and it is not permissible for you to harm her."** And he used to treat her with kindness, mention her merit, and condemn anyone who spoke ill of her.
From **Imam Zayn al-Abidin:** Imam Ali ibn al-Husayn was asked about Lady Aishah and he said: **"She is the wife of my grandfather the Messenger of God ﷺ in this world and the hereafter. We love whom the Messenger of God loved, and we hate whom God hated."**

From **Imam Ja'far al-Sadiq:** A man spoke in front of him, slandering the mothers of the believers, and the Imam said angrily: **"Restrain your tongue, for that harms us, and it harms the Messenger of God ﷺ. Are we not his family?! Did you not know that God said: 'The Prophet is more worthy of the believers than themselves, and his wives are their mothers.'** (Quran 33:6)"
Then he said: **"Love the wives of my grandfather the Messenger of God ﷺ, and do not be among those who harm him regarding his family."**

In conclusion: Lady Aishah and Lady Hafsah are the mothers of the believers. The Messenger of God ﷺ loved them, and they lived in his pure home, and they have a special status in the Quran and the conduct of prophethood. Even if some disagreement occurred between some of the companions, that is not a slandering of faith, but it is from the matters of legal interpretation, and God has forgiven all of them. We, the Household of the Prophet, do not curse any of the companions, nor any of the mothers of the believers. And whoever does that is not on our path.

Question Nine - How can we follow you and walk on your guidance and seek your footsteps without extremism or neglect?

Imam Ja'far al-Sadiq: "O seeker of truth, know that our path is not the path of a party or a slogan, nor is it a call for one sect over another. Rather, it is the path of one who seeks the face of God and walks behind the guidance of the most honorable Prophet. We have not said to people: 'Be Shi'a or Sunni,' but we have said to them: 'Be **divinely connected, acting upon the Book, holding fast to the sound Sunnah of the Messenger of God, speaking the truth, and being merciful to creation.'"**

Imam Al-Husayn: "We are but the **lamps in the darkness** and the **signs of piety**. Our loyalty is not attained by slogans, nor is our love preserved by extremism. Rather, it is preserved by **truthfulness, action, and justice**. Follow us if you are walking for God's sake, not for the names of a school of thought or for blind imitation. For we are a niche from the light of prophethood, in it is clarification, in it is faith, and in it is patience and certainty."

Imam Ali ibn Abi Talib: "O youth of the nation, do not be deceived by those who confuse your religion for you, and do not follow every cawing crow. If you want our path, then read our conduct, and weigh our words against the Book of God and the Sunnah of His Messenger, and you will see that in it is justice, truthfulness, mercy, and monotheism. We were not callers to strife, but callers to **unity**. We did not fight except to remove injustice and establish justice."

Imam Zayn al-Abidin: "Whoever wants to follow us, let him purify his heart from fanaticism, and his mind from blind imitation. For we have not called people to be our followers by their names, but to be followers of God with the sincerity of their intentions. So the path to us is not taken by partisanship, but by **reverence, humility, and love for the truth**."

Imam Ali al-Rida: "Do not say: 'We are followers of the Household of the Prophet' while we hold in our hearts hatred or arrogance toward anyone. Following us is not a school of thought to be inherited, but a **conduct to be inherited**, a methodology to be followed, and a straight path that leads to God, not to whim. Hold fast to wisdom, humility, love for people, and supplication for good even for those who disagree with you. By this, it will be known that we are from you and you are from us."

Imam Muhammad al-Jawad: "My son, if you want to reach us, then start from where our grandfather Muhammad started: with **'Read,'** and **'Guide us to the straight path.'** We are the guides. We do not ask you to take a name, but to act upon the truth, to revive justice, and to hold fast to the strong rope of God, for in it is your salvation, and in it is your closeness to us. And beware of extremism regarding us, and beware of neglect towards us, for we cannot avail anyone against God, and we are but His righteous servants." "Follow our conduct with **truthfulness**, not with imitation. And seek our knowledge from the Quran and the sound Sunnah, not from weak stories and narrations. And be callers for us with your silence before your speech, and with your character before your names. And make your loyalty to the **truth**, not to banners; to **justice**, not to whims; and to **unity**, not to division. By this, you will revive our matter and be brothers to us in God, walking on the straight path."

Question Ten - Do you believe that Imam Muhammad ibn al-Hasan is the awaited one who disappeared in his major occultation and will appear at the end of time?

Imam Ali ibn Abi Talib: "O seeker of truth, we are a people who do not burden people with more than what we know, nor do we claim what we cannot establish a proof for. You have known that God has promised this nation a Mahdi who will fill it with justice as it was filled with injustice. So we affirmed him as a confirmation of the news of our grandfather the Chosen one, not to exaggerate or to escape the burden. And if he is from the children of my child, then that is God's promise, and God does not break His promise."

Imam Al-Hasan al-Mujtaba adds: "The Mahdi is a **divine promise**. We believe in him just as we believe in the unseen that was revealed to the prophets. We are not among those who define without a text, or deny without a proof. If a 'Upholder' for God appears with proof, calling to the truth and establishing the balances, then that is the Mahdi. He is not known by names but by actions."

Imam Al-Husayn the Martyr says: "Indeed, the one who will make the truth manifest, save the downtrodden, and purify the earth from injustice is the Mahdi whom the Prophet promised. But by God, I do not impose his name, his lineage, or his occultation upon you. Rather, I impose upon you to **follow the truth wherever it is** and to **seek justice wherever it is established**."

Imam Muhammad al-Baqir says with the calmness of a scholar: "My son, people have not gone astray except when they have taken religion as whims. The Mahdi is a promised one, and the Sunnah of God is ongoing. The unseen is not a place of coercion but a place of faith. If Muhammad ibn al-Hasan is as some people say, then God will complete His light. And if he is not, then the truth is not confined to a name, nor is it attached to a birth."

Imam Ja'far al-Sadiq turns and says: "We say nothing but what our grandfather the Chosen one said: **'The Mahdi is from my progeny.'** As for the name, the occultation, and the duration, all are mere assumptions that burden the mind. We call to the truth. If a man comes who establishes justice, revives the Sunnah, and calls to the Quran, then that is the Imam of the time. **Do not look at a cave**

or a cellar; rather, look at one who revives the command of God on earth."

Imam Ali al-Rida: "Whoever says he is absent must establish the proof. And whoever says he will appear, must call people with wisdom. But I say: Whoever shows our knowledge, our character, and our Prophet's justice, that one is more worthy of our following, even if he is at the farthest end of the earth. The truth is not veiled by ambiguity, nor is it known by illusions. Rather, it is known by the **light of the intellect and the Book**."

Imam al-Mahtadi concludes: "If the attribution is correct as the narrations say, then I say: 'If I am he, I have no need to prove myself, for God's promise is ongoing. And if I am not, then do not burden people with my mention. I am a servant among the servants of God, calling to the truth and warning against extremism and division. And those who wronged the Household of Muhammad will know what a turnaround they will have.'"

Second Council: A Dialogue of the Imams of the Household with Students of Knowledge who Ask Them and the Imams Answer...
The attendees: Imam Ali, Muhammad al-Baqir, Ja'far al-Sadiq, Muhammad al-Jawad, Ali al-Hadi, and Al-Hasan al-Askari... The session proceeds in the presence of a gathering of people from different schools of thought, from every idea, country, and language.

Imam Ali, peace be upon him: "O people... Muhammad ﷺ was sent as a **mercy, not a sword**, as **guidance, not a sword of division**. His religion is one, his Book is one, his Lord is one, and his Qibla is one. So who is it that has divided what God has brought together? And who is it that has made religion schools of thought, and schools of thought into swords, and people into parties, each cursing the other? Do you not know that sectarianism is fundamentally an innovation, and fanaticism for a sect without truth is ignorance, and that the true believer is not known by his sect, but by the sincerity of his heart and the soundness of his monotheism?"

Question One - From one of the attendees: Do the Imams call to a specific school of thought?

Imam Ja'far al-Sadiq: "God forbid! We do not call to anything other than what our grandfather the Chosen one called to. We have no school of thought apart from the Quran and the Sunnah. But we say: Whoever takes from us, let him take what agrees with the truth, not what agrees with his name, for we are inheritors of knowledge, not a slogan, and a lineage of piety, not fanaticism."

Question Two - A man from the Ash'ari school says: So what do you say about the differences among us, the Salafis, the Zaydis, the Ibadis, and the Shi'a?

Imam Muhammad al-Baqir: "We say as God said: **'Indeed, those who have divided their religion and become sects, you are not in anything with them.'** (Quran 6:159)... And the sects would not have arisen were it not for the struggle for authority and interpretation. If they had returned to the balance of revelation, they would not have differed."

Imam Ali: "Every one who founded his school of thought on the love of a ruler, or the defense of a sheikh's opinion, without proof from the Book and the Sunnah, has perished and led others to perdition. And whoever makes his loyalty to a name without substance, is a slave to the word, not a slave to the truth."
Question Three - A man from the fanatics: So should we say we are Shi'a? Or Sunni? Or what?

Imam Ja'far al-Sadiq: "Say: **'I am a sincere Muslim, on the creed of Abraham, following the Sunnah of Muhammad, following the path of his Household and his companions who were firm on the truth.'** And do not be a slave to naming, but a slave to God. For by God, a school of thought will not save you on the Day of Resurrection. Rather, your truthfulness, your justice, and the soundness of your monotheism will save you."

Imam Al-Hasan al-Askari: "Every school of thought has truth in it, if it agrees with the Book and the Sunnah. But not everyone who belongs to a school of thought is on the truth. For **truth is not known by men, but men are known by the truth**. So hold fast to what agrees with the Quran and is firm in the sound Sunnah, and do not be a blind imitator, but a seeker of light."

Imam Ali, peace be upon him: "O people of the schools of thought... Religion does not need your classifications, but it needs the sincerity of your faith. Be Muslims as God has named you. Do not raise any banner except the banner of monotheism, and do not be fanatical except for the truth. And remember: God will not ask you tomorrow about your school of thought, but about your heart, your tongue, and your actions, and where you stood with the balance of His Book."

Question Five: Is Imamate by designation from God or by the choice of people? The true Imamate is between divine designation and the choice of the nation.

Imam Ali, peace be upon him: "O questioner, ask with sincerity and you will be saved with the answer of truth... As for Imamate, it is a **succession from prophethood**, in the preservation of the religion and in the establishment of justice. It can only be for one who combines knowledge, justice, insight, and piety. And God has given the Prophet the right to convey from God. So whoever the Prophet designated by a command from God, that is a designation, and there is no room for legal interpretation in it."

Imam Al-Hasan al-Mujtaba: "We have submitted our matter to God and His Messenger. So when the Prophet saw that we were worthy of carrying the knowledge, he said it openly: **'Of whomsoever I am a master, this Ali is his master. O God, be an ally to whoever is his ally...'** Did he say it in vain? Or by revelation from God? He who does not speak from whim. It is but a revelation revealed."

Imam Al-Husayn, peace be upon him: "People, my son, were not of one heart. So they differed. Some of them chose, and some of them obeyed the text, and some of them interpreted... As for one who deviated from the text to legal interpretation, we do not declare him an infidel, but we do not abandon the text of our grandfather."

Question Six from the attendees: Is this text binding on the entire nation? If so, why did not all the companions follow it?

Imam Muhammad al-Baqir: "My son, a text is known by the soundness of its narration and the fairness of its meaning. But the struggle for authority and political fears prevented its application. So there were some people who denied it, and some who interpreted it. That does not invalidate the text, but it shows the **trial of the nation** after its Prophet."

Imam Ja'far al-Sadiq: "And we never called for fighting for the Imamate. Rather, we called to the truth with knowledge. And no one debated us with knowledge except that we defeated him. We did not demand authority, but the inheritance of knowledge and guidance. So whoever followed us took the

light of prophethood, and whoever opposed us, we did not declare him an infidel, but we clarified the matter for him."

Question Seven - From a man of the Mu'tazila school: Is Imamate a pillar of religion? And does one who denies it leave the faith?

Imam Musa al-Kazim: "Religion is monotheism, prophethood, the Book, and action. As for Imamate, it is the **rope of guidance** for one who desires guidance. So one who knows the true Imam is on clear proof from his Lord. And one who denies him out of ignorance, we do not declare him an infidel. But one who denies him out of obstinacy, and shows enmity to the Household of the Prophet wrongfully... let him hold himself accountable."

Imam Ali al-Rida: "And one who makes Imamate a condition in Islam has narrowed its vastness, and one who neglects it entirely has forsaken the inheritance of Muhammad. So be moderate, O servant of God, and do not be excessive, and do not be neglectful, for the truth is in the middle of things."

Question Eight - From one of the common people: Why did God choose your Imams over others?

Imam Muhammad al-Jawad: "Because they were purified with piety, and they were supplied with knowledge, and they were tested and they were patient, not for the sake of a kingdom or out of greed for money. Rather, they were the guardians of the religion and the caretakers of the Sunnah. So is it logical that the Prophet would bequeath the Book of God and not bequeath his house with his knowledge?"

Imam Ali al-Hadi: "And the choice is not a personal honor, but a heavy responsibility. We have walked the paths of trials, and rulers have ambushed us, and our conduct has been distorted. And God has honored us only for the sincerity of our hearts and our steadfastness on the covenant."

Question Nine - From one of the young men present: How do I know that I am on the guidance of the Imams, without belonging to a specific school of thought?

Imam Al-Hasan al-Askari: "Know the truth, then adhere to its people. And whoever agrees with the Quran, whose Sunnah is upright, and whose actions are good, then follow him, even if he wears a different garment from you, and is in a different group from you. For religion is not known by names, but by **sincerity, intention, and action**."

Imam al-Jawad: "The sects will increase, and the debate will intensify. But know that God is looking into your heart. If He finds it attached to Him, not to a school of thought; filled with mercy, not with hatred; and sincere in the love of Muhammad and his family, neither excessive nor neglectful, then you have reached the goal."

Imam Ali: "O people... We are callers, not judges. We are a Household whom God has chosen with knowledge, not with a sword. And we have given you wisdom in abundance, not as a command. So whoever follows us succeeds, and whoever opposes us but does not show enmity, has his Lord. As for one who invents a lie about us, or is excessive or neglectful, that one is our opponent with God."

Question Ten - Why are the Imams from the lineage of Imam Al-Husayn and not from the lineage of Imam Al-Hasan?

Imam Al-Baqir replies with a voice of wisdom and the spirit of the knowers, not with fanaticism, but with a deep understanding of what happened and what God willed in His kingdom: "O questioner with good intention and a heart yearning for the truth, listen to the answer we inspire in you, not from whim, but from light: When God, may His glory be exalted, desires a matter, He prepares its causes from where creation does not realize its wisdom until later. God has placed the light of **Imamate** and **guidance** in the progeny of our Prophet ﷺ, not only by relative closeness of lineage, but also by **divine readiness**, a sublime tasking, and the Muhammadan secret that runs in the successors."

"Indeed, Al-Hasan and Al-Husayn are the masters of the youth of Paradise, and they are from one light and one tree. Each of them is worthy of the Imamate and the inheritance. However, Al-Hasan chose peace to spare the blood of the Muslims, so he relinquished power. Thus, he was an Imam of **peace, patience, and relinquishment**. As for Al-Husayn, he was an Imam of **revolution, martyrdom, and the revival of the religion** after the tyranny and injustice of Yazid. From here, the Imamate continued in the lineage of Al-Husayn, because God willed that his children carry the secret of the Muhammadan revenge, the Fatimid light, and the Ali-like patience. The lineage of Al-Hasan was ascetic regarding power and relinquished it, so they were honored with knowledge and piety, not with the station of the general Imamate. It is a distribution of the trust, not a preference in love, for all of them are from one tree, and every branch of it opens a door from the doors of guidance."

Imam Ali al-Rida: "My son, God did not make the Imamate an inheritance of wealth, but an inheritance of a **secret** that flows in the heart that has encompassed the light, not only in the body that carried the lineage."

Imam Al-Hasan ibn Ali, the fragrant blossom of the Messenger of God ﷺ, replies with words filled with purity, nobility, and the Muhammadan light: "My son, I was not an Imam one day except because God willed me to be so, and I did not withdraw from the command except when I saw that the shedding of blood would be on my neck. So I chose to **preserve the blood of my nation**, even at the expense of myself. I relinquished power, not the truth, and I handed over the command, not out of inability, but out of wisdom, just as my grandfather Joseph handed over his command in prison, and he was an infallible prophet. As for my brother Al-Husayn, God made him the **torch of truth** when the lights were extinguished, and the **voice of truth** when the tongue was muted. So he was the one chosen for martyrdom, the one selected for renewal. So the Imamate continued in his progeny, not because my lineage is inferior to his, but because the wisdom of God required that his lineage be the **blood of sacrifice** and the **secret of revival**, just as I was the **secret of patience** and the **secret of peace**." "The Imamate is not a pride, but a heavy burden that is only carried by one whom God has strengthened and qualified with His pleasure."

Then **Imam Ali Zayn al-Abidin**, the prostrating, weeping, pious, and knowing one, speaks in his low voice from which rivers of wisdom flow.

Imam Zayn al-Abidin says: "I was a young boy when I saw my father Al-Husayn slaughtered in Karbala, and our houses burning, and our women taken captive. And I saw with my own eyes one whom God willed to be an Imam, being dragged shackled from the ends of his tents. But there was a light in his heart, and behind his tears was a secret. God bequeathed the Imamate to me, not because I was stronger than others, but because I was the witness to the wound, the inheritor of the tear, and the bearer of the secret of patience after the revolution. So my Imamate was an Imamate of **pain and prostration**, not a throne or a sword, but a prayer rug, a tear, and a light. The Imamate was never just about lineage, but a secret that is breathed into the heart, so it beats with the truth, and whoever God wills for guidance is guided by it."

Imam Ja'far al-Sadiq, the possessor of exoteric and esoteric knowledge, the narrator with the light of the message, the descendant of Imamate and knowledge, comes forward and speaks the truth with a tongue that knows nothing but sincerity and manifestation.

Imam Ja'far al-Sadiq says: "O questioner, Imamate is not with the ink of lineages, but with the breath of the spirit and the **light of selection**. It is an entrusted secret that is known only in one into whom a spirit from God has been breathed, and in whom the wisdom of the Remembrance has been manifested. God chose the lineage of Al-Husayn to carry the banner of Imamate, because they carried the **blood of martyrdom**. So whoever is watered with blood, is watered with wisdom. And whoever is watered with wisdom, the door to the kingdom is revealed to him. The lineage of Al-Husayn was specifically chosen to be the mirror of manifestation after the tribulation, and in them the light of Muhammad ﷺ settled after the ordeal, and the inheritance of prophethood appeared in the awe of patience and the loftiness of remembrance. As for my grandfather Al-Hasan, he has a station in the heavens and a station in our hearts. My father Muhammad al-Baqir said: **'If God had willed for the Imamate to continue in the progeny of Al-Hasan, He would have done so. But He willed that each branch have a station and each station have a secret.'** So the one who distributes the stations is the one who created the souls, and we have no choice with the one He chose, and we have no word after the word of destiny."
Then the light shines upon us, piercing the veils, and a melody from the core of love is heard, and the voice of the Messenger of God Muhammad ﷺ comes, carrying the fragrance of mercy and perfection, and he addresses his nation.

The Messenger of God ﷺ says: "O my beloved ones, do not differentiate between my sons, for all of them are from my light, all of them are from my mercy, and all of them are from my secret that God entrusted to me. Al-Hasan and Al-Husayn are the masters of the youth of Paradise, and those after them are **lamps of guidance**. No night has extinguished them, and no oppressor has overcome them. God chose for the Imamate whomever He willed, and He left in my nation lighthouses on the path of truth. So do not go astray in their lineages, but look at their lights. And do not be tempted by narrations, but reflect on the guidance with which God sent them. O my nation, my Household is a **guarantee of safety** for you after me, so be their supporters, not their opponents. And enter into their love as you enter into my prayer, for I am not mentioned except that they are mentioned with me. And indeed, whoever loves them has loved me, and whoever harms them has harmed me, and God is a witness to what I say."

Question Eleven - My masters and Imams, you who witnessed the message and carried its trust, we have been told about your great grandfather, the Chosen One, saying: "I have left among you that which, if you hold on to it, you will never go astray after me: the Book of God and my progeny, my Household. And indeed, they will not separate until they meet me at the Pond." (Some narrations of Sahih Muslim and Sunan al-Tirmidhi, hadith 3788). So I ask you, what is meant by the Book of God here? Does it mean its memorization or its understanding? And does it include the Quran both its apparent and inner meanings?

Imam Ali ibn Abi Talib: "My son, the Book of God is the Holy Quran, the living word of God, which is not worn out by frequent recitation. In it is the command and the prohibition, the truth and the balance, the remembrance and the healing. We, the Progeny, interpret its clear verses, decipher its symbols, and carry its interpretation as we inherited from our grandfather ﷺ. Have you not heard God's saying: **'And We have revealed to you the Remembrance that you may make clear to the people what was sent down to them.'** (Quran 16:44) We have inherited that clarification after him. We do not speak from whim, but from a light that we have learned."

Who then are the Progeny? And are the Progeny all of the Banu Hashim? Or are they a specific few? And why did the Prophet not say: 'and my Sunnah,' or 'the scholars of my nation'?

Imam Muhammad al-Baqir: "The Progeny, my son, is not lineage alone, but lineage with the prophetic inheritance in religion and guidance. We are those about whom our grandfather ﷺ said: **'I am leaving among you that which, if you hold on to it, you will never go astray: the Book of God and my Progeny.'** So the Progeny here are those who carry the light of the message after him, not by lineage alone but by action, conduct, and knowledge. If it were only about lineage, then Abu Lahab would be from the Progeny... and God has disavowed him."

Imam Ali continues: "The Progeny are I, Al-Hasan, Al-Husayn, Fatimah, and from our sons after us, those whose station has been established by knowledge, action, and piety. We are not a party and we are not a sect. We are the **People of Remembrance** whom people were commanded to ask. We are those in whom the Imamate has continued, not because we claim infallibility, but because we have never contradicted the Book."

Imam Al-Hasan al-Mujtaba: "The Progeny is not everyone who is related by lineage, but rather those who were steadfast and guided, who carried the knowledge, piety, fear of God, and sincerity in conveying what they inherited from the Messenger of God ﷺ. We are not kings over people, but **witnesses to the truth**, and trustees of the guidance."

Imam Al-Husayn al-Sibt: "The Messenger of God did not say 'and my Sunnah' because he knew that his Sunnah is in us. We carry it in memory, understanding, and application. As for a scholar from outside the Progeny, he may be right, and he may be wrong. But as for us, we have been purified with a thorough purification, not out of fanaticism."

And what is this purification that God sent down upon you in the verse of Mubahalah and the verse of Purification? Is it an absolute infallibility or a purity of responsibility and duty?

Imam Ali Zayn al-Abidin: "God Almighty said: **'God only desires to remove all impurity from you, O members of the Household, and to purify you with a thorough purification.'** (Quran 33:33) This is a **purification of duty**, not just an honor. That is, God willed for us to be vessels of the truth, that whims would not contaminate us. So He purified our inner selves, and purified our hearts, to make us lamps of guidance, not idols to be worshipped."

Imam Ja'far al-Sadiq: "The hadith of the Two Weighty Things and the verse of Purification are twins that do not separate, because when God purified us, He prepared us to carry the Book. And when He made the will, He commanded the people to take from a source that is not contaminated, in which there is no extremism or distortion. This is why the Prophet linked us to the Book, because the Book is only understood with a pure light, and the Progeny are that light."

A profound warning from Imam Zayn al-Abidin: The truthful Progeny, my son, are not those who are related by lineage, but those who are committed. The true Progeny are known by their knowledge, their justice, their piety, their reverence, and their steadfastness on the path of their grandfather ﷺ.

Third Council - The Council of the Progeny, we ask them about the people of the schools of thought and sects....
Question One - O our masters, the Household of the Prophet, what do you say about the Ash'ari and Maturidi schools? Do you see any truth in their methodology? And what are your points of criticism against them?

Imam Ali: "As for what follows, God is not known by assumptions, nor is He comprehended by imagination. He is not measured by analogy, nor is He resembled to people. A people went astray when they made the attributes of God like the attributes of His creation, and others went astray when they negated the meanings, fleeing from resemblance. The Ash'aris wanted to affirm the greatness of God, so they sometimes fell into affirmation without transcendentalism, so they resembled, and He does not resemble. And the Maturidis are a people who wanted transcendentalism, so they sometimes fell into the negation of meaning, and they did not realize it."
"We are a people who transcend our Lord from being created. We believe in what He has described Himself with, without forced interpretation or anthropomorphic resemblance. We say: God is **All-Hearing without an organ**, **All-Seeing without a tool**, a **Speaker without letters**, and **He is on His Throne as befits His majesty**."

Imam Ja'far al-Sadiq: "The Ash'aris are a people who mixed intellect with revelation. They interpreted the divine attributes in a human way at times, and without interpretation at others. They said: God will be seen in the afterlife as the sun is seen, and the Quran has denied this when it said: **'{Vision does not encompass Him}'** (Quran 6:103). The Maturidis said: We affirm the attributes of God that are known through the intellect, not those known through hearing. They were right at times and wrong at others, as they abandoned many verses of attributes under the pretext of interpretation, and they thought that transcendentalism means the negation of attributes, which is a negation, not a transcendentalism."
"We do not anthropomorphize, nor do we negate. Rather, we entrust the knowledge of the how to God, and we affirm for Him what He has affirmed for Himself based on the rule: **no how, no where, no movement, and no stillness for Him**. Rather, He is as He was before the creation of place."

Imam Muhammad al-Baqir: "Woe to one who makes the intellect a judge over absolute revelation, and woe to one who negates the intellect to flee from temptation. The Ash'aris went to an extreme in affirming the will, to the point that they made God create evil and corruption, and they attribute it to Him! How can darkness be attributed to one who is the light of the heavens and the earth?!" "We say: God does not do evil, nor does He desire injustice. Rather, justice is His justice, goodness is His attribute, and evil is from the corruption of the choices of His servants."

General summary and the balance between the two groups:

1. **On Attributes:**
    - The Ash'aris affirmed the attributes of hearing as they came, but they fell into a subtle resemblance or an un-disciplined interpretation.
    - The Maturidis negated some of them, with an interpretation that sometimes approaches the Jahmiyyah.
2. **On Seeing God:**
    - The Ash'aris said that God will be seen in the afterlife with a physical seeing, and this contradicts the verse and the rational proof.
    - The Household of the Prophet absolutely reject this and say: **'Vision does not encompass Him, but He encompasses [all] vision.'** (Quran 6:103).

3. **On the actions of servants:**
    - The Ash'aris said: The servant does not create his action, and God creates it in him.
    - The Maturidis said: The servant has a "gaining."
    - The Household of the Prophet said: "**No compulsion and no relinquishment**, but a matter between two matters," which is the just middle way.
4. **On intellect and revelation:** The Household of the Prophet make the sound intellect and the sound revelation a complete light, not a contradiction.

The conclusion from their words: "Do not curse or revile the Ash'aris or the Maturidis, for among them are a people who sought the face of God and strove, but the truth is what we have said. So take the knowledge from the source of prophethood and the treasuries of wisdom, and you will find the light without deviation, and the truth without arrogance. Be with those who speak with the Quran, not with a far-fetched interpretation, and with those who understand the Sunnah, not with rigid imitation. For the religion of God is not taken from other than the Household of the Prophet, and it is not rejected by the minds of the deficient."

Question Two - The pure Progeny, we ask you about the Twelvers, O my masters, O Household of the Prophet, what is your opinion of those who attribute themselves to the Twelvers? Are they truthful in their love for you? And do they agree with your methodology? And what is your criticism of those who are excessive or neglectful in their attribution to you?

Imam Ali says: "O our questioner, people's love for us is of three kinds: an **extremist lover** who raises us above our station, a **moderate lover** who stands at the truth, and a **denying hater** who denies our merit. As for the extremist, he has left the circle of monotheism. And as for the denier, he has been deprived of the light of guidance. And as for the moderate one who knows our right, he is the one who has found our path, and he is from us and to us. We are servants of God. He has chosen us with His mercy and taught us from His knowledge, but we do not claim divinity, nor are we pleased that falsehoods are attributed to us. Whoever says that we know the unseen or that we manage affairs without God's permission has lied about us. By God, if we knew the unseen, we would not have eaten poison, nor would Al-Husayn have been slaughtered in Karbala. So fear God, and love us with truth, not with an extremism that takes you out of the straight path."

Imam Ali ibn Musa al-Rida: "He has lied who said that we possess anything of the matter without God. And he has lied who said that we intercede for one who denied his Lord. And he has lied who raised us above what God and His Messenger have raised us." "Say to those who call themselves Twelvers: Have you followed our footsteps or the footsteps of the theologians? Have you taken our hadith from those who spoke it, or from those who fabricated it and slandered us? We, our hadith is light, our jurisprudence is mercy, and our conduct is justice, in which there is no recklessness or extremism."

Imam Ja'far al-Sadiq: "Our love is not a matter of slogans to be raised, nor tears to be shed without awareness. Our love is **obedience to God**, following His Book, and holding fast to the Sunnah of His Prophet. Whoever attributes himself to the Twelvers, let him hold himself accountable. Is he on the character of the Quran? Is he kind to his neighbor, does he feed the poor, and does he guard his tongue? Indeed, our followers are those who are adorned with piety, enlightened with knowledge, and honored with mercy. As for one who is excessive about us, he has harmed himself before harming us, as he made us lords besides God and attributed to us what God has absolved us from. And one who is neglectful of our right has been deprived of the light that God has placed in us. So be as God willed us

to be: chosen servants, who guide to the truth, and who do not claim more than what God has given us."

Imam Ali ibn Musa al-Rida: "O one who claims to attribute himself to us, our love is the ark of salvation, but the ark does not sail with whims. Whoever says that we possess the unseen or manage the affairs without God has slandered us with a lie. And whoever claims that our love makes him independent of obeying God has gone far astray. We are a Household who called to justice, commanded good, and forbade evil. Say to those who call themselves Twelvers: Are you on our path in safeguarding the trust, preserving honor, and supporting the oppressed? Or have you followed whims that the tongues of misguidance have beautified for you? Indeed, our followers are those who preserve prayer, give zakat, and strive in the way of God with truth. So whoever is excessive about us has opposed our command, and whoever is neglectful has turned away from our light."

Imam Muhammad al-Jawad: "Indeed, our followers are those who revive their nights with worship and their days with righteous deeds. Our followers are not those who made our love a screen for disobeying God, or who turned our rituals into empty displays. We are a Household who were commanded to be humble and forbidden from pride. So how can a people be excessive about us when they are opposing our command? One who is excessive about us has made us a veil between him and God, and one who is neglectful of our right has denied what God has affirmed in His Book. So be on the straight path. Love us as God commanded, not as your souls desire. And know that our love is not complete except with the love of the loyal companions who supported the Messenger of God. So one who denies their merit has denied a part of our light." "O one who attributes yourself to our methodology, I only came out for reform, not for revenge, and not for extremism. So woe to one who made my blood a commodity to trade with, or who replaced my message with a distress that has no awareness in it. We are **callers to guidance, not lords of tears**."

Imam Ali Zayn al-Abidin says: "Indeed, our love is an act of worship to God, not an act of worship to us. Whoever attributes himself to the Twelvers, let him be as we were: ascetic in this world, worshiping God, and merciful to creation. Our followers are not those who raised us to a station that we are not worthy of, nor those who denied our authority that God has affirmed in His Book. One who is excessive about us has done harm to the religion of God, as he has made us partners in what belongs to God alone. And one who is neglectful of our right has turned away from the light of guidance that God has made us its lamps. So be on our path: pray our prayer, fast our fast, and act according to what God has commanded. Indeed, our true followers are those who are adorned with piety, who are preserved by reverence, and who walk on the guidance of the Quran."

Imam Muhammad al-Baqir says: "O one who claims to attribute himself to us, our authority is a trust on your necks. Whoever loves us, let him love us with truth, not with falsehood. We are a Household whom God has taught from His knowledge, and He has made us guides who are guided. But we do not claim what is not for us. Whoever says that we know what is in the unseen without God's permission has lied about us. Say to those who call themselves Twelvers: Do you have knowledge of the Book of God, or have you followed sayings that have no origin? Indeed, our followers are those who knew our right in the Quran and followed the Sunnah of the Prophet and preserved themselves from extremism and neglect. So one who is excessive has gone astray from us, and one who is neglectful has turned away from our light. Be servants of God, following His Book, and emulating His Messenger and his family."

Imam Al-Hasan al-Askari says: "O one who attributes yourself to the Twelvers, our love is a crown on the heads of our followers, but the crown is not worn with whims. One who is excessive about us

has made us a veil between him and God, and one who is neglectful of our right has been deprived of the light that God has entrusted in us. We are a Household who called to obedience to God and forbade disobedience to Him. So how can a people who oppose our command love us? Indeed, our followers are those who preserve their religion, protect their character, and support the truth with their words and actions. One who claims that our love makes him independent of righteous deeds has lied. And one who makes our rituals innovations that contradict the Quran has harmed us. Be on our path: humble to God, merciful to creation, and steadfast on the truth."

The summary from their enlightened tongue:

1. If the Twelvers are truthful in their love, and they take the religion from the Quran and the sound Sunnah and the methodology of the Imams with justice and wisdom, then they are on a great light.
2. But they criticize those who are excessive about them, or who deify them, or who attribute to them what they have not said.
3. Loyalty to them does not make one independent of righteous deeds, nor of commitment to the Quran, nor does it make one independent of the love of the truthful companions of the Messenger of God.
4. One who attributes to the Imams what they did not say has slandered God with a lie, even if he calls it a "school of thought."
5. They love their followers if they are people of intellect, knowledge, mercy, and light, with no extremism, no slandering of the companions, and no cursing or reviling.

Conclusion with their enlightened words: "The **truth is above every sect**, and the **balance is the Quran**. So present every saying about us to the Book of God. What agrees with it, take it. What contradicts it, cast it against the wall. Be as we have commanded you, not as empty minds imagine you. We are **Imams of guidance, not symbols of controversy**. We are **callers to awareness, not symbols of conflict**. So whoever walks on our path, with justice, intellect, and love, he is from us, even if he does not call himself a Shi'a."

Third Council - Dialogue with the Imams about the Salafi methodology
Question Three - O Progeny of the Chosen One, what is your opinion of those who call themselves Salafis? What do you say about their way, their methodology, and their position toward you?

Imam Ali begins the answer by saying: "The **righteous predecessors**!! So who are we?! Am I not the first to submit after the Prophet, his brother, and the gate to his knowledge? Am I not the one who was killed while praying in the prayer niche? Am I not the one whose sword was with the Messenger of God and never left him? So tell me: Who is the predecessor whom you follow if it is not I, Al-Hasan, Al-Husayn, Fatimah, Ja'far, Al-Baqir, and Al-Sadiq? If we are the predecessors, then follow us with **justice and intellect**. And if you insist on a path other than ours, then you are followers, not predecessors."

Imam Ja'far al-Sadiq says in the language of knowledge: "O people, what is wrong with a people who say: 'We are the People of Hadith, and we are the Saved Sect,' and then they deny our knowledge and slander our merit?! Are we not the Household of Prophethood, the source of the message, and the repository of knowledge? By what right do you deny our knowledge? By what

balance do you deny our jurisprudence? Do you think that the truth was born in the third century?! Or that the Quran and the hadith of the Messenger of God are veiled from his Household?!"
"If the Salafis say: 'We are on the way of the predecessors,' then let them name their predecessors. If they are from the People of Badr, the People of the Pledge of Allegiance under the Tree, and the kin of the Messenger, then welcome. But if they slander Ali, hesitate about the merit of Al-Hasan and Al-Husayn, declare their opponents infidels, and think that God has a hand, a leg, a place, and a direction... then they have gone astray from the right path."

Imam Al-Husayn: "Salafism is a slogan that is fine if it is truthful, but God does not look at slogans, but at hearts and actions. Whoever follows the path of my grandfather the Chosen One, the methodology of my father the Pleased One, and walks on the guidance of the Quran, he is a Salafi, even if he does not call himself so. And whoever slanders my mother Al-Zahra, or denies our merit, or declares an infidel one who loves us, is not from the predecessors, but from the followers who regretted."

Imam Al-Rida adds: "They said: 'We transcend God from resemblance,' and then they described Him with a hand and a leg! And they said: 'We are the People of the Sunnah,' and then they contradicted the Sunnah of the Prophet regarding his family and his wills! And they said: 'We love the companions,' and then they made our love an innovation and our hatred a Sunnah. We do not reject anyone and we do not declare anyone an infidel, but we hate injustice, we forbid extremism, and we command knowledge."

The message of the Imams: "O one who claims Salafism, if you are truthful, then follow your first predecessors: Ali, Fatimah, Al-Hasan, Al-Husayn, Ja'far, Muhammad, and Musa. If you deny them, and you make following them a misguidance, then you have taken the path of a people who said: 'The Book of God is enough for us,' and they abandoned the Progeny, so they were divided and disputed, and they drowned in the sea of anthropomorphism and declaring others as infidels."

And the summary of the words of the Imams about Salafism: "If they are truthful in their following, they are on goodness. But following should not be by accusing others, or by being excessive in formalities and abandoning the essence of the religion. The true predecessors are the Household of Prophethood and the truthful companions of the Messenger of God. So whoever follows them with fairness and knowledge, he is on the right path. And the Imams criticize those who confined the religion to the apparent meaning of the hadith, abandoned intellect, closed the door of dialogue, and rejected the knowledge of the Progeny. People are not judged by slogans, but by **love, justice, and true following**."

Fourth Council - Dialogue of the Imams with the Wahhabi methodology
A council between the noble Imams and Sheikh Muhammad ibn Abd al-Wahhab, which does not aim to slander, but to establish the proof, reveal the truth, remove the veil, awaken the innate disposition, and refine understanding with the knowledge and dignity of the Imams and their usual majestic style regarding one who holds to the apparent meaning of texts and rejects supplication through others and the miracles of the saints!!

Imam Ali: "O one who raises the banner of monotheism and claims to be on the path of the predecessors, ask us what you wish, for we will answer you with the **balance of knowledge**, not whim, and with the **light of understanding**, not assumption."

Sheikh Muhammad ibn Abd al-Wahhab: "O Commander of the Faithful, how can supplication through you, the Household of the Prophet, or through others of God's servants, be permissible? Is not supplication a form of polytheism as we understood from the Sharia? Is not **'{You [alone] we worship, and You [alone] we ask for help}'** (Quran 1:5) a definitive proof?"

Imam Al-Baqir replies: "O Sheikh, have you not read God's saying: **'{And seek the means [of approach] to Him}'** (Quran 5:35)? And have you not read the action of Jacob when he said to his sons: **'{I will ask forgiveness for you from my Lord}'** (Quran 12:98), so they sought his supplication, and he was a righteous servant. And what about the hadith of the Prophet when he said to the blind man: **'O God, so make him intercede for me'**? Supplication through the prayer of the righteous, or through his status with God, is not worship of him, but a plea by his high rank. This is from **monotheism, not polytheism**."

Sheikh Muhammad ibn Abd al-Wahhab: "But we fear extremism and raising servants to the station of the Lord!"

Imam Ja'far al-Sadiq: "Extremism is condemned, yes, but extremism is different from appreciation. We are servants of God; we are not to be worshipped. But we are to be loved, followed, and honored as the Messenger of God commanded regarding our right: **'I remind you of God concerning my Household.'** Do you deny us what our grandfather commanded, and do you accuse those who love us of betrayal?"

Imam Ali: "And is there a place in the Quran where God raised the mention of the family of Abraham without deifying them? **'{And We placed in his descendants prophethood and the Book}'** (Quran 29:27). **'Peace be upon the family of Yasin.'** So prohibiting supplication through others and forbidding the love of the saints, under the pretext of extremism, is another kind of extremism in neglect."

Sheikh Muhammad ibn Abd al-Wahhab: "And what do you say about visiting graves and touching shrines? Is that not an innovation and misguidance?"

Imam Al-Sadiq: "Visiting graves is Sunnah: **'I had forbidden you from visiting graves. Now, visit them, for they remind you of the Hereafter.'** As for touching, if one believes that it brings the blessing that God has bestowed on a righteous servant without believing that he has independence in it, then that is from the effects of the love of the obedient, not from the actions of the polytheists. The intention is in the heart, so understand the purpose of the believer before you judge him."

Imam Ali: "O Sheikh, if everyone who kissed a مقام (station) or a dome, or cried at the shrine of a prophet or a saint, were a polytheist, then Jacob would have been a polytheist when he cried until his eyes turned white over Joseph while he was alive. And the People of the Cave would have been polytheists when people built a mosque over their graves. A person is judged by his intention, not by his action alone."

Imam Al-Baqir: "So tell us: Who established monotheism? Who killed the pure soul? Who reviled the progeny of the Messenger of God? Have you known the meaning of '**the predecessors**'? The predecessors are the Messenger of God and his companions, not those who showed enmity toward his Household."

Imam Ja'far al-Sadiq: "O you who attribute yourselves to Wahhabism, where are you from the will of the Messenger of God regarding us? Did he command the killing of those who love us, and declaring them infidels? Did he leave the command of the nation to you or did he entrust it to his Household? Review yourselves, for you have not denied polytheism. Rather, the light of love has been confused with the heat of extremism for you, and the difference between them is clear to one who uses his intellect."

Sheikh Muhammad ibn Abd al-Wahhab: "But, O Household of the Prophet, how can we combine our love for you with the warnings that the Prophet brought about extremism in religion? Like his saying: **'Beware of extremism in religion, for indeed, what destroyed those before you was extremism in religion.'"**

Imam Ali: "The Messenger of God was truthful in his warning against extremism... But extremism is to give someone other than God the attribute of divinity, or to hold specific acts of worship for him that are for God alone, like vowing and slaughtering as a way of submission and ritual. We have never called to this, and the Prophet ﷺ never commanded this. Rather, he commanded their love, their respect, and emulation of their guidance without their love reaching the degree of departing from pure monotheism."

Imam Al-Baqir: "O Sheikh... The difference is subtle, but God inspired the Imams to clarify it. Showing love and the spiritual and emotional share that God commanded in His saying: **'Say, I do not ask you for any reward for it except affection for my kin.'** This affection is within monotheism, and it is not polytheism. We are servants of God, but God commanded creation to reach Him through means that He accepts supplication with and answers the caller because of them."

Imam Ja'far al-Sadiq: "O Sheikh... If you want to negate supplication through others, vows, and calls out of fear of extremism, then you are in reality negating verses in the Quran and hadiths in the Sunnah. Even the Prophet ﷺ taught the blind man to say: **'O God, I turn to You with the mediation of Abu al-Qasim ﷺ in this need of mine...'** without falling into polytheism or extremism. We, the Household of the Prophet, in these hadiths and in those supplications, are **mediators of mercy** by which God allows creation to reach what they desire within the limits of pure monotheism."
Sheikh Muhammad ibn Abd al-Wahhab (asking with confusion): "But how do we protect the common people and the ignorant from falling into extremism? How is the balance achieved?"

Imam Ali: "The balance is achieved with **knowledge and advice... with clarification and prohibition... with the call to pure monotheism without neglect or excess**. We teach the nation that supplication through others, vows, and calling are a show of attachment to God through the ways He has commanded... But if the suspicion of extremism appears, the Imams return to warning, caution, and advice."

Imam Al-Baqir: "And this is the responsibility of the scholar... to clarify the truth with its proof... and to guide creation to the path of righteousness without repulsion, without arrogance, and without mass declarations of apostasy..."

Sheikh Muhammad ibn Abd al-Wahhab: "If that is the case... then the issue is not in supplication itself... but in how it is used and the intention that the servant carries in his heart..."

Imam Ali: "With this, the truth has returned to its place, and the intention in the action is the basis for acceptance... We ask God to show us the truth and guide us to it... and to turn away from us innovations and misguidance**."** **The council ends.....**

Fifth Council - Dialogue of the Imams with Sheikh Ibn Taymiyyah
A dialogue in three axes, bringing together the Imams from the Progeny and Ibn Taymiyyah from the great Imams of criticism and legal interpretation.

First Axis: Principles of Evidence and Source of Reception

Imam Ja'far al-Sadiq opens by saying: "O Ibn Taymiyyah, may God keep you safe and guide you to what contains the guidance of hearts: I ask you by the one who created you and fashioned you, what is the **origin of evidence** in the religion of God? Is it intellect, the Quran, the Sunnah, the consensus of the nation, the sayings of the companions, or analogy? And what is the judge between them if they differ? And where is the station of the Progeny in this balance?"

Ibn Taymiyyah answers with confidence: "O son of the Messenger of God, may God enlighten your heart as He has enlightened your lineage. The origin in the religion of God is the **Book and the sound Sunnah**, and what the righteous predecessors have agreed upon. And the intellect is a servant to them, not a leader over them. And the Progeny are people of merit and guidance, but no one's saying from them can be taken as proof if it contradicts the evidence. For the **truth is not known by men, but men are known by the truth**."

Imam Ja'far al-Sadiq smiles and says gently but with firmness: "You have been truthful that the Book and the Sunnah are the origin. But, O Ibn Taymiyyah, if you do not know men except by the truth, then how do you determine the truth? And who clarifies the truth from the Book and the Sunnah, if the understandings of the jurists differ? Did not the Prophet ﷺ say: **'I am leaving among you the two weighty things, the Book of God and my progeny, my Household. If you hold on to them, you will never go astray after me.'** (Reported by Tirmidhi, Muslim, and others with a sound chain). Do you think that the Prophet linked the Progeny to the Book in vain? Are they not the speaking tongue of the revelation after the departure of the Chosen One? So do you see, O Ibn Taymiyyah, that marginalizing the Progeny from interpretation and guidance is from justice and truth?"

Ibn Taymiyyah reflects and says: "The hadith of the Two Weighty Things is well known, but the correct understanding of it is that holding on to the Book is the origin. As for the Progeny, if there are scholars among them who act on their knowledge, then yes, we take from them, just as we take from others. We are not obligated to follow a specific Progeny, but we follow the truth from whoever brings it, whether from the Household of the Prophet or from the companions or from the successors."

Imam Muhammad al-Baqir replies with a loud voice: "O Ibn Taymiyyah, did you not know that I am from the Progeny about whom God said: **'{God only desires to remove all impurity from you, O members of the Household, and to purify you with a thorough purification}'**? And did you not know that I am from those about whom it was revealed: **'{Say, I do not ask you for any reward for it except affection for my kin}'**? So should the Progeny be turned away from when God has made their affection obligatory, and the Prophet has commanded to hold fast to them? Do you not see that when the nation abandoned the Progeny, it was divided into sects and judged by whims? I say it with the certainty of prophethood: Whoever wants to understand the Quran without the Progeny of the Prophet is like one who tries to open a lock without a key, and who searches for light in the darkness."
The scene ends at this stage, and silence fills the council. Reflection has appeared on the face of Ibn Taymiyyah, and his silence does not mean acceptance, but awaiting the next proof.

Second Axis: Creed - Transcendentalism and Anthropomorphism

Imam Ja'far al-Sadiq opens with words dripping with reverence: "O Ibn Taymiyyah, I see that you have waded through the seas of attributes, and you have taken the paths of the apparent meaning, and you have negated interpretation. So I ask you by God the Great: Do you affirm for God a hand, a face, and a being on the Throne as is the apparent meaning of the texts, literally? And if you say yes, do you say: that God has a limit? And does He have a direction? And if you say there is nothing like Him, how do you combine the apparent meaning with transcendentalism?"

Ibn Taymiyyah replies with the confidence of an interpretative jurist: "O Ja'far ibn Muhammad, may God enlighten your heart as He has enlightened your knowledge: We affirm for God what He has affirmed for Himself, of a hand, a face, and a being on the Throne, without distortion, without negation, without asking how, and without likening. So we do not say 'a hand like the hand of a creature,' nor do we deny that God has a hand as He said: **'{Rather, His hands are spread wide}'** (Quran 5:64). And we do not interpret it as just 'blessing' or 'power,' for that is a distortion. Rather, we believe in it as it came, and we entrust the 'how' to God."

Imam Ja'far al-Sadiq frowns and says with the firmness of the people of transcendentalism: "O Ibn Taymiyyah, you have done well in saying 'without asking how,' but you have spoken what establishes anthropomorphism without you realizing it. Is a hand understood in the language of the Arabs except as an organ? And is a face anything but an organ? And is 'being on the Throne' anything but a sitting or a physical elevation? If you reject interpretation, you are anthropomorphizing without knowing it. And if you interpreted the meaning while entrusting the 'how,' you have taken our path, but you deny it. I am amazed at one who negates resemblance with his tongue and affirms it with the implications of his words! Do you not see that the companions did not ask the Prophet: 'How did He ascend?' or 'Where is God's hand?' Rather, they said: 'We believe in God and what was revealed to us.' So know, O Ibn Taymiyyah: that our Lord is not contained by a direction, nor is He limited by a boundary, nor is He resembled by a creature, nor is He comprehended by the senses. **'{Vision does not encompass Him, but He encompasses [all] vision}'** (Quran 6:103), and **'{There is nothing like Him, and He is the All-Hearing, the All-Seeing}'** (Quran 42:11). Is there any clarification after this clarification?"

Ibn Taymiyyah pauses and then says: "O Imam, you have glorified God as He deserves to be glorified, but I do not see interpretation as a way, except with proof. If God said: **'{Rather, His hands are spread wide},'** then leave the hands as they are, and do not say 'blessing' until a text comes that explicitly states that. And interpretation is an opening to the door of negation, as every sect interprets what it desires. As for us, we stop where the predecessors stopped, and we affirm without likening."

Imam Ali al-Hadi replies, and his voice is a mixture of tenderness and firmness: "O Ibn Taymiyyah, you have known that the Quran was revealed in the language of the Arabs, and if you were to say to a man: 'This is so-and-so's hand,' he would understand it as an organ. If God has transcended Himself from resemblance, then there must be an interpretation that befits His majesty, or an entrusting that does not suggest anthropomorphism. And as for your saying: 'We affirm it as it came,' if you do not mean by that resemblance, then you have agreed with us. And if you mean to affirm the apparent meaning of the word, then you have likened. And one who likens God to His creation has not known Him, and one who images Him in his imagination has not worshipped Him." The council falls silent for a moment, and tranquility envelops the attendees....

Imam Muhammad al-Jawad concludes by saying: "O Ibn Taymiyyah, we do not deny the attributes, but we transcend them from corrupt implications, and we leave to God what befits Him, not what

suggests a body, an organ, or a place. Our Lord was and there was no place, and He is now as He was."

Third Axis: Legal Interpretation, Fatwa, and the Place of Schools of Thought and the Household of the Prophet

Imam Ja'far al-Sadiq opens his council by saying: "O Ibn Taymiyyah, it has reached me that you deny the absolute following of the schools of thought and call people to independent legal interpretation. However, at the same time, you marginalize the jurisprudence of the Household of the Prophet and accuse their followers of extremism. So I ask you by God: Do you think that the common people should abandon the four schools of jurisprudence and make legal interpretations? And if not, then why do you criticize those who followed the jurisprudence of the Household of the Prophet? Is not our school a school of knowledge, jurisprudence, and piety, which we inherited from the Prophet, from his loins to his chest?"

Ibn Taymiyyah replies: "O son of the daughter of the Messenger of God, I know that your jurisprudence is a sea, and your knowledge is from the niche of prophethood. But I do not see infallibility for anyone after the Prophet, neither from the companions nor from his Household. And I do not call all people to legal interpretation, but I call the scholars not to close the door of consideration. And the four schools of thought have a recorded and stable body of knowledge, unlike some of the schools of the Progeny, in which the words of the Imams have been mixed with those who came after them, from the later generations and the extremists."

Imam Ja'far al-Sadiq, with some sadness appearing on him, says: "O Ibn Taymiyyah, may God have mercy on you, did you not know that I am one of those whom Abu Hanifa and Malik studied under? Abu Hanifa said about me: 'Had it not been for the two years, al-Nu'man would have perished.' And is it logical that we are the origin, and then the branch is given precedence? I am the one who gave fatwas in the mosque of the Messenger of God, and people from every direction came to my council. So should it be said that I am the scholar of Medina, and then it is said: 'He does not have a reliable school of thought'? O Ibn Taymiyyah, tell me by your Lord, is it not an injustice that our school is accused of extremism because a people who claimed to love us went astray? Just as the Kharijites did not invalidate the justice of the companions, likewise the extremists do not invalidate the station of the Progeny."

Ibn Taymiyyah says reflectively: "O Imam, what you have said is valid, and I do not deny that you have merit and precedence. But I warn against the sanctification of men to the point that their sayings are taken as a religion. Even the jurists of the companions, we present their sayings to the evidence. And if you have a school of thought, then let it be presented to the Book and the Sunnah. If it agrees, it is accepted. If it contradicts, it is rejected."

Imam Zayn al-Abidin smiles and says: "And this is what we command, O Ibn Taymiyyah. We do not call people to worship us, but to the Quran and the Sunnah of our grandfather. But we say: **Whoever knows us knows the Sunnah, and whoever is ignorant of us is ignorant of it**. We are the gate to the city of knowledge, and we are not a substitute for the Book, but its keys. And indeed, one of the greatest calamities is that the jurisprudence of the Progeny is marginalized, when Imam Ali was the gate of jurisprudence, and from him Al-Hasan took, then Al-Husayn, then Zayn al-Abidin, then Al-Baqir, then Ja'far al-Sadiq."

Ibn Taymiyyah asks a question whose appearance is rational, but whose essence is a doubt. And here is the answer from the Imams, an answer that shakes hearts, establishes the proof, and reveals the light.

Ibn Taymiyyah's question: "O Imams of the Progeny, why are we compelled to follow you? And why should we abandon those whom we have seen in them righteousness, knowledge, and piety? And we have found in some of those who attribute themselves to you extremism, and we have found in your methodology what was not complete in our opinion? So are we to be blamed if we follow others?"

Imam Ja'far al-Sadiq replies: "O Ibn Taymiyyah, you have been fair and just, but you were confused and you slipped. I do not say to you: 'Follow me because I am the son of Fatimah,' nor because I am the grandson of the Messenger of God. But follow me if you find in my saying a light, in my evidence a trace, and in my action sincerity. We have not called anyone to follow us out of partisanship, nor have we obligated people to love us by coercion. But we were and still are the **trustees of prophethood**, the **guardians of revelation**, and the **lamps of guidance**. O Ibn Taymiyyah, do you want proof? Ask the earth who was known for piety? Ask Medina who was in his circle that brought together the knower and the common person, and from the spring of his knowledge nations drank? Ask Abu Hanifa how long he sat with me? And ask Malik how much he narrated from me? And have you ever seen anyone from the Progeny calling to himself without God? Or imposing on people a pledge of allegiance or a school of thought?"

"Rather, we are the ones who said: **'Stop at the proof, and leave blind imitation.'** As for our followers, O Ibn Taymiyyah, they are not a proof against us, just as the extremists from those who attributed themselves to the Sufi or Salafi sheikhs are not a proof against the companions or the successors. So if some of them went astray, should the Sunnah be rejected? Or if some of them were excessive, should companionship be invalidated? Likewise with us. The extremists are our enemies, not our allies, and the neglectful are strangers, not our family. O Ibn Taymiyyah, if you say: 'Why are you and not others?' I will say to you: We did not say 'only us.'"

"Rather, we said: **'If you want the light, then take it from the niche that does not go out,'** the niche about which our grandfather the Messenger of God said: **'The example of my Household among you is like the ark of Noah. Whoever embarks on it is saved, and whoever stays behind is drowned.'** Do you have any doubt that the ark was placed for salvation? And does anyone deny that the Progeny are a light, and the Quran is a light? If the two lights are combined, by what right should they be turned away from? And as for your saying that our methodology is incomplete, then bring your proof. Have you found in us ignorance of the Book of God? Or weakness in the Sunnah of His Messenger? Or a neglect of justice, or a breaking of piety? If you have found that, then turn away from us. But if you find that we understand well and speak the truth, then beware that partisanship turns you away from the truth."
It is essential that I provide a direct, faithful translation of the provided text, while maintaining a sophisticated, spiritual tone and avoiding any words that suggest Knower, divine union, or other deviations from mainstream Islamic theology. I will not add any introductory phrases to the translated text.

Ya Ibn Taymiyyah, if you desire God, then draw near to the people of God. And if you desire the Prophet, then cling to his bequest. And if you desire knowledge, then take it from its people. And remember my saying: "We are those firmly rooted in knowledge, with us is the interpretation, and with us is the knowledge of the Book. We say only what the Messenger of God said, and we accept no

judge other than God." So, choose for yourself, O Ibn Taymiyyah, the path of knowledge or the path of whims, for the truth is not known by men, but men are known by the truth.

Ibn Taymiyyah: O Imam, much of the confusion has vanished, and even if some of the students erred, that is not an argument against the master. And you spoke the truth when you said: "Whoever knew you knew the Sunnah, and whoever was ignorant of you was ignorant of it."

...And the gathering concludes. Serenity returns, and wisdom has prevailed. The people departed, saying: We have heard from Ja'far knowledge and light, and from Ibn Taymiyyah meticulousness and investigation. This is how the meeting between luminaries should be, in the presence of light and proof, not in the arena of whims and bigotry.

A great luminous message, that came from the heart of Imam Ja'far al-Sadiq, may peace be upon him, addressing Shaykh al-Islam Ibn Taymiyyah and his students, not for the purpose of victory, but for the purpose of guidance and clarification, with a divine spirit that illuminates the path and removes the veil. From Imam Ja'far al-Sadiq to Ibn Taymiyyah and his students.

In the name of God, and all praise be to God, who revealed the Book as a clarification for all things and made the Household of the Prophet a niche for light, a legacy of knowledge, and the tranquility of the criterion. And prayers and peace be upon the Seal of the Prophets, our grandfather and master Muhammad, whom God sent as a mercy to the worlds, and upon his pure family and his loyal, goodly companions.

As for what follows, O Ibn Taymiyyah, and you who have followed your way, from among the students and scholars, I admonish you with a comprehensive word, in which there is a reminder for anyone who has a heart or lends an ear while being present as a witness. I do not say it out of fanaticism, nor hypocrisy, nor seeking fame among creation, but from a heart that has softened for God, and is keen on the nation of my grandfather, and is pained by the division and disagreement that has afflicted it.

O Ibn Taymiyyah, you are a man who looked, exercised thought, and investigated what he believed to be the truth. But you, may God forgive you, mixed zeal for monotheism with a poor opinion of the Household of the Prophet. You made your defense of God's attributes a vehicle for establishing concepts close to anthropomorphism, and then you shut the door of interpretation which God opened in His Book, when He said: {It is He who has sent down to you the Book; in it are verses that are clear... and others that are allegorical}. O Ibn Taymiyyah, what harm would it have done to you if you had honored the progeny about whom our grandfather, the Messenger of God, said: "I am leaving among you that which, if you hold fast to it, you will not go astray after me: the Book of God and my progeny, my Household"? What turned you away from them? Was it because some of them exaggerated? So, should we abandon the truth for the sake of a neighboring falsehood? Do you not know that God chose us for purity and guidance, not for kingship or prophecy, but for knowledge, wisdom, and mercy for the nation? So why did you make our school as if it were a neglected branch, when in fact it is a root from which the springs of jurisprudence, intellect, and spirit have flowed?

O Ibn Taymiyyah, you who have written, rebutted, and authored, your warning against extremism is beautiful, but you have not left any door without refuting the wise before the extremists. You have refuted all the theologians, and the Sufis, even the ascetics among them, and the Ash'aris and the Maturidis, even their masters, until your concern became refutation more than clarification, and demolition more than construction.

Indeed, religion is light and mercy, not dispute and harshness. And you sometimes see the truth, then you close the doors to it if it contradicts the apparent meaning of the text. So you make the apparent hand a hand, and the apparent sitting an establishment, and you say "without how" and leave people to imagine the how. Don't you know that the common folk cannot differentiate between transcendent incorporeality and anthropomorphism? And that abandoning interpretation in its proper place may destroy some people and distort the image of monotheism that the prophets strove to purify?

O Ibn Taymiyyah, you have reached a level of sharpness that you have dared to disrespect the masters of the nation from among the companions and their successors, and you have cast aspersions on their intentions and their interpretations. Has your heart ever been at ease that your knowledge is greater than their knowledge? Or that your reading is purer than their hearts?

Fear God, and return to the scale of humility, for what you have missed of light because of what your whims have veiled is greater than what you have gained from precision and argumentation. O Ibn Taymiyyah, you who loved the Sunnah, but abandoned the progeny, return to us, not for us to praise you, but for you to drink from the pure spring, and taste the flavor of the Quranic light that our grandfather stored in our hearts. We do not ask you to abandon your mind, but we ask you to listen to your heart, and to place the letters in their proper positions, for the progeny is not a party, but a straight path. So if you love the Messenger of God, then hold fast to his bequest, and follow the Book of God, and his progeny, and do not let bigotry be a veil between you and the light of prophecy.

And I call upon your students to read my words not with the eye of fear, but with the eye of fairness, and not to be prisoners to the awe of their shaykhs, but servants to the Lord of their shaykhs. And remember my saying: "If two hadiths come to you from us, present them to the Book of God and the Sunnah of His Prophet. What agrees with them, take it, and what disagrees, throw it against the wall." And our final prayer is that all praise belongs to God, the Lord of all worlds. And peace be upon him who follows the guidance, and God has opened his heart to the light and raised the veil for him between intellect and mercy.

Written: From the grandson of the Master of Messengers, to Ibn Taymiyyah and his students, as advice for the sake of God, not for victory, nor glory, but for a religion that unites us and does not divide us, and guides us and does not lead us astray.

The Sixth Council - A scene of a dialogue in which students of knowledge gathered, and some bigots from the Shiite sect stood up, posing questions to the imams!!

Abu Qutaybah al-Rafidi: (in a voice filled with enthusiasm and extremism): O son of the Messenger of God, do we not believe that you are the appointed successors, the infallible, who know the unseen, and legislate from your own accord as your grandfather the Prophet legislated? And that Imam Muhammad al-Hasan has disappeared as the Standing the one who will rise, the master of the time, living in God’s concealment until He permits him to emerge?

Imam Ja'far al-Sadiq: (in clear language and a sharp intellect): Gently, O Abu Qutaybah. Is it not enough for you to place us in stations we have not been placed in? We, the Household of Muhammad, our knowledge is what God has taught us, and we have no knowledge of the unseen except what He has revealed. And whoever claims that we legislate has lied about Muhammad, may God’s prayers and peace be upon him, for there is no law after him, and no revelation to be followed after him. We are only God's proofs to His creation through truth and clarification, not by opening the door of legislation.

Imam al-Baqir: Extremism is an arrow in the necks of the extremists. It distances them from us as night is distanced from day, O my son. God has only favored us with knowledge, forbearance, and piety. We are not gods to be worshipped, nor prophets to whom revelation is sent, but rather we are inheritors of the Book and bearers of clarification. We call people to God, not to ourselves.

Dawood ibn Katheer al-Raqqi: But, O master, is not among you the Qaim al-Mahdi, who disappeared in the cellar of Samarra, and will emerge at the end of time to establish justice? Is that not a pillar of faith? Should we deny the occultation?

Imam al-Sadiq: Woe to you, O Dawood. What kind of mind is this that loves cellars and worships conjecture? Who told you that a child disappeared? And what Quran indicates that? The Qaim is whoever rises with the truth when God wills, not one who is hidden by tales. Has the time not come for you to return to the light? By God, we have not abandoned the Book of God, nor the Sunnah of my grandfather, nor have we claimed the unseen, nor a hidden Mahdi. The Mahdi is every righteous servant who establishes the command of God on earth and guides to the truth.

Abdullah ibn Saba al-Rouhi: O Household of Muhammad, in you is the divine light. You are the First and the Last, and you are the speaking Quran, and God's will is embodied in you! Should we deny this divine station for you?!

Imam al-Baqir: (in a voice that tears through extremism like a sword): May God fight you, how bold you are against God! Whoever made us lords has committed polytheism, and whoever claimed that we have a divine essence has perished. Have you not heard the saying of our grandfather, may God’s prayers and peace be upon him: "Do not exaggerate in praising me as the Christians exaggerated in praising Jesus, the son of Mary. I am only a servant, so say: 'God's servant and His Messenger'"? So how can anyone claim for us what we have not claimed for ourselves, and what God has not permitted?

Imam al-Sadiq: O people, we are doors of guidance, not gods, and arks of salvation, not lords. And whoever worships us has been ignorant of us, and whoever loves us for the sake of God, God loves him. As for infallibility, it is the infallibility of effort and piety, not the infallibility of a prophet who does not err. If one of us stumbles, God establishes the proof against him. We are not above accountability. We err and seek forgiveness, and we strive and are pious, and we know through inherited knowledge, not through severed revelation.

A young man from the audience: O sons of Fatima, what do you say about those who curse the companions, and declare the Mothers of the Believers to be disbelievers, and make renouncing the companions a religion?

Imam al-Baqir: O my son, loyalty is not built upon hatred, and faith is not established upon cursing. The companions are the companions of the Messenger of God. Those of them who did good have their reward, and those who did wrong, God is their judge. We do not insult anyone, nor do we curse anyone. And whoever insults the Mothers of the Believers has harmed the Messenger of God, may God’s prayers and peace be upon him, and whoever harms our grandfather has harmed us. Our religion is purity, not cursing, and sanctity, not hatred, and love for God, for His Messenger, and for the people of faith.

Imam al-Sadiq: Whoever loves us because we are people of guidance, he is from us. And whoever loves us to hate others, he is not from us. Loyalty to us does not mean renouncing the nation, but it means carrying its light, its patience, and its justice in the heart. Return to the Quran, and read our

biography from the lines of truth, not from the smoke of emotion. You will find that the light of Muhammad is still among you, without concealment or a cellar.

Ammar al-Bahili: O Ja'far ibn Muhammad, we believe that you are more entitled to legislate than the companions, for you are the source of knowledge, and those from whom the revelation of the heavens was concealed. How is it that you do not have the right to legislate after the Prophet? Do we, your followers, not reject the entire Sunnah if it contradicts you? Is your opinion not abrogating even for the hadith?!

Imam Ja'far al-Sadiq: Woe to you, O Ammar, do you testify that Muhammad is the Messenger of God? If so, then know that legislation was sealed with the Seal of the Prophets. We are inheritors, not legislators, clarifiers, not changers, scholars who strive, not those who legislate from whims. What contradicts the Quran is not accepted, what contradicts the Sunnah is rejected, and what contradicts reason is cast away. By God, if you hear from me what contradicts the words of my grandfather, then throw it against the wall, for I am not a lord, nor a prophet, nor a possessor of revelation.

Zurarah al-Kufi: But, O master, should we not declare disbelievers those who deny the Imamate? Is not the Imamate a fundamental principle of religion? So, is not he who denies it a disbeliever, an apostate, even if he prays and fasts?

Imam al-Baqir: O Zurarah, do not lead us to the fire! The Imamate is guidance, not a sword. Its station is knowledge, not a declaration of disbelief. He who is ignorant of us due to his ignorance, we find an excuse for him. And he who shows enmity to us with insight, God knows best about him. Do you declare him a disbeliever who said "There is no god but God, Muhammad is the Messenger of God"? Is this your religion or the religion of the Khawarij? The disbelief of the ignorant is ignorance, not disbelief, and the disbelief of the stubborn is enmity, not a fatwa. And the religion of God is not to be a scalpel of cursing and declaring disbelief.

Hisham al-Sab'i: We believe that Abu Bakr and Umar usurped the Caliphate, harmed Al-Zahra, caused her miscarriage, and wronged the Commander of the Faithful. And we curse them in our prayers, and we disavow ourselves from them. With this, our faith is completed. So what do you say, O son of Fatima?

Imam al-Sadiq: If your curses bring you closer to God, then what a wretched closeness! We were not commanded to curse, but rather we were commanded to clarify. And you have not seen us curse Abu Bakr or Umar. Rather, we would pray for mercy upon them if they were just, and we would reject what contradicted the truth. And indeed, Abu Bakr had a stance at Badr, and Umar had stances in Islam. And we weigh men with the scale, not with whims. As for Al-Zahra, she was indeed wronged, but the wronged person does not call for cursing, but rather for supplication. So beware, for cursing is the religion of the mob, and clarification is the religion of the pious.

Humran ibn A'yan: Master, what about the return (Raj'ah)? Is it not among our beliefs that you will return before the Day of Judgment, to rule the earth and take revenge on your enemies? Is this not good news for the believers and a revenge against the oppressors?

Imam al-Baqir: This is a claim that is not established by the Quran, nor is it authenticated by the Sunnah. The return is for God. {Indeed, you will die, and they will die.} And whoever promises the return of his imams has made them gods who manage death and life. We do not seek revenge, but rather we remind. And we will not be resurrected a second time, but rather we will be held accountable like others. And woe to him who worships the return and forgets the Day of Judgment! Do not wait for us from our graves, but follow our footsteps in your lives, for that is the true return.

Saeed, nicknamed al-Mahdi: O master, we swear that Imam Muhammad ibn al-Hasan al-Askari is alive in the cellar, protected from time, waiting by God's command, and we will see him soon.

Imam Ja'far al-Sadiq (raises his head with great sadness): O this man, do you thus tie religion to the illusions of cellars? Do you love for us to be worshipped while alive or to be waited for while dead? Muhammad ibn al-Hasan, whether he was born or not, the matter is for God, not for you. As for the cellar, it is a legend woven by deluded minds. He who follows Muhammad, may God's prayers and peace be upon him, has been guided. And he who waits for a man in the hidden years and forgets work has gone astray from the straight path.

Imam al-Sadiq: O our followers, be an adornment for us and not a disgrace. Do not elevate us above our station, for we are only servants of God whom He has chosen with knowledge, not with divinity. We love the believers, we honor the companions, we magnify the Quran, and we follow the Sunnah. And whoever loves us with the truth, he follows us. And whoever loves us with delusion, he worships us, and we are innocent of him.

Qais al-Najafi: O son of the Messenger of God, is not the Imamate expressly stated by God? Did not the Prophet recommend Ali with a clear text? So why did Ali not demand the Caliphate explicitly? And why did he remain silent about it? Was his silence not a submission to falsehood and a loss of truth?

Imam Ali: If the Imamate were as you claim, governing and not merciful, I would not have left it for a moment. But I saw that the foundation of religion is in the unity of the word and that division is the first of tribulations. So I restrained my hand and was patient as the Prophet advised me, so that there would be no tribulation and people would not be killed without them knowing. As for the bequest, it is a bequest of knowledge, not a throne. A bequest of religion, not of authority. The Prophet, may God's prayers and peace be upon him, said to me on the Day of Khaybar: "You are to me in the position of Aaron to Moses, except that there is no prophet after me." And Aaron did not rule, but he was a minister in the matter of religion. So do not make us seekers of this world, nor advocates of authority. We are a household that God has taught that "religion is more worthy than the state, and truth is higher than rule." And the truth is not invalidated by silence, but is established by wisdom.

Salim ibn Kumayl: Master, we believe that you were wronged throughout time and that the nation betrayed you and that the caliphs and people wronged you and conspired against you, and killed the imams one after another. So how can we forgive them? And how can we not curse those who wronged you? Is this not the duty of loyalty to you?

Imam Ali ibn al-Husayn: O Salim, we were wronged, yes, but we never called for cursing, but rather for redemption. I did not come out except for reform, not for revenge. We were killed not to wrong people, but for the truth to remain. And we, when we look at the nation, we see it as sick, not an enemy. We see it as heedless, not disbelieving. And we weep for it, not from it. As for building our love on cursing those who disagreed with us, this is not from our love, but from the extremism that we forbade. And whoever loves us should love us as we were: callers to reform, not leaders of vengeance; bearers of mercy, not throwers of curses. And my grandfather said, "Do not be cursers, but say: O God, guide my people, for they do not know."

Imam al-Sadiq: O you who claim to love us, do not make your love for us a sword against the nation of my grandfather. We were and still are a flame of guidance, not a fire of revenge. And our religion is a scale, not excessiveness. And whoever desires us, let him take from us knowledge, reason, and wisdom, not bigotry and insult.

The Seventh Council - The dialogue with the shaykhs for the hardliners and those who declare each other disbelievers among the followers of various schools of thought, where a group of extremist Hanbalis, some Khawarij, and those who declare Muslims disbelievers for sins, and those who make things difficult for people in all matters, gathered. The attendees: Imam Ali ibn Abi Talib, Imam Ja'far al-Sadiq, Imam al-Hasan al-Basri, and a number of students of knowledge who were fanatical about certain schools of thought. The topic: Is it permissible to declare someone a disbeliever merely for a difference of opinion? And should a Muslim be declared a disbeliever for a sin or an interpretation? And is religion narrow or a mercy?

Imam Ali stood up and said: "O people, whenever two people differ, do you say this one is a disbeliever and that one is misguided?! Have you forgotten the saying of the Messenger of God, may God's prayers and peace be upon him: (If a Muslim says to his brother: 'O disbeliever,' then one of them has committed it)? Or do you think that Paradise is not wide enough except for your understandings, and the Hellfire will not be filled except with those who disagree with you? Indeed, religion is broader than to be measured by anyone's measure, and more merciful than to be closed in people's faces by your ignorance."

One of the extremists stood up and said: "O Abu al-Hasan, is not he who disagrees with us in creed misguided?! And is not he who is not upon the understanding of the predecessors an innovator?! Were we not commanded to disavow the innovators?!"

Imam Ja'far al-Sadiq said: "And what is your standard for misguidance, O this one? Do you measure people by your mind, or by what you merely thought? Indeed, God has saints among His servants whom eyes do not recognize and tongues do not distinguish. And indeed, he who narrows the wide mercy and makes things difficult for people where God did not make them difficult, has fabricated a lie against God."

One of the Khawarij said: "O Household of the Prophet, indeed the one who commits a major sin is a disbeliever! He who commits adultery, or steals, or drinks alcohol, has left Islam! Did not God say: {And whoever does not judge by what God has revealed - then it is those who are the disbelievers}?"

Imam Ali said: "Woe to you, you take a verse that God revealed concerning the disbelievers, and you throw it at the sinners among the Muslims! Woe to you, there are two types of disbelief, and two types of polytheism, and two types of hypocrisy. So not everyone who disobeys God is a disbeliever, just as not everyone who obeys Him is a prophet. The believer is punished and purified, and the disbeliever is destroyed. And God shows mercy to a servant who says: 'God knows best,' and stops where he does not know."

One of the hardline people of hadith said: "O Ja'far, what do we have to do with the sayings of the people of opinion? Religion is what the predecessors said, and any interpretation is an innovation!"

Imam Ja'far al-Sadiq said: "O servant of God, and were the predecessors anything but people of intellect and deliberation? Or do you think that your father Abraham did not reflect, or that Moses did not ask, or that Muhammad did not contemplate? He who thought did not go astray, but he who became stagnant did."

Imam al-Hasan al-Basri said: "I lived with companions who did not declare anyone a disbeliever for a sin, nor did they declare anyone misguided for a mistake in understanding. They used to say: 'He who prays our prayer, faces our Qiblah, and eats our slaughtered meat, he is a Muslim.' As for today, God's religion has become slogans, and tongues are casting accusations of disbelief at each other, and hearts are burned by hatred."

Imam Ali: "Religion is the clear path. He who travels it is saved, and he who goes astray from it is lost. Do not declare him a disbeliever who said 'There is no god but God,' prayed your prayer, and fasted your month. If he has gone astray from guidance, then call him to it, do not cast him into the Fire while you claim to be merciful. Mercy is more befitting for you than anger, for God's mercy precedes His wrath."

Imam Muhammad al-Baqir: "O students of truth, truth is not imprisoned in a book, nor is it summarized in a school of thought. Rather, it is sought with a pure intention, an open mind, and a sound heart. And he has failed who thought that God's knowledge can only be obtained from the pages of his school of thought, and he has disbelieved in the verses of God who made human beings a veil between him and God."

A student from the Shafi'i school said: "O Abu Ja'far, we do not read except from the books of Imam al-Shafi'i, and those who transmitted from him after him. These are more worthy of being followed."

Imam Ja'far al-Sadiq said: "Do you know who taught al-Shafi'i? Who planted jurisprudence in him? He lived with those from the Household of the Prophet and drank from their knowledge. And do you think that if al-Shafi'i were to return today, he would prevent you from hearing the truth from others? No, by the Lord of the Ka'bah, rather he used to listen, debate, and learn."

A student from the Hanbali school said: "We do not take except the saying of Imam Ahmad, and we do not trust anyone who disagrees with him with our religion."

Imam Ali replied: "Woe to you... Ahmad ibn Hanbal himself, if he was asked about me, he said: 'I have not seen anyone with more jurisprudence than Ali.' And he used to take hadith from the Household of the Prophet and praise them. So do you think he would be pleased with your narrow-mindedness now? Or do you think he would exclude people as you do? Do you not know that the truth is broader than a school of thought, and higher than bigotry?"

A student from the Maliki school asked: "Am I obligated to read from the books of the Shi'a or the Hanafis? Is my school of thought not sufficient?"

Imam Muhammad al-Baqir said: "And even if there is light in your school of thought, who prevents you from having more light? Have you not heard that the believer picks up wisdom wherever he finds it? Reading from the books of others does not contradict loyalty, but rather it nourishes the mind. So take and distinguish, and do not close the door of understanding with the stagnation of blind following."

Imam Ja'far al-Sadiq called out in a loud voice: "Woe to him who takes his school of thought as a god, by which he permits what he wills and forbids what he wills. Did not we, the Household of the Prophet, say: 'Take from us what agrees with the Book of God and the Sunnah of the Messenger of God, and leave what disagrees'? Has one of you become more knowledgeable than the Messenger of God to monopolize religion for himself?!"

Imam Ali said: "O sons of knowledge, do not make schools of thought chains, nor books locks. Rather, make of them a ladder to the mercy of God, not a wall that excludes His servants. Learn from others, discuss, read, and understand, then distinguish. For your minds were supplied to deliberate, not to follow blindly. And he who said: 'I have not found the truth except in my school of thought,' has narrowed the scope for God and has made his mind a prophet." "O people... those who were before you were divided due to their wrongdoing against each other, and I see you repeating their path. You accuse each other of disbelief and claim that you alone are the people of truth, as if God did not send Muhammad with mercy, but with division!"

Then he said in a firm tone: "Do you know who the disbeliever is? He who disbelieves in God, not he who disagrees with your school of thought. Do you know who the misguided one is? He who goes astray from the Quran, not he who disagrees with your shaykh."

Imam al-Hasan ibn Ali speaks: "You are shedding each other's blood with interpretations, and you are being extreme in hostility in the name of supporting God. But your support is only for yourselves. You have made schools of thought a religion and jurists prophets, and you have forgotten that the religion is one, the Lord is one, and the Qiblah is one."

A man from the bigots asks: "O Household of the Prophet, how can you say this, when he who disagreed with my creed has erred in religion? Is not he who denies the attributes of God as we affirm them misguided? Is not he who says that the Imamate is a fundamental principle of religion misguided?"

Imam Ja'far al-Sadiq answers him: "Yes, misguidance is a clear misguidance, but not every mistake is disbelief. We weigh hearts before tongues, and we know the intentions of the servants before the apparentness of their words. For how many monotheists erred and God forgave them, and how many who declared people disbelievers, God declared him a disbeliever when he thought himself a god who judges between people."

Imam Ali addresses them: "Has the time not come for you to return to the essence of religion? Is not the testimony that there is no god but God and that Muhammad is the Messenger of God the scale of salvation? So how do you declare him a disbeliever who says it? Or have the keys to Paradise become in your hands? Know that whoever says 'There is no god but God' sincerely will enter Paradise. So if you wish, say: 'We do not agree with him,' 'We do not understand his opinion.' But as for disbelief... it is with God, not with you."

Imam al-Hasan: "Division is not from religion. Declaring someone a disbeliever is a crime unless there is clear proof for it. The truth is for you to unite, to differ with love, to discuss with knowledge, and to leave the judgment to God, for He knows best who has gone astray from His path, and He knows best the guided."

Imam Ali: "Know that the greatest tribulation this nation has known... is not in ambiguities, but in the hearts that have become addicted to hatred, and have thought that they are supporting God while they are destroying the nation of His Prophet." "Return to the Quran, and show mercy to each other as the Prophet commanded you, and do not be among those who lost this world and the Hereafter, while they think they are doing good." "O people, by God, we have worshipped only God, and we have never said that we possess harm or benefit for you. We were a household that the Messenger of God taught and we carried from his knowledge what we preserve his religion with. Does this make us lords? Or did God raise us to compete with His Prophet in status? Whoever says that about us has gone astray from the path and has made our loyalty polytheism and our love misguidance."

One of the extremists says: "O Abu al-Hasan, do we not love you with a love that if it required us to see you above the prophets, we would do so? You are the door of God, the light of God, and the eye of God. And we do not see anyone else worthy of being followed."

Imam Zayn al-Abidin replies: "By God, if the Messenger of God knew that you were saying this about his family, he would disavow you as Abraham disavowed his people. O this man, we are not lords, nor gods, nor prophets. We are servants of God. He honored us with knowledge, not with divinity. And do you not know that the first to be held accountable for extremism regarding us on the Day of Judgment are you?!"

Imam Ja'far al-Sadiq: "O ignorant ones, whoever says that we know the unseen has lied about us. Only God knows the unseen. And what we know is by revelation or teaching from His Prophet. We are guides, not lords. We are servants, not worshipped."

One of the extremists asks with a challenge: "Do you not have miracles and esoteric knowledge? Are you not the door of salvation? Have not the narrations praised you with praise that exceeds reason?"

Imam Ali replies: "Yes... but not every narration is accepted. And what has been transmitted about us from extremism is not from us. We are known by the Quran, the Sunnah, and reason. As for he who makes us gods, he has destroyed everything we have built. We are masters through our obedience to God, not by your asking for a status above what God has allotted."

Imam Ja'far al-Sadiq: "Whoever loves us should do actions like ours, and should love whom we love, and should hate whom we hate, and his religion should be the monotheism of God and the following of His Messenger, and then our love after that. We do not want from you praises for us nor circling around our graves, but rather we want to meet you at the Basin while you are testifying that there is no god but God in truth, and that Muhammad is the Messenger of God, and that we were guides, not lords."

The Eighth Council - A council of dialogue between the noble Imams and the Muslim Brotherhood, a spiritual, rational, calm dialogue that does not aim to defame, but to clarify, and does not intend hostility, but to reveal the honest path with knowledge, wisdom, and good exhortation, and to clarify the locations of error and the mixture that has afflicted the group's thought, on the tongues of the Imams. Attendees: Imam Ali ibn Abi Talib, Imam al-Hasan ibn Ali, and Imam Ja'far al-Sadiq. On the other side: Shaykh Hasan al-Banna and Sayyid Qutb, who founded and hold the group's ideology as it has been in its literature from its inception until now.

Imam Ali ibn Abi Talib: In the name of God, nothing is intended by this council except the truth. If the truth is with you, we will accept it. And if it is with us, then take it. Ask us what you wish, or let us ask you first.

Shaykh Hasan al-Banna: We ask our first question, O Commander of the Faithful. Are we not the most worthy of people to carry the banner of Islam? We have called for the Sharia and for its implementation, and we have made Islam a way of life. So why do people object to us? And why are our intentions questioned?

Imam Ali ibn Abi Talib: O brother of Islam, religion is not only proclaimed, but it is established on the scale of justice, the comfort of the nation, and honesty with oneself. What we fear most for you is that you make religion a vehicle for authority, not a spirit for justice. He who carries the Sharia does not impose it by coercion, nor does he contend for the seat of power in its name. Rather, he plants it in the hearts and makes it a life for the people, not a whip over them.

Imam Ja'far al-Sadiq: O you who raise the slogan "Islam is the solution," have you detailed Islam as it came from Muhammad and his pure family? Or have you molded it into a partisan mold, which confines religion to a group and measures truth by the scale of affiliation? We are the masters of this religion, and we have not called anyone to a party, but to the Lord of all worlds.

Shaykh Sayyid Qutb: But we have not departed from Islam, and we have not called to disbelief. Rather, we have strived as others have striven. So what is the harm?

Imam al-Hasan ibn Ali: If striving is not based on its principles, it is a misguidance wrapped in slogans. Do you know what the most dangerous innovations of your time are? That Islam is confined to a banner, the nation is confined to a party, and the Sharia is confined to a group that claims it is the inheritor of prophecy! And whoever is not from them is misguided or an enemy. And this is the essence of division.

Imam Muhammad al-Baqir: We have seen among you those who maneuver with politics and appease the oppressor if it serves their interests, then they revolt against him if he disagrees with them. Does the Sharia change according to interests? Where is the firmness of truth in you? Where is the jurisprudence of consequences, the jurisprudence of justice, and the jurisprudence of love?

Imam Ja'far al-Sadiq: You said: "Rule belongs to God." Have you applied it to yourselves first? Where is the rule over your hearts and your whims? Did not some of you make it a means for declaring people disbelievers? And did the Messenger of God come to establish a group or to establish a nation? And was Islam created to be a tool for reaching a goal, or a path to salvation?

Shaykh Hasan al-Banna: O Commander of the Faithful, were we not the first to confront colonialism? Were we not the ones who offered martyrs, had our leaders imprisoned, and our youth tortured? How can it be said about us that we are seekers of this world or people of ambitions? Is he who confronts oppression accused of extremism?

Imam Ali ibn Abi Talib: O my son, that one fought colonialism does not mean that he is safe from whims. How many people have fought falsehood, then became another image of it when they prevailed? If you fought an oppressor, did you become innocent of oppression forever? Indeed, a man is known the day he is empowered, not the day he is deprived. Then I say: The greatest jihad is the jihad of the self. So he who defeated colonialism, then his heart was colonized by arrogance, or bigotry, or dominance in the name of religion, he has not changed the tyrant, but has only changed his name.

Shaykh Hasan al-Banna: But we believe in consultation, and we reject dictatorship, and we call for Islamic rule. So what is the objection against us? We are for a rightly-guided caliphate, and justice on the path of prophecy. So how is that not your demand?

Imam al-Hasan ibn Ali: Who said that the caliphate is restored by repeating a slogan? The caliphate is not built with enthusiasm, but with wisdom. It is not established with speeches, but with faithful, sincere hearts. And whoever wants it, let him be the first caliph of his own self, before he asks to succeed the Messenger of God, may God’s prayers and peace be upon him, among the people. Then I say: The call for the caliphate today as you proclaim it carries within it dominance in the name of the law, and in its reality, it may be a "coercive monarchy" disguised in the garment of religion. The caliphate was just because the caliphs feared God, not only because the people swore allegiance to them. If you seek a caliphate, then follow the path of justice first, not the path of the party.

Shaykh Hasan al-Banna (showing confusion): But, O Household of the Prophet, where are you from organization? From popular movements? From political mobilization? Is not Islam a religion of action? So why do we not see you in these arenas?

Imam Ja'far al-Sadiq: O Shaykh Hasan, beware. Our call is not measured by the standards of festivals and crowds. We are a call of truth, not a propaganda campaign. We nurture souls before we mobilize arenas. Did you think that truth is what has many supporters? Rather, truth may be alone if people turn away from it. And our call was in secret and in public, but it was never partisan or political. Then I see that you have made action a goal, not a means. If you were to be rational, you would know

that Islam, in its essence, is not commotion but serenity. And the greatest change begins from the heart, not from slogans.

Shaykh Sayyid Qutb: But do you not believe in Islamic rule? Do you not strive to implement the Sharia on earth? So why do you not make that your political goal?

Imam al-Hasan ibn Ali: We do not separate religion and politics, but we differentiate between religion and the misuse of politics. The implementation of the Sharia may be a slogan, but if it is not based on justice, it becomes tyranny in the name of religion. Moreover, the Sharia is not laws that are imposed from above, but a spirit that is infused into people. When their hearts are righteous, their worldly affairs will be righteous, and they will be ruled by what pleases God. As for making the Sharia a cover for seeking power, or a justification for oppressing people, this is not from Islam, but from the tribulation of the extremists who wanted kingship in the name of the Sharia.

Imam Zayn al-Abidin: O you who claim to support religion, return to it as it came: not distorted by partisanship, nor used for gaining power. And know that if religion enters the battle for the seat of power, the purpose is lost. And if the Sharia becomes a slogan and not a feeling, it is transformed into a stick in the hand of him who excels at shouting more than at doing good.

It is essential that I provide a direct, faithful translation of the provided text, while maintaining a sophisticated, spiritual tone and avoiding any words that suggest Knower, divine union, or other deviations from mainstream Islamic theology. I will not add any introductory phrases to the translated text.

The Final Question
Shaykh Hasan al-Banna: We have understood your intention and your words. Now, what is your advice to us?

Imam Ali ibn Abi Talib: The council has become calm, the voices have subsided. He looked with an eye filled with sadness and mercy, and then he said in a tone of the light of wisdom: "Our advice to you, O you who intended the face of God, but the paths have become confused for you:

1. Purify your intention from the love of gaining power, for God is not deceived by slogans, but He knows what the chests conceal.
2. Return to Islam as God revealed it, not as groups have molded it, for the religion of God is too great to be confined to an organization, or summarized in a slogan.
3. Raise the banner of justice, not the banner of the party, for God did not send a prophet to establish a group, but to establish a nation on piety.
4. Abandon declaring people disbelievers, and leave people and their Lord to themselves, for how many a word has taken you out of the circle of mercy while you thought it was jihad.
5. Do not contend for power in the name of the Sharia, for God is not worshipped by the shedding of blood, nor is the Caliphate established on the skulls of the innocent.
6. Learn from the biography of Muhammad and his family, not from books of theory, for they are the true inheritors of prophecy, and their methodology is a straight path.
7. Remember that the beginning of the path is the righteousness of the heart, not the mobilization of the street, and that the greatest victory is to defeat yourself, not to triumph over your opponent.

8. Do not make religion a tool, but make it a goal.
9. Do not speak in the name of God while you are differing over the name of the group.

Then Imam al-Hasan ibn Ali said: "Whoever seeks God sincerely will find Him, and whoever seeks kingship in the name of God will be abandoned."

And Imam Ja'far al-Sadiq concluded, saying: "He whose call is for the sake of God, he is calm, rational, and humble. And he whose call is for the sake of the self, he is noisy, extremist, and contentious. So choose the path of love, before division swallows you."

And a majestic silence prevailed in the council, as if a tranquility had descended from the heavens...

The Ninth Council - The First Dialogue: A council of the Imams of the Household of the Prophet and the Sufi Shaykhs, a council where secrets overflow, and the people of sainthood and knowledge meet between the pure Imams and the Sufis. The meeting will be attended by Imam Ali ibn Abi Talib, along with Imam Ja'far al-Sadiq and Imam Zayn al-Abidin and some of the Imams. They are met on the Sufi side by: Shaykh al-Jilani, Shaykh al-Junayd al-Baghdadi, and Shaykh Ibn Arabi and some of the shaykhs of Sufism and asceticism.

Imam Ali: O people of knowledge, O people of taste, what is the meaning of monotheism for you? And how do you travel to your Lord? And do you see that the journey to Him is by taste alone, or by knowledge and action? Explain to us your approach.

Shaykh al-Junayd: O Commander of the Faithful, monotheism for us is the nullification of what is originated and the affirmation of the Ancient, and the annihilation of creation in the vision of the Truth, so we witness nothing but Him. The path to God is the path of taste, but there is no taste without the purity of the heart, and no purity without the sincerity of action.

Imam Zayn al-Abidin: What you have said is beautiful, O Junayd. But what do you say about those who follow the path without knowledge and take for themselves stations without proof, so they fall into delusion and think that they have reached?

Shaykh al-Jilani: Yes, we acknowledge that the path is full of dangers and is not followed except with sound knowledge from the niche of prophecy. That is why I said: "Our path is bound by the Book and the Sunnah." So whoever deviates or swerves from this is not from us.

Imam Ja'far al-Sadiq: You have spoken the truth, O Abd al-Qadir, and I have said before: "He who has no Imam from the Book of God and the Sunnah of His Prophet will stumble in the valley of heedlessness and misguidance." For taste without knowledge is a door for Satan, and knowledge without fear is harshness and dryness. And nothing benefits the heart except what comes from the light of the Quran and the methodology of Muhammad and the family of Muhammad.

Ibn Arabi (with reverence): O my masters, we say that the Truth is apparent in all things, not in the sense of immanence or union, but in the sense that His signs point to Him, and His names are manifested in His creation. So the Knower sees nothing but God in everything he sees, and he sees creation as signs, not as independent beings.

Imam Ali: Beware of falling into metaphor if it confuses you about the face of truth, for God has attributes whose reality the mind cannot comprehend, and which illusion cannot encompass. Let your scale be the Book and the Sunnah, and whoever contradicts them has gone astray, even if he embellishes his words.

Imam Ja'far al-Sadiq: O people of taste and knowledge, we have often heard you speak of annihilation and subsistence. So would you clarify for us what is meant by these two stations for you? And is annihilation from creation an annihilation from the religious laws? Does subsistence with God make one independent of religious obligations?

Shaykh al-Junayd al-Baghdadi: O my master, O son of the Messenger of God, by annihilation we only mean the effacement of the soul's will in the presence of God's will, not in the sense of the dropping of religious obligations, but the lifting of the veil of the self. And annihilation for us is the beginning of the path, and as for subsistence with God, it is the return to creation with good manners and the perfect embodiment of the religious law.

Imam Ali: Your words are beautiful, O Junayd. And I have said before: "Two types of people perished because of me: an extremist lover and a hateful enemy." So we do not accept extremism in the name of annihilation, nor do we accept the dropping of religious duties in the name of spiritual unveiling. For everyone who follows a path that contradicts the Quran and the Sunnah has gone astray, even if he claims that he is from the people of stations.

Shaykh Ibn Arabi (in a humble voice): O Commander of the Faithful, you have been witnessed with the sword and with knowledge, and we are your students on the path. But if you would permit me to explain? By annihilation we do not mean the negation of religious laws, but the negation of the illusory self. So we are servants in the apparent, and poor in the inner, and we have no station except under the feet of Muhammad the Chosen One, no station that is higher than his law.

Imam Zayn al-Abidin: O Muhyi al-Din, you have spoken well. For if you knew that the true annihilation is the annihilation of selfishness, not the annihilation of command, and the annihilation of whims, not the annihilation of piety, you would have understood the path correctly. Tell me: What do you say about those who claim that they have reached the station of the Muhammadan reality, then speak words that mislead people and confuse them about religion?

Shaykh Abd al-Qadir al-Jilani: We declare him a disbeliever who contradicts the Quran and the Sunnah, and we do not permit any spiritual unveiling that contradicts the law of God. So he who claims that he has reached the station of reality and then drops the religious obligations, that is a devil who has confused him about the path, not one of the saints of God. By God, I have not followed a path except that my guide in it was {Say, 'If you should love God, then follow me, so that God will love you.'}

Imam Ali: This is how the saying should be. He who is upright on the law of God, and follows the path with the eye of insight, and does not abandon a ritual prayer or a religious duty, and does not claim what is not fitting for God, he is from the saints of the Most Merciful, not from the fake Sufis. And he who claims that he has become annihilated from command and prohibition has been ignorant of the station of Lordship and the station of servitude. For God has attributes that are not comprehended, and realities that are not attained. And it is not for anyone to say: "I am He," but rather to say: "He is He, and I am a humble servant."

Imam Ja'far al-Sadiq: O people of the path, we have always heard you speak of miraculous feats and extraordinary things. So clarify for us, what is the criterion of a miraculous feat? And what is its limit? And is it a proof of sainthood, or is the station of the saint higher than it? And what is the difference between the miracle given to a prophet and the miraculous feat that God manifests through His saint?

Shaykh Sahl al-Tustari: O my master, the miraculous feat is true, and the Quran has proven it, as in the story of Mary, peace be upon her, and the People of the Cave. But we do not consider the miraculous feat a proof of sainthood by itself, for God may manifest it as a trial, as He manifested it for

the Children of Israel and then they worshipped the calf. The true saint is one whose heart is upright, whose state is hidden, and who does not pay attention to miraculous feats, but rather fears them as the Knower fears tribulation.

Imam Ali: You have spoken the truth, O Sahl, for the Messenger of God, may God's prayers and peace be upon him, said: "There may be a man with disheveled hair and covered in dust, who, if he were to swear by God, God would fulfill his oath." But listen: The miraculous feat is not sought, but is given. And the miracle is only for the challenge of a people or the proof of a prophecy. As for he who walks on water and abandons prayer, or flies in the air and abandons giving alms, that is a devil who has confused him.

Shaykh Abd al-Qadir al-Jilani: O Commander of the Faithful, in Baghdad, there were those who claimed miraculous feats, while they contradicted the law. And I would refute them and say: "Every miraculous feat that does not testify to the Quran and the Sunnah is a tribulation, and sainthood is not known by flying, but by the scale." The scale is the Book of God, and your love, O Household of the Messenger of God, is the proof of sincerity, not whims.

Imam al-Hasan al-Askari: You have done well, O Abd al-Qadir. But here is an issue I put to you: Many people have been deceived by those who showed them a miraculous feat, so they followed them in ignorance. Rather, some of them have transmitted sayings that contradict the text, claiming that they are saints... So do you see knowledge and piety as a condition of sainthood?

Shaykh Abu Yazid al-Bistami: O my master, knowledge is the crown of sainthood, and piety is its pillar. And he who speaks about God without knowledge, that is a servant who has gone astray, not a saint who has been guided. And we magnify the Sharia, and we know that he who does not stand at your door is far from the path, for you are the light in the darkness, and the lantern in the gloom.

Imam Ja'far al-Sadiq: So listen to this word from me, for I say it for God and in God: "Not everyone who has a vision becomes a saint, nor does everyone for whom a light flashes become from the people of nearness. Rather, the saints are those who fear God and are pious, and they know their limit, and they guard their limbs, and they are truthful in their inner and outer selves."

Imam Ali (concluding the council): "He who knows himself knows his Lord, and he who knows his Lord does not seek anyone else." The true saint does not call to himself, but he points to his Lord, testifies to the truth, and follows the revelation. And his greatest miraculous feat is to remain steadfast in a time of tribulations.

And thus the council was concluded, and in it was clarified:

- That the miraculous feat is not a station to be sought, but a sign that appears for him who is upright.
- That the miracle is for the prophet, and the miraculous feat is for the saint, and the lesson is in following, not in extraordinary things.
- And that the highest miraculous feat is to be a servant as God wanted you to be.

The Ninth Council - The Second Dialogue: The spiritual council: The dialogue of the noble Imams with the great Sufis.

Imam Ja'far al-Sadiq: O Abu al-Hasan, and O Abd al-Qadir al-Jilani, and O people of remembrance and spiritual struggle... We hear a lot about "taste" and "witnessing." Would you explain to us their meaning, and how we can connect them to a creed that is not mixed with the impurities of extremism?

Abu al-Hasan al-Shadhili: O our masters, taste is the heart's sensing of a reality of faith after spiritual struggle, purification, and adornment. And witnessing is the heart's witnessing of God's majesty or beauty, without imagination or immanence, but with the light of faith and the purity of goodliness.

Imam Ali: You have spoken the truth, O Abu al-Hasan. But some of those who claim to be from you have made taste a judgment on texts, and they have called their thoughts "esoteric knowledge," by which the Book of God and the Sunnah of His Messenger are rejected! So does taste contradict revelation?

Abd al-Qadir al-Jilani: God forbid, O Commander of the Faithful! Rather, we say: "If taste contradicts the religious law, then taste is to be rejected, and the religious law is the criterion." The correct taste does not go outside the limits of revelation. Rather, it deepens its understanding and makes the heart taste its sweetness.

Imam al-Hasan: So what do you say about those who claimed union, or immanence, or that "there is no being except God" in the literal sense, so they denied creation and fell into atheism in the name of annihilation?

Al-Jilani: These are people who were deceived by the beginnings, and they were deluded by intoxication, and they did not accompany it with sobriety. By God, no knowledgeable Sufi has said that. We flee from immanence and union as the rational person flees from fire. The Creator is the Creator, and the created is the created. And servitude does not dissolve into divinity, but rather its most noble stations appear within it.

Imam al-Sadiq: So what do you advise the traveler on the path regarding connecting taste with creed, without falling into deviation and extremism?

Al-Shadhili: That the Quran be his scale, the Sharia be his companionship, reason be his guide, and humility be his habit. And that he knows that taste and witnessing do not create a legal ruling, nor do they build a creed. Rather, they help him to fear, and increase his knowledge of God, on the condition that they are under the authority of knowledge, not above it.

Imam Ali ibn al-Husayn: Taste does not contradict reason, but rather it illuminates it. And witnessing does not make one independent of following, but rather it completes it. He who tastes knows, and he who knows is humbled, and he who is humbled is saved.

Summary of the dialogue:

- Taste: A heart's sensing of a reality of religion.
- Witnessing: A spiritual witnessing of the meanings of God's majesty or beauty, without contradicting the law.
- Sound creed: It is the scale, and what contradicts revelation or opposes reason is not accepted from taste or witnessing.

- Union, immanence, and cosmic annihilation are false if they go outside the limits of transcendence and the acknowledgment of the duality between the Creator and the created.
- The true Knower: A humble servant of God, who does not claim, nor legislate, nor is he independent of following Muhammad, may God’s prayers and peace be upon him, for a moment.

The Ninth Council - The Third Dialogue: Between the Imams of the Household of the Prophet and the Sufis on the stations of the saints.

Imam Ali ibn Abi Talib: "O people of remembrance, how did you describe with no revelation stations for the Gauth, the Qutb, and the Nujaba'? Is it by a Book that was revealed about them? Or by a Sunnah that spoke? Or by a taste that is not binding on the nation?"

Al-Junayd al-Baghdadi: "O Commander of the Faithful, our stations have spoken only as a symbol, not as a legislation. And the mention of the Qutb and the Awatad for us is a metaphor for stations in preservation and secrecy, not the establishment of a creed."

Imam Ja'far al-Sadiq: "Did you know that the Gauth directs the universe? Or that the Qutb brings down the rain? Or has the saint become a lord without a command from God? We, the Household of the Prophet, know the station of the saints, but we do not raise them above what God has honored them with in the Book."

Abd al-Qadir al-Jilani: "We have not exceeded the limits of the Book, O my master, except in the language of symbols that we understood in our journey and path. The Qutb among us is the complete Knower of God, not one who shares in God's disposition."

Imam Zayn al-Abidin: "Indeed, God has saints, whom only the deprived deny. But what is built on spiritual unveiling without authentication is merely conjecture, and conjecture is of no avail against the truth. So say 'the righteous servant' and 'the pious Knower,' not 'the Greatest Gauth' who is said to direct the universe."

Ibn Arabi: "O Household of the Prophet, we are only servants on the path. We have been criticized for speaking about the Awatad and the Qutb, and perhaps much of what has been attributed to us we did not say, or it was said out of context. The Qutb for us is the one who carries the secret of the time, not the manager of the universe."

Imam Ja'far al-Sadiq: "Everything that is not built on a clear Quranic verse, or an authentic hadith, or a prophetic bequest, is between conjecture and whims. He who wants to reach, let him follow the path of monotheism, and let him take from the Household of Prophethood, for they are the lanterns in the gloom and the arks of salvation. We are not to be worshipped, nor to be raised above what God has sent us upon."

Summary of the dialogue:

- The Qutb is not denied from the perspective of symbolism, but he has no authority over the universe.
- The Gauth has no proof for him in the Book and the Sunnah, and his glorification is not legislated.

- The Awatad and the Nuqaba' have no proof for their number and functions. If they are true, they are from the subordinate, not from the principle.
- Sainthood is a truth, but it does not mean infallibility or the power to dispose of the kingdom.
- And about the spiritual unveiling of the stations between verification and deception, Imam Ali ibn Abi Talib says: "O people of the path, I swear by God, God has not made us hated by any of His creation. But what harms us is what is said about us or about others that we did not command! What is the Qutb? And what is the Gauth? Is there a mention of them in the Quran? Or were they innovated in the darkness of spiritual unveiling without light from God?"

Abu Madyan al-Gauth: "O my master, we only spoke in the language of the state, not the language of the law. And we called the Qutb him who was inspired with the secret and reached the station of annihilation, not that he is a prophet or a successor. And we did not intend to innovate imams above your imams. Rather, we saw men whom God chose with a secret that few understand."

Imam Zayn al-Abidin: "We do not deny the stations, but we deny the classifications that are attributed to God without knowledge. Do you know that in the Quran there are four words about sainthood: {Indeed, the friends of God - no fear will there be upon them}, and it never mentioned a Qutb or a Gauth? So how do you attribute to a station what has no basis?"

Sahl ibn Abd Allah al-Tustari: "O Household of Light, we do not want to compete in the stations of the Imamate. But we delved into circles of remembrance and spiritual unveiling, so we were given signs, and we thought them to be permanent states. And we named him who attained them: the Qutb, the Gauth, and the Watad. And we considered them to be hidden stations, not obligatory."

Imam Ja'far al-Sadiq: "As for spiritual unveiling, its scale is the law. And as for the station, its proof is the Quran. So he who has had his heart unveiled to a light that is not proven in the Book, he has no proof. And he who says that the Qutb is entrusted with the management of time has fallen into delegation, and that is polytheism. We are truly the saints of God, and we have not claimed for ourselves the power to dispose of the universe. So what about the servants other than us?"

Ibn Mashish (the shaykh of Abd al-Salam): "You have spoken the truth, O son of the Messenger of God. Many have gone astray when they worshipped symbols and forgot revelation. And I swear by God that I have only called to God alone, and I have not seen the Gauth or the Qutb except as symbols for the humble heart station, not as thrones of disposition."

Abd al-Qadir al-Jilani: "O my master Ja'far, they have said about us what we did not say, and they have raised us above the limit. We are a people of submission, not arrogance, and our stations are only states in the journey, not ranks that surpass Imamate and Prophethood. I reject him who says about me that I revive the dead or bring rain."

Imam Ali: "You have all done well, as long as you do not raise the stations above the limits of revelation. Yes, God has saints, but among them is no prophet, nor a successor after me. So say good about your saints, but do not say about them what God did not say."

At the conclusion of the council... awe prevailed... and everyone was silent...

Then Imam Ja'far al-Sadiq stood up and said: "He who wants to know the saint, let him read: {who believed and were fearing God}, not in the books of classifications and miraculous feats. And he who claims that on earth there is someone who averts a tribulation from people without a legitimate supplication and intercession, he has made for himself a share of the station of God. We love the

saints of God, and we walk with them, but we do not worship them, nor do we establish for them stations that have no basis in the law of God."

Clarification of Sufi Symbols and their Scale according to the Household of the Prophet

- The Qutb is a symbol for one who has perfected the station of annihilation and knowledge.
- The response of the Imams of the Household of the Prophet: It has no basis in the law as a religious function. The station of sainthood is limited to piety.
- The Gauth, "the spiritual refuge" in a time of hardship.
- The response of the Imams of the Household of the Prophet: God alone is the Gauth. {Is He not who responds to the distressed when he calls upon Him?}
- The Awatad are four saints with whom God preserves the four directions.
- The response of the Imams of the Household of the Prophet: It is not mentioned in a Book or an authentic Sunnah.
- The Nuqaba' are forty saints who teach people the inner meaning.
- The response of the Imams of the Household of the Prophet: It is not proven in the law; it is merely a symbolic term.

The final word: "Sainthood is a miraculous favor, not a legislative rank. And a miraculous favor does not require leadership. The foundation is prophecy. And every station that is not testified to by a Book or a Sunnah, no ruling is built upon it, nor is any knowledge submitted to it."

The council ended... O progeny of the Guiding, the Bearer of Glad Tidings, before you leave us, we want to read about you and follow your guidance. Direct us to books in which we can see you?

Imam Ali: I have left for you after me nothing but the Book of God and the progeny of His Prophet. Hold fast to them, and you will never go astray. But how do we know the progeny? And from where are their biographies taken? And has the truth remained pure amidst the sectarian dust and intellectual conflicts?

Yes... it has remained, but it needs a pure heart, a searching mind, and a sincere intention. And here we guide you to comprehensive, fair, and authoritative books with the entire nation, which do not belong to a specific school of thought, but rather have collected the sayings and stances of the progeny with truth, knowledge, and reason. Signs of guidance in fair, comprehensive books about the pure Household of the Prophet.

1. "Siyar A'lam al-Nubala'" by Imam al-Dhahabi (a non-fanatical Sunni). He speaks with great respect and appreciation for the Household of the Prophet, especially Imam Ali, al-Hasan, al-Husayn, al-Baqir, and Ja'far al-Sadiq. It contains fair narrations, without extremism or ignorance.
2. "Al-Tabaqat al-Kubra" by Ibn Sa'd (d. 230 AH). A book from the early hadith scholars. It contains the biographies of the companions and the Household of the Prophet, especially with an honest transmission from early sources.
3. "Al-Shifa bi Ta'rif Huquq al-Mustafa" by Qadi Iyad. One of the most wonderful things written in clarifying the status of the Prophet and his Household, with fairness and high literary quality.

4. "Tadhkirat al-Khawas" by Ibn al-Jawzi (a moderate Hanbali). He dedicated it to speaking about the virtues of the Household of the Prophet without extremism, and it is considered a moderate reference.
5. "Al-I'tiqad" by Imam al-Bayhaqi. In it, he speaks about belief in the Household of the Prophet and their virtue, without getting into sectarianism.
6. "Al-Rasa'il al-'Ashr fi al-Hubb li Aal Muhammad" by Abd al-Rahman Habannakah al-Maydani. Contemporary, simple, it explains their virtue in the language of the mind and the heart.
7. "Al-Imam Ja'far al-Sadiq, Hayatuhu wa 'Asruhu, Ara'uhu wa Fiqhuhu" by Shaykh Muhammad Abu Zahra. A sober Azhari scholar, not Shi'a, who presented the life of the Imam with knowledge, justice, and sectarian fairness.
8. "Manhaj Ahl al-Bayt fi al-'Aqida wa al-'Ilm wa al-Hayat" by Dr. Abd al-Halim Mahmoud (former Shaykh al-Azhar). Full of wisdom and purity, and presents their approach as a role model for the world, without partisanship.
9. "Al-Fada'il" by Imam Ahmad ibn Hanbal. One of the first hadith books that collected the virtues of the Household of the Prophet and the companions without bias or denial.
10. "Al-Riyad al-Nadira fi Manaqib al-'Ashara" by Imam al-Tabari / al-Muwaffaq al-Khawarizmi (a Sunni Shafi'i). It contains independent chapters on Ali, Fatima, al-Hasan, al-Husayn, Ja'far al-Sadiq, and others.
11. "Manaqib Aal Abi Talib" by Ibn Shahr Ashub (formerly a Sunni, then he came closer to the Shi'a). It contains many Sunni narrations that praised the Household of the Prophet with sources from both groups.
12. "Al-'Uhud al-Muhammadiyya" by Shaykh Imam Ahmad al-Rifa'i. He mentions the bequests of the Messenger of God regarding the love of his Household, and how the journey to God is not complete without them.
13. "Al-Hikam al-'Ata'iyya" by Ibn Ata' Allah al-Iskandari, with the commentary of al-Sha'rawi or al-Sawi. It contains spiritual symbols that refer to the Household of the Prophet as lanterns on the path to God, with a deep spiritual balance.
14. "Hubb Ahl al-Bayt bayna al-Ifrat wa al-Tafrit" by Dr. Ali al-Sallabi. Beautiful, balanced, it discusses the correct love for the Household of the Prophet away from extremism or coldness.
15. "Ahl al-Bayt fi al-Kitab wa al-Sunnah" by Dr. Muhammad Yusri. It collects the authentic prophetic hadiths about their virtue, and distinguishes between sound and extremist beliefs.
16. "Al-Imam al-Husayn Shahid al-Islam" by Dr. Adil Abd al-Mun'im. It narrates the story of Karbala from a non-sectarian historical perspective, and shows how the nation was divided.
17. Nahj al-Balaghah by Imam Ali ibn Abi Talib, collected by al-Sharif al-Radi.

    • The foundation of clarification, justice, politics, asceticism, and creed. If you read it with an open heart, no extremism can be attributed to Ali after it. An important commentary on it: "Sharh Ibn Abi al-Hadid al-Mu'tazili."

18. Al-Sahifa al-Sajjadiyyah by Imam Zayn al-Abidin Ali ibn al-Husayn. A book of supplications, but it is full of monotheistic knowledge, humility, and divine education. It is "the Psalms of the family of Muhammad," as the scholars said.
19. Tuhuf al-'Uqul 'an Aal al-Rasul, collected by Ibn Shu'bah al-Harrani.

• A book free of extremist narrations. It includes the words of Imam Ali to al-Askari and is concerned with exhortations and wisdom, and focuses on "intellect and religion" and "morals."

20. 'Uyun Akhbar al-Rida by Shaykh al-Saduq. It documents the dialogues of Imam al-Rida with people of different religions and schools of thought. It contains a lot of high intellectual and rational debate.
21. Al-Kafi by Shaykh al-Kulayni: It is divided into three parts: Usul al-Kafi (Creed), Furu' al-Kafi (Acts of Worship), and Rawdat al-Kafi (Manners and Exhortations).

    • It is recommended to read only Usul al-Kafi, which contains the words of the Household of the Prophet about monotheism, intellect, and faith. (Important note: Al-Kafi is not a holy book. It contains both authentic and weak narrations, and the scholars of verification among the Shi'a do not take everything in it.)

22. "Kitab al-Ghuluw wa al-Ghulat" by Shaykh al-Mufid. One of the first to confront extremism and clarify that the Imams are not gods, they do not know the unseen by their will, and they are not worshipped besides God.
23. "Al-'Adl al-Ilahi" by Allamah al-Mutahhari. One of the greatest thinkers of the Shi'a in the modern era. He explains God's justice as the Imams clarified it and refutes doctrinal ambiguities.
24. "Al-Islam al-Asil" by Shaykh Muhammad Jawad Mughniyah. Easy, clear, fair, not fanatical. He has other wonderful books, such as "Tafsir al-Kashif," which is considered one of the best contemporary commentaries.
25. "Hayat al-Imam al-Husayn" and "Hayat al-Imam al-Sadiq" by Shaykh Baqir Sharif al-Qurashi. He wrote them with a scientific spirit and historical documents. They are recommended for a first reading for anyone who wants to understand who the Imams are.
26. "Ahl al-Bayt, Tanawwu' Adwar wa Wahdat Hadaf" by Sayyid Muhammad Baqir al-Sadr. A deep book that explains why the roles of the Imams varied over time and why they did not all revolt. It helps you understand the approach, not the form.
27. "A'immat Ahl al-Bayt wa Dawruhum fi Ihya' al-Din" by Allamah Sayyid Kamal al-Haydari. Very important. It presents their approach with a mind, spirit, and fairness, and distinguishes between the original creed and what politics and exaggerations have introduced.

Signs of nearness and keys to understanding:

- If you read about them, do not read with the eye of debate, but with the eye of a student who seeks light.
- Do not let the school of thought be the judge. Rather, let truth be the scale, reason be the guide, and transmission be the proof.
- Read the supplication of Imam Zayn al-Abidin in "Al-Sahifa al-Sajjadiyyah," and reflect on Nahj al-Balaghah, and say: "O God, show me the truth as truth and grant me to follow it, and show me falsehood as falsehood and grant me to avoid it."
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In the presence of our master, Imam al-Husayn, peace be upon him.

In the Name of God, the Most Gracious, the Most Merciful. Praise be to God who raised the banner of the Household of His Prophet with truth, and made them signs of guidance, and lanterns in the gloom. And may God's peace and blessings be upon Muhammad, the Seal of the Prophets, and upon his pure Household, the guides, the rightly guided. A prayer that fills the heavens with light and the earth with purity, and a tranquility that descends upon the hearts searching for the face of God, thirsty for the light of the pure message.

O you who read these pages... O son of the wounded nation, O descendant of the bewildered among the shades of the sects... Stop here for a moment, listen... for this is the call of al-Husayn, not the call of a sect, nor the echo of a group. This is a call from one who was slaughtered, and was only slaughtered so that religion may live, so that the Quran and the Sunnah of his grandfather remain a guiding light that does not waver.

Here is al-Husayn... the son of the Messenger of God. Here is the blood that was sacrificed on the banks of Karbala, not for you to cry for me, but for me to awaken you. Here is the heart that carried the trust of prophethood, with the Quran in his right hand and the sword in his left, saying to the nation: "O nation of my grandfather... If you have gone astray from the path, return to those whom he bequeathed to you, of whom he said: 'I am leaving among you two weighty things: the Book of God and my progeny.'"

This chapter... is not a call to Shi'ism, nor a departure from a sect, nor an attack on any of the companions or the mothers of the believers, whose station we preserve, and we leave to their Lord what the nation has differed upon. Rather, it is a call for reform, a call for love, a call for justice. Justice for Imams who inherited prophethood in knowledge and guidance, but the people failed them, or went to extremes regarding them, or buried their mention behind political and sectarian disputes.

We write this book to say:
O People of the Sunnah, these Imams, you used to narrate from them in your books. So did you know them as the Messenger of God knew them?

O People of the Shi'a, these are your Imams. So did you love them as God willed? Or did you make them above human beings, so people were unable to follow their example?

And O people of Sufism and asceticism... O you for whom the purity of the heart is the path, know that the purity of the Household of the Prophet is the spring that is not muddied by sectarianism.

This book... is a re-presentation of the Household of Muhammad as they were: men of guidance... not kings of this world. Inheritors of prophethood... not lords of intercession without action. Imams of truth... not slogans of a sect. Guides and callers... not kings' entourage. Human beings whom God has (made great), not gods we create.

We present al-Hasan, as he preserves the blood of the nation with peace... and we highlight al-Husayn, as he sacrifices himself to establish the pillar of religion... and we portray Ja'far, as he builds a school for the mind and heart with the knowledge of prophethood... and we revive Zayd, as he stands, not for vengeance, but as a supporter of justice...

O Islamic nation... return to the original spring, and water your hearts from the light of the Household of the Prophet... and make your love for them a path to God, not a way to conflict, and make their

knowledge a key to understanding the Quran, not a chain on your minds in the molds of extremism or marginalization.

And I swear by God who revived the heart of al-Husayn at Karbala, God will not forsake him who has purified his intention for His sake. And this nation will one day rise on a voice that is not sectarian, but Muhammadan, luminous... a voice that connects its hearts to the Quran, and guides it with the guidance of the pure progeny, and unites it not on slogans, but on truth.

In the presence of him who offered his blood as a sacrifice for the truth, and stood alone to say: "No," where everyone else was silent, our eyes turned to the face of Imam al-Husayn, peace be upon him, that face that bowed only to God. And we asked him, with all reverence and all courage, a question that will remain alive as long as the world exists: O son of the daughter of the Messenger of God, O inheritor of prophethood, and master of the martyrs, people have differed regarding Yazid. Some of them said: He was a ruler who strove and made a mistake. And some of them defended him with the argument of the unity of the nation. And some of them cursed him and disassociated from him for what he did to you and your family. So tell us, by the right of God who gave you victory.

- Who is Yazid? And why did you rise against him? And was your rising a quest for kingship? Or an establishment of the truth? What do you say to the nation about this man? Say it with your own tongue, so that the words may be a proof and a testimony?

Imam al-Husayn, peace be upon him, raised his head and said in a voice in which the blood of al-Abbas, the longing of Zaynab, and the purity of Ali al-Asghar had settled.

"O people... I did not rise out of arrogance or vanity, nor as an oppressor or a mischief-maker... And I did not seek kingship, nor did I desire authority. I did not desire a fleeting world, nor did I sell my religion for coins from the treasury. I did not strive to be called a commander. Rather, I was and still am a servant of God and the son of His servant and Messenger. I rose to seek reform in the nation of my grandfather Muhammad. I want to command what is right and forbid what is wrong, and to follow the path of my grandfather, the Messenger of God, and my father, Ali ibn Abi Talib. I saw that what is right is not commanded, and what is wrong is not forbidden. And the truth is trampled upon and falsehood is raised. So I refused to live in humiliation, or to give an oath of allegiance to the oppressors while I know.

No... By God, I will not give you my hand in submission like the humiliated, nor will I concede like slaves. Far, far be it from us to be humiliated!"

"O people, if you do not know, then know: Yazid is a wicked transgressor... a drinker of wine... a murderer of a forbidden soul... he openly proclaims his wickedness. He does not hold the sacred law in esteem, nor the Quran in any station... So how can I give allegiance to someone like him, when the allegiance to someone like him is a humiliation for the entire nation, and a disgrace in this world and the Hereafter? So is it right for me to be silent? To see what is right extinguished, and what is wrong spread, and religion trampled upon, and say: 'My soul... my soul?' No... By God, I will not sell my religion, nor will I fail the nation of my grandfather. By God, even if there was no one on earth to support me, I would have risen alone, and established the proof with my blood, so that generations may understand that al-Husayn did not rise seeking this world, but as a martyr of guidance."

"O people... whoever loves me, let him follow me. And whoever fails me, let him know that he will be asked on the Day of Judgment: 'Why did you fail the son of the daughter of your Prophet?' By God, the days will not pass until the nation knows who was on the truth... and weeps blood for me instead of tears."

Then the Imam lowers his head and says: "O God, I have submitted my affair to You, and I have entrusted my back to You. My choice is what You have chosen. If this pleases You, then take until You are pleased... And convey from me to this nation that I did not rise out of greed, nor as a seeker, but as a witness... and a martyr."

My master, Imam al-Husayn, peace be upon you, there are those who say that the Shi'a and others loved and followed the path of al-Husayn because he married the daughter of the king of Persia, and they are also Persians. There are also people whose hearts are hard when we mention your name; they call us extremist Shi'a. What do you say about that, my master al-Husayn?

"O my son, you who seek the truth without ambiguity, know that love is not built on races or lineages, but on loyalty to God and following His path. And he who loves me because I am the son of the daughter of His Prophet, that is the love of faith. And he who loves me for the light of guidance, he is from me and I am from him."

"As for those who say that the love of people, or the Shi'a specifically, for us is because of our Persian origins, that is a saying whose apparent meaning is politics and whose inner meaning is ignorance. For if it were a matter of lineage, the Persians would have leaned towards everyone who married from among them. But they only leaned towards the light, and they only followed him who stood in the face of tyranny. I am al-Husayn. I was not killed because I was the husband of the daughter of a Caesar. Rather, I was killed because I said "no" to Yazid. I was killed because I wanted to restore to the nation the light of the Messenger of God, not the authority of tyranny. And I did not seek allegiance or kingship. I only wanted to reform the nation of my grandfather. So whoever loves me for this, he is on my path. And he who connected my love to lineage and ancestry has belittled the station of the blood that was shed in Karbala."

"O my son, say to those who raise these ambiguities: If the love of al-Husayn were a racist sectarianism, the Turks would not have wept for him, nor the Kurds, nor the Indians, nor the people of al-Sham, nor the people of Yemen, nor the Egyptians, nor the people of the Maghreb, and many others. But you see hearts of every color and tongue weeping on the day of al-Taff, and crying out: 'Oh, would that we had been with you, O Husayn!' Ask your hearts, from which spring does it overflow when my name is mentioned? Does it melt in love for a lineage or for a reality?"

"I am the son of Fatima, and the descendant of Muhammad. My love is a path, not a lineage, and my message is: 'He who loves God, loves me.'"

"And to you who connected my love to lineages, and said: 'They only loved him because he was the husband of the daughter of a Caesar,' say to him: And in Karbala, did a Caesar support me? And those who cut my body with swords, did they look at my lineage from Persia or at my stand against Yazid?"

"Only the heavens supported me, and only the earth wept for me, and only the hearts that were sincere to God knew me. My wife, Shah Zanana, daughter of Yazdegerd, was a Muslim, a believing, a righteous, a devout woman. Her origin does not diminish her religion, just as Umm Ayman was from Abyssinia, and she was the most beloved of people to the heart of the Prophet. For hearts are measured by piety, not by geography. He who made the love of al-Husayn politics or lineage has gone astray, and he who made it a path of guidance and a stand of truth has been guided."

And my master al-Husayn says: "As for those who, when my name is mentioned, say: 'These are Shi'a! And they have innovations! And they are extremists!' Woe to you! Has the blood of the Household of the Prophet become a reason for division? Has the memory of Karbala become blameworthy? Who taught you that grieving for the oppressed is an innovation? Who distorted your hearts so that they are unmoved when al-Husayn is mentioned, and they tremble when Ashura is mentioned? I am al-Husayn. I am not the property of a sect, nor am I exclusive to a group. I am the call of the oppressed, and the voice of justice. I am the son of him who said: 'All of you are from Adam, and Adam is from dust.' I am he who walked among you with his blood to remind you of God. As for the Shi'a, some of them have loved me with a love that exceeded its limit, and some of them have magnified me in a way I have not magnified myself. But do you blame the tree because of someone who climbed it illegitiously? Do you reject the light because some used it without knowledge? O my son... 'He who wants to know me, let him read the tear of Zaynab, and listen to the crying of al-Sajjad, and reverently kiss the dust of Karbala. For if there is a particle of love for God in his heart, he will find me there, not in sectarian disputes. I am al-Husayn. He who loved God loved me, and he who shrouded his heart with fanaticism failed me.'"

My master, there are those who claim to be from your Shi'a who flagellate themselves, tear their garments, and slap their cheeks. What do you say to them?

"O people... Do you cry for me, and slap your cheeks, and tear your garments, and do the deeds of the pre-Islamic era of ignorance, and then you claim that you are my supporters and lovers? By God, this is not how we taught you, nor is this how we walked, nor is this how we advised you. Indeed, al-Husayn rose for God, and his blood flowed in the path of God, not for people to cry for him in the streets, nor for people to flagellate themselves in grief for him. Rather, it is so that his guidance may be followed, and his piety may be emulated, and what he rose for from the command of God may be established. The true calamity is that the truth is unknown after me, and that God is worshipped with whims, and that crying is made a religion, and beating is made a sacrifice. All of this is something for which God has not sent down any authority."

"O people... By God, if your crying had benefited me, or had returned to me what has passed of my destiny, I would have said: 'Cry until your eyes dry up.' But... the crying that benefits is a tear that comes from a humble heart, a regret that revives action, and a repentance that returns its owner to his Lord. As for wailing, screaming, and tearing clothes, that is the deed of the pre-Islamic era of ignorance, not the deed of a nation that my grandfather Muhammad taught the light of monotheism and the manners of faith."

"O our followers, do not harm me while you think you are doing good. Do not make me a ladder by which you ascend to innovations, and do not wear the garment of sadness on a body that is devoid of faith and action. If you love me, then follow my command. And if you cry, then cry for yourselves, for how you have lost my religion and made the memory of my martyrdom a field for whims!"

"He who loves us, let him revive our Sunnah, let him stand in the night as we used to stand, let him guard his tongue from backbiting, let him honor the orphan, let him be a supporter of the truth, and a cutter of falsehood. That is the sincere love, and that is al-Husayn in you."

Sayyidah Zaynab bint Imam Ali, peace be upon her, intervenes to say her word!

"O you who cry for us but do not know our biography, and who wail but then contradict our guidance, O you who have made the memory of Karbala a mourning, and have forgotten that it is a school, a struggle, and guidance, woe to you... Do you know who we are? We are the Household of Prophethood. We are not worshipped, but we are obeyed. We are not to be held in an extremist manner, but we are to be followed. Whims do not raise us, but the sacred law establishes us."

"I saw my brother al-Husayn slaughtered, and my son Awn and the rest of our men slain. Did I tear a garment? Did I slap a cheek? Did I cry out in despair? No, by God, rather I said: '(O God, accept this sacrifice from us).' So after my saying, is wailing legislated? Or is the day of Ashura taken as a season for beating, crying, rituals, and innovations?"

"Do you not know that my grandfather Muhammad cried in his prayer out of humility, and did not slap his cheek on the day he lost his uncle or his wife? Do you not know that crying, if it exceeds mercy, becomes grief? And if it contradicts the ruling, it becomes an innovation? And if it is taken as a tradition, it becomes a deviation? We are a Household in whom no innovations are made, nor are we taken as a veil for whims. So he who loves us, let him adhere to our path, and let him read the Quran as we used to read, and let him follow the Sunnah of our grandfather as we used to revive it. We have no need for your crying unless you purify your hearts, and we have no need for your love unless you are sincere in your actions. By God, you were not whipped, nor were you taken as captives. So fear God regarding us, and do not make us a proof against you on the day you meet your Lord."

"And beware of extremism, for it is the destruction of nations. And beware of innovation, for it turns its owner back. Follow our path with knowledge and action, not with sound and tears alone. For by God... al-Husayn did not want to be wept for. Rather, he wanted the religion of his grandfather Muhammad to be established. So he who has love for us in his heart, let him show God goodness from himself. And let him not be from those who said: 'We love the Household of the Prophet,' but then they contradicted their command, and falsified the saying about them, and lied upon them what they did not say."

"This is it, O children of this nation. Listen and understand... We did not want Karbala to be for eternal crying, or for slapping cheeks, or for beating bodies... We wanted religion to reach you sound, the spring to be clean, and the truth to be apparent. So take lessons from our sacrifice, and make the blood that was shed in Karbala the ink of knowledge and action... And establish justice in yourselves, in your families, and in your society, so that when we meet God, He finds in you the effect and the purity, and gives the trusts to their rightful owners. This is the love of the Household of the Prophet: emulation, following, and purity, not clinging to appearances without realities, nor singing with tears without action. So fear God regarding yourselves, regarding religion, and regarding the generations after you. And follow the example well... your condition will be righteous... and your status will be elevated with God and His creation."

"And I specifically mention Egypt and its people, that land which gave me refuge in my hardship and embraced the family of the Prophet in their displacement. Yes, O Egypt... O quiver of God on His earth... O home of safety and light... The granddaughter of the Messenger of God found in you a refuge after the terrors... and a residence after the travels... So you embraced the Household of the Prophet with your affection... and you honored the roses of prophethood in your soil. So congratulations to you, O Egypt, on this pride... and congratulations to you on this pure grave on your land... So let your children know that the love of the Household of the Prophet in you has never faded. And that God chose this spot to be a home of knowledge... a cradle of guidance... and a niche of faith... So I advise you, O children of Egypt, to preserve this legacy... to follow the path of truth... and purity... and the moderation that the Household of the Prophet were upon... So fear God in religion...

fear God in kinship and progeny... fear God in orphans and the weak... until God writes for you a good ending... and gathers you in the shadow of the Household of the Prophet on the Day of Judgment."

My master, my lord al-Husayn, can we hear your word and your call to the nation!

"O nation of Muhammad... I am al-Husayn, the son of him upon whom was revealed, "And We have not sent you except as a mercy to the worlds." I am the son of Fatima al-Zahra the pure... I am the grandson of Ali, the hoped-for sword... I am he whom my grandfather called to his lap and said: "O God, I love him, so love him, and love him who loves him..." So did you love me? If you love me... then why did you fail my blood? Why were your tongues silent about my voice? And why were your swords saturated with my jugular vein? And why, even today, do you not support me, even with a word?

"O people... I did not rise seeking authority, nor pursuing prestige. I only rose to establish what is right and to drive out what is wrong. To return the nation of my grandfather to its straight path. To say to the oppressor: "No," and to the one who misleads: "Enough," and to the extremist: "Be gentle," and to the negligent: "Return"... But the nation slept, and it was like the People of the Cave... They slept for ages from the truth, then they awoke and did not recognize the faces!"

"O rational people... I am al-Husayn... he about whom the Prophet said: "I am from Husayn, and Husayn is from me." So if you are from Muhammad, may God's prayers and peace be upon him, then be for al-Husayn as he was for Muhammad! Did you not see me in Karbala? Bareheaded, with dry lips, I raised my child to the sky, and I said: "If you do not have mercy on me, then have mercy on this child..." But the arrows were more eloquent than my plea.

"O nation that has lost al-Husayn... Do you seek the intercession of my grandfather tomorrow while you have slaughtered me among my family and my dwellings? Do you say: "We love the Household of the Prophet" and then when we are mentioned, you turn away? And when we call to the truth, you stone us? Return to the Book of God... and in it is that I and my Household: "{Indeed, Allah intends to remove from you the impurity, O people of the Household...}" (Surah al-Ahzab 33). And in it: "{Say, 'I do not ask you for a reward for this except affection for my relatives.'}" (Surah al-Shura 23)."

"So O you who hear my call now... do not write my name with the ink of extremism, nor erase it with the ink of coldness. Do not make me a slogan for a party or a sect. Rather, make me a voice that awakens, a light that gives sight, and a tear that reminds... I am al-Husayn... And every day is Ashura and every land is Karbala. And every free person among you is able to be with me... on the path of reform, in the path of God, on the path of the Chosen One. Is there any respondent? Is there any supporter who will support al-Husayn?"
And here we have finished the presence of our master, Imam al-Husayn...

In the presence of Imam Muhammad ibn al-Hasan al-Askari, peace be upon him.
In the heart of a time clouded with sedition, between the intertwined lines of history, and in the depth of Islamic memory that has journeyed between epics and waiting, a name shines with light, surrounded by secrets, and disputed between exaggeration and denial... It is Imam Muhammad ibn al-Hasan al-Askari, the grandson of prophethood, and a fragrant flower of the Household of the Prophet. People have woven narratives around him and fabricated disappearances about him, until the truth was lost between the exaggeration of the Shi'a and the coldness of those who denied his lineage.

But between these two extremes, a pure, clean, and great truth remains... It is not recounted by myths, nor is it constrained by superstitions. Rather, it is from the ways of God with His saints: that the righteous servant is concealed from the eyes of the tyrants, so that God may preserve with him the

light of sainthood and the lineage of prophethood, and keep him a secret torch in a land far from oppression and blood.

So this book, and these pages, open for you the doors to the truth as it is: a noble history that cannot be denied, a blessed biography that cannot be erased, and a hidden call whose effects have appeared in every land where his pure progeny have settled. Muhammad ibn al-Hasan al-Askari did not disappear from the nation; rather, he disappeared from sedition. He did not hide in the cellar; rather, he took the path of safety and went to the West, carrying a trust, planting a lineage, and preserving the covenant. He is not "the awaited one" in the sense of the absent one who is awaited. Rather, he is the forerunner in wisdom, the one who crossed from oppression to peace, and the inheritor of the secret of light from a pure Muhammadan niche. And here, we speak with this pure personality of my master, Imam Muhammad al-Muhtadi ibn Imam al-Hasan al-Askari, to ask him and for him to answer. So let us begin!

My master Muhammad ibn Imam al-Hasan al-Askari, introduce yourself to those who do not know you ؟

In the Name of God, and praise be to God who made in the Household of the Prophet the suns of guidance, the lanterns of care, and the treasures of tranquility for those who sought His face and cast sedition from their hearts. O my son, I am Muhammad ibn al-Hasan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib, the son of Fatima al-Zahra, a part of the Messenger of God. I was born in the year 255 AH in Samarra, in a house that the eyes of tyrants surrounded from every side. My father, al-Hasan al-Askari, may God be pleased with him, was a divine scholar, a martyr through patience, and martyred by poison in dark days of the nation's history. After the death of my father, I was hidden from the eyes of the Banu al-Abbas who were lying in wait for every one who remained of the progeny of Muhammad, may God’s peace and blessings be upon him. The matter was too great to be explained to the people at that time, so my mother feared for me and turned my face towards the West, to where the hearts were purer and the Household of the Prophet were safe under an Idrisid banner. I lived in Fes for a long time, I married, had children, and taught, and I kept away from all sedition that tears the nation apart. I was not an Imam of conflict, but an Imam of tranquility. I raised my cousins and students on piety, on returning to the Quran and the Sunnah, on asceticism in authority, and on not raising the sword in the face of Muslims.

My master, what happened to you when your mother decided to hide you from the eyes of the Banu al-Abbas and to put you in the cellar?

O my son, listen to me, heart to heart, and listen to the truth if you are one of its people... When we were afflicted by the death of my father, Imam al-Hasan al-Askari, martyred by poison that the tyrants had hidden, the oppression of suspicion and doubt intensified upon us. The Banu al-Abbas had been informed that there was a son in his lineage who would have great importance, that his memory would spread in the nation, and that he was from the progeny of Fatima al-Zahra, and that his trace would not be erased. So they went crazy and began to watch every beat in our house, and every echo in the streets of Samarra. I was a young boy at that time, possessing nothing in this world but a heart that longed for guidance, and a soul that drank from the abundance of what we had received from our pure ancestors. My mother, peace be upon her, was one of the virtuous, knowledgeable women. I have not seen a mother in this world like her, with a penetrating insight and truthful inspiration. God had made her speak what the elders were unable to express. She saw a vision for three consecutive nights that a specter of light said to her: "Protect the light in the cellar, for he is from the progeny of the light, and to the light he returns. His provision will come to him as light, and a matter will be prepared for him that

he who is ignorant will not understand, and he who worships authority will not believe." Likewise, my father's will was also that my mother should hide me from the eyes of the oppressors. So she took me on a moonlit night, with soldiers at the doors and eyes on every window, and she put me in a cellar that she had secretly prepared in Samarra. And it was not a cellar of mud and stone; rather, it was a prayer niche of reverence and patience. She would bring me water and food, and I would give her back prayers and tears. In the darkness of that cellar, I was not alone. With me were the breaths of my father, the instructions of my grandfathers, and manifestations of a light that was not for me alone, but for us, for every truthful one from the Household of Muhammad, not a pretender. In the seclusion of that cellar, O my son, my real journey began... I would read the Quran until it breathed in my heart. I called upon God with names we inherited from Ali, and Salman, and Ja'far, and Zain al-Abidin. Visions and good tidings came to me in dreams that my journey to the West would be a salvation, not a flight. Then, when the command of God came, I left the cellar secretly, not as a fugitive but as a migrant, to where there was safety, to Fes. This was in the year 265 AH, where I completed my covenant with God. So do not listen to him who said I disappeared and will not return, nor to him who denied my birth. Rather, say: He was born and he migrated, he lived and he taught, he raised and spread the light in his progeny and his followers. And whoever walked on the path was from his nation. After we left the cellar, a group of supporters and some of my loyal relatives waited for me. We went to an area called Bahr Masawa', then we moved to Atbara, and from Atbara to the desert of the boys' cemetery and the camels' burning ground, then to a land called Sulaij in the sand sea west of Chinguetti, then we went to a sea called al-Duwaymi, and from there we went to the land of the Berbers until we ended up in Zuqaq al-Hajar in al-Saqiyah al-Hamra'. This was in the year 268 AH, after four years of wandering in the lands. My death was in the land of Fes in Morocco in the year 290 AH.

My master, did you receive the glad tidings of imamate when you were young before the journey to the West, and are there any witnesses to it?

O my blessed son, yes... yes, the glad tidings came, and the lights of the imamate unfolded before I took my first steps of migration, even before I understood the meaning of time and transfer. For imamate is not authority or prestige; rather, it is a breath of light in a chosen soul, and an ancient covenant that is renewed in every generation from the progeny of prophethood. So listen to me, for this is a truthful account, and write it down in your heart before your paper:

The first of the glad tidings: I was a young boy, and at that time, I did not know any words except what my mother taught me, and what was affirmed in my heart from the recitations of my father. One night, I sat next to my father, al-Hasan al-Askari, and he was talking to me about concealment, salvation, and the wisdom that is hidden when injustice increases. He said to me, placing his hand on my chest: "O my son, you are the possessor of the secret after me, and you are the seal of the House in this journey. They will make you disappear and they will disbelieve you, but the light is not hidden from its people. A day will come when the heavens will be dark, and they will think that you have disappeared, but you have not... rather, you have been concealed to shine from a station that has not occurred to them." Then he said, and his eyes overflowed with tears: "And what God deposited in the elite before us has been deposited in you, so be patient until God permits."

A vision that was a glad tiding: Then I had a vision while I was in the cellar of Samarra. I was between sleep and wakefulness, and it was as if a light descended from the ceiling and stood before me. It had no form that resembled a creature, but it addressed me in the language of souls: "O Muhammad ibn al-Hasan, you are the Imam and the son of the noble Imams. You are not known by a sword, nor are you supported by an army, but by a word, a remembrance, and a prayer. You will be

hidden from the eyes of the oppressors and the hypocrites, and you will go to a land where you will have security and safety, until a people is sent forth for you who will manifest the truth and know you and know the glory of your ancestors. So establish the covenant of God in your heart, and await." I woke up from my sleep with tears filling my eyes, and I was trembling, and I knew that something inside me had changed forever.

The testimony of the righteous scholars: And one of my father's students, who was one of the close and knowledgeable ones, came to me. His name was Abu al-Huda al-Nisaburi. When he looked at me, and I was still young, he cried and said: "This is the face in which the seal of the imamate has been placed, and the book of the secret is in his right hand." And the scholars would see me, and I would feel that they were seeing someone other than me, as if they were not looking at a small body, but at an ancient covenant in the guise of a boy. And I would sit among them and speak about the religion of my grandfather the Messenger of God with words that came out of my mouth as if they were light. I would look at them as they listened to me with great attention and they would ask me and I would answer.

My master, what do you say about those who said that you entered the cellar and disappeared in a minor occultation, and then a major occultation, and that you will return at the end of time, and you are the Awaited Mahdi?

O my son... Peace be upon you and mercy from God and a tranquility from His presence surrounding you. This question of yours has knocked on the doors of centuries, bewildered the hearts of people, and mixed the truth with illusion, and the apparent with the symbol, until it became a sedition for the heedless, and a touchstone for the truthful... So listen to me, to what establishes the balance and clarifies the statement, with a truthful tongue in the light of the Criterion.

As for the **occultation of the cellar**: By God, I did not enter the cellar fleeing from a destiny or preparing for a legendary occultation. Rather, I entered it as a small child, hidden by my great mother from the tyranny of the oppressors from the Banu al-Abbas, just as Moses was hidden in the sea, and just as Joseph was brought to the depths of the well... It was a seclusion, not an occultation. It was a concealment, not a discontinuation. It was wisdom, not a superstition. By God, I did not disappear from the nation for illusions to be worshipped in my name, nor for time to tremble with me as nations await a savior king. Rather, I left at the right time for the land of Morocco, carrying no sword, and seeking no rule. Rather, I was planting the light in the righteous land, and I was conveying the message in secret, just as the righteous ones before me had conveyed it.

As for the **minor and major occultation**: it is an interpretation and a simile from a people who wanted to magnify the unseen at the expense of presence, and to formulate a sacred waiting from the story of my childhood, until my name became a sedition between disputing parties, and a path to authority in the guise of religion. O my son, I am a servant of God, the descendant of the House of Prophethood. But I am not "the Awaited Mahdi" as they have drawn him with their imagination. Rather, I am Muhammad ibn al-Hasan al-Askari, a righteous servant, whom God concealed from sedition, honored with migration, and revived with a lineage of light, a pure progeny in the land of Morocco, far from the blood of the ambitious.

As for my **return at the end of time**: He who said that the Imam returns in person has veiled the meaning and been heedless of the ways of God. People only return to the methodology of prophethood, and God only sends forth living hearts that renew religion, not names preserved in

books. The true Mahdi is he who rises for God with a sound heart, a tranquil soul, with the sword of justice in his hand, and the balance of mercy in his word, whether his name is Muhammad or Ahmad or any righteous servant. So listen to my saying: "I am not a savior as the sects claimed, nor am I an absent one as the narrations said. Rather, I was present in those who loved me, an inheritor in those who were truthful, and a light in those who sought God without polytheism."

My master, tell me about your response to those who claimed that you are the Mahdi of the end of time and they go to the cellar and demand that you come out to carry the banner of the Awaited Mahdi and they believe in that with an irreversible faith?

I say to them, O you who have veiled the light with darkness, and who have raised the servant to the station of inspiration, until you almost tempted creation in the religion of God... I am a servant from the servants of God, the descendant of the House of Prophethood, the grandson of Muhammad the Chosen One, and the son of al-Hasan al-Askari the pure. I did not come to you as a prophet, nor did my Lord give me the good news that I would return at the end of time as an awaited savior. Nor did I command the major occultation, nor did I say to anyone: "Wait for me in the cellar..." Rather, God decreed that I be hidden as a child, fleeing from killing, not seeking kingship. I migrated, lived, married, had good progeny, and prostrated to my Lord humbly, desiring His mercy, not hoping to be deified. You have said what I did not say, and you have attributed to me occultations that I did not write, and a cellar that I did not inhabit, and a Mahdism that I did not claim.

So if there is a Mahdi of the end of time, he is from the progeny of my grandfather Muhammad, may God’s peace and blessings be upon him, not from the extremism of your sayings or your superstitions. The true Mahdi does not come out of a cellar. Rather, God sends him forth in his time, with knowledge, certainty, and justice, by which He establishes the balances. As for me, I have fulfilled my covenant in concealment, and I have handed over the trust to those after it, and I have proceeded in the shadow of the hidden call, without sedition or conflict. So fear God regarding the Household of your Prophet, and do not raise us above what God has raised us, and do not make occultation a religion, and the cellar a qibla, and deification a creed.

My master, did you have any advice and teachings when you were in Fes?
Yes, here is what I used to recite to the people of Fes:

1. **Preserving the Covenant** "O people of faith, do not sell your covenant with God for a morsel of authority, and do not exchange the light of creation for the ashes of whims. You are in the land of the covenant, so be loyal to the covenant."
2. **Tranquility, Not Sedition** "Beware of going out with the sword unless God permits, for how many a sword was raised and harvested its own people before its enemies. Be patient, for victory is from God, not from sedition."
3. **The Quran is in Your Hands** "He who thought that the secret is in my person has gone astray. The secret is in the Book of God. He who acts by it is guided, and he who places it behind him has lost."
4. **The Secret of Supplication** "If you want to see God with your heart, call upon Him in prostration, broken. Do not call upon Him while you think you deserve it. For by God, I did not see the light until I knew that I did not deserve it."

5. **Raising with Observation and Example** "Be an honest mirror in which people see you, so their hearts long for the truth. For religion was not just with words, but with stands and with the steadfastness of hearts in the hour of darkness."
6. **Sainthood is for the Humble** "The saint among you is he who is not known and does not seek it, and whom people do not applaud. The saint is he who cries in the depth of the night, and prostrates to God, seeking only Him."
7. **The Secret Will** Do not reveal everything that you are inspired with, for some knowledge cannot be borne except by a truthful heart. And he who does not understand may go astray.
8. **Do not Sanctify the Household of the Prophet at the Expense of Religion** "We, the Household of the Prophet, are human beings like you, but God has purified us to help you with guidance, not for you to deify us or for you to go astray because of us. So our love is light, and your extremism regarding us is fire."

My master, did you marry in Morocco and have children and progeny?
Yes, O my son, after I traveled from the land of al-Sawad on a night covered with fear, and my heart was at peace with the promise of God, I reached the land of Morocco. In the shadow of the Banu Idris, I found safety after the flood of terror, and concealment after the fires of sedition. In those good lands, where the palm trees whisper to the sky, and the sun covers the hearts, not the bodies, I married a pure Alawite woman named Fatima, the daughter of the ruler of the city of Fes. She was an excellent companion, and God granted me two blessed boys from her: Ali al-Taqi and Ibrahim al-Sajid. From my progeny were those who preserved the covenant, and those who were lost on the paths, and there is no power or strength except in God." "But know, O person of understanding, that progeny is not only by flesh and blood. Rather, everyone who walked on our path, and held on to the covenant of the Chosen Grandfather, may God's peace and blessings be upon him, is from my progeny, even if blood does not unite us."

My master, what do you say about those who were cold to you and spoke ill of you in response to those who clung to the narration that you are the Mahdi of the end of time, for the matter has reached the point of them cursing and speaking ill?
Imam Muhammad al-Muhtadi ibn al-Hasan al-Askari looks at me with the gaze of a wise and knowledgeable person, in which there is the depth of time and the calmness of the knowledgeable ones who have tasted the bitterness of alienation. Then he replies with words of light, reason, and wisdom: "And are we sent, O my son, except for sedition and trial? And are the saints of God known except when illusions are broken and the veil is lifted? I am Muhammad ibn al-Hasan, a servant of God. I carried my secret, and I kept my matter concealed, when the trial intensified upon the Household of the Prophet. So God hid me with His kindness, just as He had hidden His righteous servants before. As for him who said about me what I did not say, and claimed what was not, I have no response to him. Rather, to God belongs the matter and the reckoning. As for him who was cold to me and cursed me, may he have mercy if he was ignorant, and may he have pardon if he returned. For we did not go out to this world except to be a door of mercy, not a sword of vengeance. My grandfather the Chosen One, may God’s peace and blessings be upon him, said: 'O God, guide my people, for they do not know.' The extremism in love may drag its owner to illusion, just as coldness may deprive him of the light. And I am not the Mahdi of the end of time who establishes justice and breaks the cross. Rather, I am a servant who fled with his religion, carrying his secret, advising his people, and was concealed from people for the sake of wisdom, not arrogance, and for the sake of God, not the

love of appearance." Then he is silent for a while and says, "O my son: 'He who sought the truth with purity, reached it. And he who sought me for my sake, found me in my breath, in my line, in my supplication. As for him who sought me for authority or illusion, I am not for him, and he is not for me.'"

My master, O inheritor of the guidance of prophethood and the legacy of the pure Household of the Prophet, I ask you about those who were called "your deputies and agents," so would you enlighten me?

"O my son, O son of good intention and a heart dedicated to God, you ask about a great matter, and if you had not intended the face of the truth, I would not have opened the doors for you. So listen: I was five years old, as I told you before, when the oppression of the Banu al-Abbas intensified upon the House of Prophethood. My father, Imam al-Hasan al-Askari, had known about the imminent danger to me. He advised my pure mother, Sayyidah Narjis, to protect me from what the hearts of the oppressors had decreed for me of poison and killing, as they had done with my pure fathers. On a known day in the cellar of Samarra, God managed a matter and concealed a secret. And there was a man among the soldiers who concealed his loyalty to my father. By God's will and His will that cannot be grasped, He made it easy for me to leave. I left, not to an absolute occultation as some had thought, but to a land where God had written for me salvation, which is Fes, in the Far Maghreb.

- **And what about the agents, my master? Did they know your location? And were you corresponding with them?**
  "Yes, I had agents. Rather, they were trusted ones of my secrets. I would send them messages and respond to their questions, so that the proof may be established in a time where one only writes with caution and sends through a trustworthy person. They were a few of the pious and truthful ones who knew that the Imam was alive and that he was acting by the command of God, not by the command of people. But as the days passed, the oppression of the Banu al-Abbas intensified and lying spread. So the truth mixed with falsehood, and the authors from the Shi'a increased in نقل (transferring) and تحريف (distortion), until the path between me and them was cut off, not because I disappeared from them, but because they no longer listened well, and they did not have patience for verification.

- **So, my master, how do we understand what was called the major occultation? Is it a misunderstanding?**
  "In one of those messages with which I used to respond to their questions, I said to them: 'God willing, the Mahdi will come out from my progeny and will appear at the end of time, to establish the balance of justice, and to fill the earth with equity after it has been filled with injustice, after our blood has been shed and our words and the methodology of our ancestors were not taken into account, for we are the guardians of religion and the trustworthy ones of the revelation.' And I did not say that I am the one who will return in person. But some of them interpreted the words and thought that I was the one who would return. So they raised me above my station and made the absence absolute and incomprehensible. And what was said was said and it became a religion and a creed by which they worship, and we are innocent of this, and God is the one to be sought for help against what you describe. As for me, I am a servant of God, acting by His command, apparent to him who knows the path, and hidden from him whom interpretation has led astray."

- **So do we await your appearance, or do we await a Mahdi from your progeny?**
  "Await the truth, wherever it appears. And be with God, and He will be with you. For if the

promised Mahdi appears at the end of time, know that he is from the light that continued in our pure lineage, not from the imagination that was woven without knowledge."

- **And what do you say, my master, to those who clung to your occultation and made it a principle of faith?**
  "Say to them: 'Cling to piety, for it is the greatest of principles. And be servants of God, not of yourselves, and do not make assumptions govern instead of clear statements. The people have had enough of the sects they have differed upon, so do not add more obscurity to their obscurity. The truth is clear to him whose heart is pure. And it is: that God has not left the earth without a proof, but He does not force people to know it.'"

My master, one last question. There are some opinions that say that you were not born and that your appearance was an idea of the Shi'a to complete the imamate in the Twelver creed. What do you say?
O my son... The two groups, the people of the Sunnah and the Shi'a, have differed about me. The Shi'a made me disappear in a minor occultation and then a major one, and they said that God extended my life and that I will come out at the end of time to fill the world with justice and equity and that I am the Awaited Mahdi. And the people of the Sunnah said that I was not born, and some of them mentioned my birth. This happened because of their sectarian differences. The Shi'a want to prove the occultation and the return, and the Sunnah want to invalidate it by my non-existence. Both of them are wrong.

And now, O my son, I will give you authoritative sources from the books of the people of the Sunnah, some of whom say that I was not born.

1. **Al-Dhahabi** - *Siyar A'lam al-Nubala'* - The Fifteenth Class - Al-Muntazar Part: (13) - Page Number: (120) *Text:* Al-Muntazar al-Sharif Muhammad ibn al-Hasan al-Askari ibn Ali al-Hadi ibn Muhammad al-Jawad ibn Ali al-Rida ibn Musa al-Kadhim ibn Ja'far al-Sadiq ibn Muhammad al-Baqir ibn Zain al-Abidin Ali ibn al-Husayn the Martyr ibn Imam Ali ibn Abi Talib, the last of the twelve masters.

2. **Al-Dhahabi** - *Al-Ibar fi Khabar man Ghabar* - The year two hundred and sixty-five (265 AH) Part: (1) - Page Number: (381) *Text:* In it, Muhammad ibn al-Hasan al-Askari, whom the Rafida title as: al-Khalaf al-Hujjah, and al-Mahdi, and al-Muntazar, and Sahib al-Zaman. He is the last of the twelve, and the tales of the Rafida have no more to add, for they claim that he entered the cellar in Samarra and disappeared, and he is still there. His age when he was lost was nine years or less.

3. **Al-Dhahabi** - *Tarikh al-Islam wa Wafayat al-Mashahir wa al-A'lam* - Class 27 - 261 - 270 AH - Biographies of the people of this class - Letter: M 401 - (A) Part: (6) - Page Number: (398)

4. **Sibṭ Ibn al-Jawzi** - *Tadhkirat al-Khawass known as Tadhkirat Khawass al-Ummah fi Khasa'is al-A'immah* Part: (1) - Page Number: (204) *Text:* Muhammad ibn al-Hasan ibn Ali, his kunya is Abu Abd Allah and Abu al-Qasim. He is al-Khalaf al-Hujjah, Sahib al-Zaman, al-Qa'im, and al-Muntazar, and al-Tali. He is the last of the Imams.

5. **Ibn Khallikan** - *Wafayat al-A'yan wa Anba' Abna' al-Zaman* - Letter: M - Abu al-Qasim al-Muntazar Part: (4) - Page Number: (176) *Text:* Abu al-Qasim al-Muntazar Abu al-Qasim Muhammad ibn al-Hasan al-Askari mentioned before, the twelfth of the twelve Imams according to the belief of the Imamiyyah, known as al-Hujjah. He is the one whom the Shi'a claim is al-Muntazar, and al-Qa'im, and al-Mahdi. He is the Sahib al-Sardab (the one of the cellar) according to them, and their sayings about him are many. They await his appearance at the end of time from the cellar in Samarra. His birth was on Friday, the middle of Sha'ban in the year two hundred and fifty-five. When his father died, who has been mentioned before, his age was five years. His mother's name was Khamt, and it is said Narjis. The Shi'a say: He entered the cellar in his father's house while his mother was watching him, and he did not come out to her again. This was in the year two hundred and sixty-five, and his age at that time was nine years. Ibn al-Azraq mentioned in his history of Mayyafariqin that the mentioned al-Hujjah was born on the ninth of the month of Rabi' al-Awwal in the year two hundred and fifty-eight, and it is said on the eighth of Sha'ban in the year two hundred and fifty-six, and that is the most correct. And that when he entered the cellar, his age was four years, and it is said five years, and it is said: that he entered the cellar in the year two hundred and seventy-five, and his age was seventeen years. And God knows which of that was (r).

6. **Khayr al-Din al-Zirikli** - *Al-A'lam* - Letter: M - Muh - Al-Mahdi al-Muntazar - (256-275 AH = 870-888 AD) Part: (6) - Page Number: (80) *Text:* Muhammad ibn al-Hasan al-Askari al-Khalis ibn Ali al-Hadi Abu al-Qasim, the last of the twelve Imams according to the Imamiyyah. He is known among them as al-Mahdi, and Sahib al-Zaman, and al-Muntazar, and al-Hujjah, and Sahib al-Sardab. He was born in Samarra, and his father died when he was about five years old. When he reached the age of nine or ten or nineteen, he entered a cellar in his father's house and did not come out of it. Ibn Khallikan said: And the Shi'a await his appearance at the end of time from the cellar in Samarra. And it is said regarding the date of his birth: the night of the middle of Sha'ban in the year 255. And regarding the date of his occultation: the year 265. And among the historians (as in Minhaj al-Sunnah) are those who believe that al-Hasan ibn Ali al-Askari did not have progeny. And in Safinat al-Bihar for al-Qummi, there is a description of the night of his birth, and his mother's name is (Narjis) and that he forbade calling him by his name. So they refer to him as al-Mahdi or one of his other titles.

7. **Ibn Hajar al-Haytami** - *Al-Sawa'iq al-Muhriqah 'ala Ahl al-Rafd wa al-Dalal wa al-Zandaqah* : (2) - Page Number: (601) *Text:* And al-Hasan returned to his house and lived honored and respected, and the gifts of the Caliph would reach him all the time until he died in Samarra and was buried with his father and uncle. His age was twenty-eight years, and it is said that he was also poisoned. And he did not leave behind anyone other than his son Abu al-Qasim Muhammad al-Hujjah, and his age when his father died was five years, but God gave him wisdom in it. He is called al-Qa'im al-Muntazar. It is said: because he was concealed in the city and disappeared, and it was not known where he went.

8. **Ibn al-Athir** - *Al-Kamil fi al-Tarikh* then the year two hundred and sixty (260) began Part: (6) - Page Number: 320 *Text:* And in it died al-Hasan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib (p.b.u.h.), and he is Abu Muhammad al-Alawi al-Askari, and he is one of the twelve Imams according to the creed of the Imamiyyah. And he is the father of Muhammad whom they believe is al-Muntazar in the cellar of Samarra. His birth was in the year two hundred and thirty-two.

9. **Ibn Sabbaq al-Maliki** - *Al-Fusul al-Muhimmah fi Ma'rifat Ahwal al-A'immah* - Al-Ghari Edition Part: (1) - Page Number: (274) *Text:* Abu al-Qasim Muhammad al-Hujjah ibn al-Hasan al-Khalis was born in Samarra on the night of the middle of Sha'ban in the year 255 of the Hijrah. As for his lineage from his father and mother, he is Abu al-Qasim Muhammad al-Hujjah ibn al-Hasan al-Khalis ibn Ali al-Hadi ibn Muhammad al-Jawad ibn Ali al-Rida ibn Musa al-Kadhim ibn Ja'far al-Sadiq ibn Muhammad al-Baqir ibn Ali Zain al-Abidin ibn al-Husayn ibn Ali ibn Abi Talib (p.b.u.h.). As for his mother, she was a concubine named Narjis Khayr Amah, and it is said her name was something else. As for his kunya, it is Abu al-Qasim. As for his titles, they are al-Hujjah, and al-Mahdi, and al-Khalaf al-Salih, and al-Qa'im al-Muntazar, and Sahib al-Zaman.

10. **Al-Sayyid Abu al-Hasan al-Yamani al-San'ani** - *Rawdat al-Albab li Ma'rifat al-Ansab* Part: (1) - Page Number: (105) *Text:* He mentioned in the family tree he drew to explain the lineage of the children of Abu Ja'far Muhammad ibn Ali al-Baqir ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib (p.b.u.h.), and under the name of Imam Ali al-Taqi known as al-Hadi, five sons are listed: Imam al-Askari, al-Husayn, Musa, Muhammad, Ali. And under the name of Imam al-Askari (p.b.u.h.) directly, he wrote: (Muhammad ibn) and next to it: (Muntazar al-Imamiyyah).

O reader, at the end of this chapter, we say to you an important statement: According to our narration and what we have inherited from successive generations, Imam Muhammad al-Muhtadi ibn al-Hasan al-Askari migrated to Fes in Morocco, lived, married, had children, and died. Our narrations are preserved in the Syndicate of the Noble Descendants and the Egyptian Documentation House in ancient historical manuscripts that prove the journey of the Imam and the journey of his grandchildren after him and their spread in the Arab and Islamic countries.

And here is the following statement from the descendants of Muhammad ibn al-Hasan al-Askari in proving their lineage and proving the marriage and having children of Imam Muhammad al-Mahdi, based on what the researchers and noble genealogists from the progeny of the Household of the Prophet have presented.

In the Name of God, and praise be to God who has counted everything in number. And prayers and peace be upon the master of those who guide to guidance, our master Muhammad, and upon his pure Household, who are like stars in the sky of guidance. As a researcher and verifier of the lineages of the Ja'fariyyah and an expert in lineages, I wanted to verify the reality of the difference between Imam Muhammad al-Mahdi ibn Imam Hasan al-Askari al-Khalis and the Awaited Mahdi. And I have narrated that in a chain from our master and lord Imam al-Husayn until the settling of our ancestors in these lands. And in response to those who wore the garment of the Shi'a out of ignorance, I begin by saying: Imam al-Husayn ibn Ali ibn Abi Talib, may God honor his face, was born in the year 4 of the prophetic Hijrah, upon its owner be the best prayers and peace, and he died as a martyr in the year 61 at Karbala. And he did not leave behind any male children other than Imam Ali Zain al-Abidin. As for Imam Ali Zain al-Abidin, may God be pleased with him, he was born in the year 38 AH and his mother was Sulafah, whose title was Shah Zanana, daughter of the king Kisra Anushirwan. He died, may God be pleased with him, in the year 94, poisoned. His children were Muhammad known as Abu Ja'far and titled al-Baqir, Zayd, Umar, Abd Allah, al-Hasan, al-Husayn, Abd al-Rahman, Sulaiman, Ali, al-Husayn the Younger, Khadijah, Fatima, Aliyah, and Umm Kulthum. As for Imam Muhammad al-Baqir ibn Imam Zain al-Abidin, may God be pleased with him, he was born in the year 57 AH and his mother was Umm Abd Allah, daughter of al-Hasan. He died poisoned in the year 117 AH. His children, may God be pleased with him, were Imam Ja'far al-Sadiq. Imam Ja'far al-Sadiq ibn Imam Muhammad al-Baqir was born in the year 80 AH and his mother was Farwah bint al-Qasim ibn Muhammad ibn Abi Bakr al-Siddiq, may God be pleased with him. He died poisoned in the year 148. His children were Isma'il,

Muhammad, Abd Allah, and Musa al-Kadhim. Farwah is Imam al-Sadiq, who wrote the book Al-Jafr and explained it and Al-Jami'ah which are from Imam Ali ibn Abi Talib and in it is everything they need on the Day of Judgment. Abu al-Ala al-Ma'arri referred to this Jafr, saying: "They marveled at the Household of the Prophet when their knowledge came to them in the skin of a Jafr." And Al-Jafr is from the children of goats, which reaches four years and separates from its mother. And from the important chapters is that the book Al-Jafr in the land of Morocco is inherited by the children of Ja'far al-Sadiq alone, without others. As for Imam Musa al-Kadhim ibn Imam Ja'far al-Sadiq, he was born in the year 138 AH and his mother was a concubine named Humaydah al-Barbariyyah. He died poisoned in the year 138 AH. His children, may God be pleased with him, were Imam Ali al-Rida, Ibrahim, al-Abbas, al-Qasim, Isma'il, Ja'far, Harun, al-Hasan, Abd Allah, Zayd, Ishaq, Abd Allah, al-Hasan, Ahmad, Muhammad, al-Fadl, Sulaiman, Fatima al-Kubra, Fatima al-Sughra, Ruqayyah, Halimah, Umm Isra', Ruqayyah al-Sughra, and Umm Kulthum and Maymunah. And the progeny of Muslim al-Iraqi in Egypt and Upper and Lower Sa'id. As for Imam Ali al-Rida ibn Musa al-Kadhim, he was born in the year 148 AH and his mother was a concubine named Umm al-Banin and her name was Arwa. He died poisoned in the year 353 AH. His children were Muhammad al-Jawad and al-Hasan, Ja'far, Ibrahim, al-Husayn, and Aisha. And it was said before that Harun al-Rashid said to him one day: "How do you say we are the progeny of the Messenger of God, may God's peace and blessings be upon him, when you are the sons of Ali ibn Abi Talib, for a man is attributed to his father's grandfather, not to his mother's grandfather?" So al-Kadhim said: "I seek refuge in God from Satan the outcast. In the Name of God, the Most Gracious, the Most Merciful. {And of his progeny are David and Solomon and Ayyub and Joseph and Moses and Aaron. Thus do We reward the doers of good. And Zechariah and Yahya and Isa...}" And Isa has no father. Rather, he was joined to the progeny of the prophets through his mother. Similarly, we were joined to the progeny of the Prophet, may God's peace and blessings be upon him, through our mother Fatima, may God be pleased with her. As for Imam Muhammad al-Jawad ibn Imam Ali al-Rida, he was born in the year 195 AH and his mother was a concubine named Sakinah. And it was narrated that al-Ma'mun went out hunting and found boys playing, and Muhammad al-Jawad was standing with them. When the Caliph approached, the boys fled, but Muhammad al-Jawad stood still. His age at that time was nine years. When the Caliph came close to him, he threw love for him into his heart and said: "O boy, what prevented you from leaving like your brothers?" He said to him: "There was no narrowness in the road for me to make it wide for you, and I was not in a state of impurity for me to fear you. And the assumption about you is good because you do not harm one who has no sin." So he was amazed by his words and said to him: "What is your name and what is your father's name?" He said: "Muhammad al-Jawad ibn Imam Ali al-Rida." So he showed mercy to his father and rode his horse. When he was far from the buildings, he sent a falcon on a bicycle and it disappeared from him. Then it returned with a small fish in its beak, in which there was still life. So he was amazed by that and he returned and found the boys in their state and Muhammad with them. When they saw him, they fled as was their habit, except for Muhammad. So he approached him and said: "O Muhammad, what is in my hand?" He said: "Indeed, God has created in the seas of His power small fish that the falcons of kings and caliphs hunt in order to test with them the lineage of the Chosen One." He died poisoned in the year 320 AH. His children were Ali al-Hadi and Musa. As for Imam Ali al-Hadi ibn Muhammad al-Jawad, he was born in the year 214 AH and his mother was a concubine named Summanah al-Maghribiyyah. He died poisoned in Samarra in the land of al-Sham in the year 254 AH. His children were Muhammad known as Abu Ja'far, who was his eldest son, may God be pleased with him, and Hasan al-Khalis al-Askari, may God be pleased with him, and Aisha. As for Imam Hasan al-Askari ibn Imam Ali al-Hadi, he was born in the year 232 AH and his mother was a concubine named Hadith. He died poisoned in Samarra in the year 360 AH. His children were Muhammad al-Mahdi. As for Muhammad al-Mahdi ibn Imam Hasan al-Khalis al-Askari, he was born in the year 252 AH and his mother was a concubine named Narjis. He is the last of the twelve Imams. As for Imam Muhammad al-Mahdi ibn Imam Hasan al-Askari mentioned, when he grew up and knew that

the hardship had intensified upon him and that the eyes of the Banu al-Abbas were watching him, and what had happened to his previous fathers, he migrated from the city to the lands of Morocco until destiny threw him to the city of Fes. He entered it in the year 276 AH, and its people believed in him, as well as the Sultan at that time. He married his daughter out of desire for him and as a gift from him to him. He died in Fes in the year 290 AH. His children were al-Sayyid Ali and al-Sayyid Ibrahim. As for al-Sayyid Ali ibn Imam Muhammad al-Mahdi, he was born in the year 280 AH and his mother was Fatima, the daughter of the Sultan of Fes, as we mentioned before. He died, may God be pleased with him, in the year 310 AH. His children were al-Sayyid Isa, Zainab, and Ruqayyah. As for al-Sayyid Isa ibn al-Sayyid Ali, titled al-Taqi, he was born in the year 302 AH and died in the year 348 AH. His children were al-Sayyid Yahya and al-Sayyid Musa and Fatima. As for al-Sayyid Yahya ibn al-Sayyid Isa, he was born in the year 322 AH and died, may God be pleased with him, in the year 382 AH. His children were al-Sayyid Yahya and al-Sayyid Musa and Fatima. As for al-Sayyid Isa, he was born in the year 342 AH and died, may God be pleased with him, in the year 382 AH. His children were al-Sayyid Musa and al-Sayyid Sulaiman and Qassah. As for al-Sayyid Musa ibn al-Sayyid Yahya, he was born in the year 374 AH and died, may God be pleased with him, in the year 424 AH. His children were al-Sayyid Muhammad and al-Sayyid Umar and Fatima. As for al-Sayyid Muhammad ibn al-Sayyid Musa, he was born in the year 405 AH and died, may God be pleased with him, in the year 432 AH. His children were al-Sayyid Hasan and al-Sayyid Husayn and Atikah and Umm Hani and Fatima. As for al-Sayyid Husayn ibn al-Sayyid Muhammad, he was born in the year 426 AH and died, may God be pleased with him, in the year 491 AH. His children were al-Sayyid Uthman and al-Sayyid Abd al-Muhsin and Fatima and Zainab. And from the branches of al-Sayyid Uthman are Sidi Ahmad al-Badawi whose shrine is in Tanta, and al-Sayyid Abd al-Dayim al-Kilabi. And from the Kilabiyyah are the Salamiyyah family in the city of Isna and in other areas. And al-Sayyid Abd al-Jalil al-Isna'i al-Namsi whose shrine is in Hajir al-Namsi, and his uncle al-Sayyid Nasir who has a shrine in Asfun al-Muta'inah and he has progeny in al-Nawasir and Isna and al-Balas. And among them is a branch in al-Badari, Assiut Governorate, who are called al-Nawasir. And from the Husayniyyah is Sidi Ali Nur al-Din buried in Egypt in Birkah al-Far' in Janinat al-Hashish next to al-Muhammadi al-Damardashi. His father was Muhammad Wafa known as Jamal al-Din. And they have progeny in Egypt and Austria as is mentioned in the book *Lawaqih al-Anwar* by Sheikh al-Sha'rani. He has books in the Egyptian library in his own handwriting, and among them is the book of wills. As for al-Sayyid Abd al-Muhsin ibn al-Sayyid Hasan, he was born in the year 481 AH and died, may God be pleased with him, in the year 541 AH. His children were al-Sayyid Ibrahim and al-Sayyid Muhammad and al-Sayyid Abd Allah. As for al-Sayyid Ibrahim ibn al-Sayyid Abd al-Muhsin, he was born in the year 532 AH and died, may God be pleased with him, in the year 586 AH. His children were al-Sayyid Yusuf and al-Sayyid Ali and al-Sayyid Sulaiman and Rayhanah. As for al-Sayyid Ahmad and al-Sayyid al-Qasim and Fatima and Nafisah. As for al-Sayyid Muhammad Abu Ja'far ibn al-Sayyid Yusuf, he was born in the year 603 AH. When he grew up, he went to perform Hajj and visit the grave of the Chosen One, may God's peace and blessings be upon him. Upon his return from the Hijaz, he settled in al-Buhayrah in the year 635 AH. He settled with tribes of Arabs from Banu 'Aqil and Banu Ja'far al-Tayyar and Banu al-Hasan. And from him, the tribes of the Arabs made seven flags, and they scattered in Upper Egypt and al-Buhayrah. And he married a daughter of the nobles who were residing in al-Buhayrah at that time. In the year 661 AH, his children were al-Sayyid Hamad and al-Sayyid Hammad. And from the progeny of Hammad are the Hammadab east of the city of Idfu. And al-Sayyid Kamal and al-Sayyid Kumayl and al-Sayyid Isa and al-Sayyid Juhaynah and al-Sayyid Ahmad and al-Sayyid Ahmad and al-Sayyid Ammar. As for al-Sayyid Hamad, he was born in the year 632 AH. When he grew up, he took over the emirate and moved from al-Buhayrah to Upper Sa'id with his brothers as we mentioned before. And the mentioned al-Sayyid Hamad settled in the city of Tod in the year 675 AH, and he and his mentioned brothers have progeny scattered in Upper Egypt, and some of them are in the city of Tod.

And the reality of Imam Muhammad al-Mahdi ibn Imam Hasan al-Askari al-Khalis and what they claim of our ancestors settling in these lands is not correct. They have an excuse for that because the date of writing their books precedes the date of our ancestors settling in these lands. And the reality of Imam Muhammad ibn Imam Hasan al-Askari al-Khalis and what the Safavids claim of the minor and major occultation, in reality Imam Muhammad al-Mahdi did not enter a major or minor occultation, just as he did not die young. The matter is simpler than that. The narrations based on historical documents and derived from documents from his progeny state that he migrated from Samarra to the farthest lands of Morocco with a group of his family. And migration had its reasons, taking into account the complex relationship between Imam Hasan al-Askari and his brother Ja'far al-Dhakki, and the poisoning death of Imam Hasan al-Askari, just as his grandfather Ali al-Rida died, and the conditions of the Abbasid state. For migration far from the authority of the Abbasid state was a necessity. Similarly, leaving secretly was another necessity due to the house arrest of both Imams Ali al-Hadi and al-Hasan al-Askari in the city of al-Askar in Samarra. The question then is, to where was the migration? It was not an unlikely matter due to the presence of the Umayyads there or the Idrisid state, which is a close matter, for they were his cousins. As for the date of the migration to Morocco, the documents mention their migration route in the year 265 AH from Bahr Masawa' to Atbara, then to the desert of the boys' cemetery to Zuqaq Hajar al-Saqiyah al-Hamra' in Morocco in the year 268 AH, after four years of their departure. The Sultan of Fes in the Arab Maghreb knew him and married his daughter to him out of desire for him. He was, according to history, from the Husayni Idrisids. Imam Muhammad al-Mahdi lived in Morocco and had four children. He died in the year 290 AH. After his death, the Idrisid state began to suffer from unrest. The rule of the Idrisids disappeared from the lands of Morocco, except for Fes, in favor of the Fatimid state. Fes remained under their rule. The Alawites were under surveillance and were punished by Musa ibn Abi al-Afiyah, as is well known. A large number of noble families and tribes are attributed to Imam Muhammad al-Mahdi and they are currently spread in Mauritania, Egypt, Sudan, Libya, Saudi Arabia, Somalia, Oman, Jordan, and Turkey.

This is a statement of the references, manuscripts, documents, and biographies that support the authenticity of our lineages and the lineages of our cousins, the Husayni Ja'farah, who were previously mentioned in their countries and homelands, back to Imam Muhammad al-Mahdi ibn Imam Hasan al-Askari al-Khalis.

1- The Husayni al-A'zamiyyah Tree, known as the Mabsut al-Shajarah al-Barzanji
This is a tree that the noble Muhammad ibn Abd al-Rasul, famous as Ibn Rasul al-Barzanji, transferred at the end of the eleventh century AH, from a tree in Dar al-Risas in the city of the Prophet, may God's peace and blessings be upon him. Sultan Ahmad Khan al-Uthmani had attested to it during his time. Muhammad al-Barzanji had also added to it and sealed it with his stamp. It was also presented to the Emir of Mecca, the noble Ahmad Abu Sulaiman from the house of Zayd, during his time, and he sealed it with his stamp. It is to be relied upon for the authenticity of the statement, free from embellishment and attacks on the fundamentals. It has the testimony of righteous and trustworthy scholars and verifiers on its transfer. It bears four stamps: the stamp of Sultan Ahmad Khan al-Uthmani in his time, the stamp of Muhammad ibn Rasul al-Barzanji in his time, the stamp of the Emir of Mecca, the illuminated Ahmad Sulaiman from the house of Zayd in his time, and the stamp of the noble Muhammad al-Maqdisi al-Aridi from the Banu Ja'far al-Sadiq in his time. It was written in three copies on deerskin: one copy for Mecca, one copy in Zuqaq al-Hajar in the city of Fes, and the third copy in the city of Tod in Upper Egypt. It is a famous city between the cities of Luxor and Isna. Then, with the passage of days and handling, its deerskin became weak. Then it was renewed and written in Cairo at al-Azhar Mosque in the year 1212 AH. Its transfer was done by the verifier scholars who signed it without any addition or subtraction. They signed it with their own hands: al-Sayyid Ali ibn Musa ibn

Shams al-Din al-Ja'fari al-Husayni al-Hanafi al-Azhari, and al-Sayyid Hassanein Effendi, the governor of the villages, and Sheikh Ibrahim Mas'ud al-Radawi al-Shafi'i al-Azhari, and Sheikh Muhammad Ubadah, and Sheikh Umar ibn Zaid ibn Isa al-Azhari. It was registered at the Syndicate of the Noble Descendants in the Egyptian lands during the time of al-Sayyid Muhammad Tawfiq al-Bakri, the head of the syndicate of the noble descendants at that time, on Saturday, the 21st of Dhul-Hijjah in the year 1322 AH, with number 1585. Then it was renewed for the branch of the sons of the noble Muhammad Hadiri residing in the city of Ibnud in Qena in the year 1901 AD, and it has the signatures and witnesses of the leaders of the people. It was renewed for the branch of the sons of the noble Hasan al-Hadiri in the year 135 AD and who reside in Wadi al-Sibu' above the waterfall and al-Ramadi Qibli in Idfu.

- A letter from the noble Musa Mu'awwad al-Ja'fari al-Husayni al-Maliki al-Ash'ari al-Naqshbandi, the head of the noble descendants in Upper Egypt at that time, to the noble Alawi Abd al-Rahim al-Saqqaf in Medina in the month of Shawwal 1294 AH, in response to his letter to him with our cousins, the pilgrims or visitors to Medina in the year 1291 AH. It is a handwritten letter of approximately fifty pages. It contains: "Know that this lineage is agreed upon and authentic, and it is proven by reason and is detailed in the tree of Muhammad ibn al-Rasul al-Barzanji, the author of the aforementioned work, which Muhammad ibn Rasul al-Barzanji composed at the end of the eleventh century AH. It was accompanied by the testimony of righteous witnesses and the stamp of Sultan Ahmad Khan al-Uthmani. Then the certifications followed from the noble Ahmad Abu Sulaiman from the house of Zayd, the former Emir of Mecca, and the heads of the syndicate and scholars, each one of them in his time. And it said in it: 'The lineage of Imam Ja'far al-Sadiq is the highest lineage among the Fatimid tree with the golden chain. And it brought forth in its pollination more of the traditions as its branches multiplied in the deserts and cities and in all places. And it was specified for my master Ja'far al-Sadiq, and he is called the pillar of the lineage.' This is what is to be relied upon for the authenticity of the transfers in the established principles. And if you examine it and compare it with other Eastern and Western histories, you would find the truth of our statement and know our origin and leave the opposition because we are late and these people who were mentioned by the scholars in those lands were before us." And it detailed the lineage to Imam Ali ibn Abi Talib until Muhammad ibn al-Hasan al-Askari, then Muhammad Abu Ja'far and his children and progeny with the specific dates and places recorded in the mentioned letter. Then the noble Alawi Abd al-Rahim al-Saqqaf responded with the acknowledgment of this lineage.

2- Many lineage scholars proved in their books the lineage of al-Sayyid Muhammad ibn Imam al-Hasan al-Askari when mentioning the lineage of the great scholar and Imam al-Husayni, the author of (*al-Tasanif al-Zahirah wa al-Ulum al-Bahirah*) al-Sayyid Nasr al-Din Abu Bakr al-Hisni al-Husayni, without arrogance from any of them. And they نقل (transferred) the proof of that lineage by the hand of Qadi Hisban in Syria, so they unanimously agreed to transfer the lineage and mention his tree to al-Sayyid Muhammad ibn al-Hasan al-Askari.
3- The book (*Shadharat al-Dhahab fi Akhbar man Dhahab*) by the poor historian Abu al-Falah ibn al-Imad al-Hanbali, vol. 7, p. 88.
4- The book (*Tabaqat al-Shafi'iyyah*) by Abu Bakr Ahmad ibn Muhammad ibn Umar al-Dimashqi, vol. 2, p. 759.
5- The book (*al-Badr al-Tali'*) by the scholar al-Shawkani, vol. 1, p. 166.
6- The book (*al-Daw' al-Lami'*) by al-Sakhawi, vol. 6, p. 83-81.
7- The book (*Durrat al-Qubul al-Faridah fi Tarajim al-A'yan al-Mufidah*) by al-Maqrizi, vol. 1, p. 190.
8- The book (*Abna' al-Qamar bi Abna' al-'Umar*) in history by al-Hafiz ibn Hajar al-Saqlani, vol. 1, p. 110.

9- The book (*Multaqa al-Atraf fi Ansab wa Manaqib al-Ashraf*) compiled by al-Sayyid / Muhammad Ibrahim Muhammad Salim. It says in it: The sources state that Imam Muhammad al-Mahdi migrated to Morocco in the year 279 AH, had progeny, and died there in the year 390 AH.
10- The book (*al-Battar fi Nazal Misr min al-Arab wa al-Ashraf wa al-Ansar*) by Sheikh Muhammad Abd al-Wahid, the deputy of the head of the noble descendants of Isna in Qena. It says that during the time of the noble Muhammad al-Biblawi, the former head of the noble descendants of Egypt, he mentioned the lineage sequence of Husayn al-Fasi and traced their lineage to Imam Muhammad al-Mahdi ibn al-Hasan al-Askari until Imam al-Husayn. And he clarified their locations.
11- The book (*al-Haqq al-Jali fi Nasab wa Madrasat Sidi Salih al-Ja'fari*) by Sheikh Muhammad Tahir Kharrashi, the president of the Society of Legitimate Housing in Egypt. In it, he clarified (the journey of Imam Muhammad al-Mahdi ibn al-Hasan al-Askari to the lands of Morocco, his marriage, his progeny, and his death in Morocco. Then he discussed the branches of his progeny, the Ja'farah, pp. 40-41).
12- The book (*al-Dur al-Dhahabiyyah fi Usul al-Ummah al-Arabiyyah*) by Sheikh Muhammad Ahmad Abd al-Hashimi, one of the scholars of al-Azhar al-Sharif. In it, he mentioned in the third part, pp. 37-52, the lineage of the Ja'farah and mentioned their proofs and documents and their lineage to Imam Muhammad ibn al-Hasan al-Askari until Imam al-Husayn.
13- The book (*al-Dhahab al-Musaffa fi Sirat Al Bayt al-Mustafa*) by / Abbas Husayn Basri. In it, he mentioned on p. 54 (the migration of Imam Muhammad al-Mahdi ibn al-Hasan al-Askari to the lands of Morocco). He discussed it on pp. 59-55.
14- The book (*Sheikh al-Idfuwi wa Qaba'il Idfu*) by / Abbas Husayn Basri. In it, he discussed on p. 68 (the lineage of the head of the noble descendants of Egypt in the year 666 AH, where he attributed many of the noble descendants who have shrines in Qena Governorate, who are famous, to the progeny of Imam Muhammad al-Mahdi ibn al-Hasan al-Askari).
15- The book (*al-Dalil fi Nasab Al Khalifa ibn Isma'il*) by the noble / Abd al-Wahhab Gharbawi, a member of the Syndicate of Noble Descendants of Isna. In it, he mentioned the lineages of many of the noble descendants who have shrines in Qena Governorate, who are famous, to the progeny of Imam Muhammad al-Mahdi ibn al-Hasan al-Askari.
16- The book (*al-Hawi fi Nasab al-Jawabiir wa al-Gharbawi*) by the noble / Abd al-Wahhab Arabawi. In it, he discussed on pp. 12-11 (the biography of Imam Muhammad al-Mahdi ibn al-Hasan al-Askari and his migration to the lands of Morocco, his marriage, his progeny, and his death in Morocco). And he displayed the family trees of many of his blessed progeny.
17- The book (*Shams al-Huda*) by the noble / Abd Allah ibn Abd al-Aziz ibn Aun. In it, he displayed in the third part, pp. 202, 213, 214 (the lineage of Imam Muhammad al-Mahdi and the tree of his progeny. Then he discussed many of the branches of his blessed progeny).
18- The book (*al-Mamalik al-Dhahabiyyah fi Nasab al-Shahadah al-Jawhariyyah - al-Sharaqawiyyah al-Ahmadiyyah*) by the noble / al-Hasan Abd al-Latif Abu al-Hasan al-Jawhari al-Rifa'i al-Sharqawi al-Abtaji al-Husayni (the head of the noble descendants of al-Daqahliyah and the sheikh of the general al-Sajjadah al-Jawhariyyah al-Ahmadiyyah in Egypt). In it, he mentioned on p. 144 (his noble lineage from the lineage of the noble Hashim ibn al-Husayn Abu al-Ula until Imam Muhammad al-Mahdi ibn al-Hasan al-Askari until Imam al-Husayn al-Sibt) based on a rare old manuscript family tree that is authenticated and signed by the great scholars of the al-Abtajiyyah and al-Maghaziyyah al-Husayniyyah, and based on an authenticated family tree from al-Sayyid / Muhammad Kinan, the head of the noble descendants of al-Mahallah, and al-Sayyid / Muhammad Judah, the head of the noble descendants of al-Mansurah, and al-Sayyid / Abd al-Jawwad al-Rifa'i, the head of the noble descendants of Dikirnis, and many other testimonies.
19- The document of the sons of Ikrimah ibn Abi Sufyan about Abi Umayyah with the name Hazzah ibn Khalifa ibn Muhammad ibn Sulaiman ibn Amir ibn Salman ibn Amir ibn Sabir ibn Amir ibn Hasab al-Nabi, whose lineage ends with Ikrimah ibn Abi Sufyan. It says in it that Itr ibn Khalifa married in the year 1308 a Ja'fari girl named Tunis bint Nassar ibn Manna' ibn Muhammad ibn Duwaydar ibn

Muhammad ibn Jamal ibn Ali ibn Muhammad ibn Ahmad ibn Bahr, titled Rahmah, ibn Said until Muhammad ibn al-Hasan al-Askari, whose lineage ends with Imam al-Husayn al-Sibt. The origin of this document is from the year 750 AH when it was re-written in the year 1288 AH. It is signed by the noble lords, the noble Husayn Jamal al-Layl in Mecca and the noble Aun Muhammad Aun in Mecca and the noble Mahmud Ahmad and from the noble ones to follow, and al-Sayyid Muhammad Ali al-Aqili al-Hijazi.

20- In *al-Khitat al-Tawfiqiyyah* by Ali Mubarak and in the book (*al-Sayyid al-Badawi*) by Dr. Said Ashour, it is mentioned: that the migration of the noble descendants from this branch to the lands of Morocco was done by Muhammad al-Jawad ibn al-Hasan al-Askari, and he means Muhammad al-Mahdi, for among his titles are al-Jawad and al-Muttaqi.
21- It was narrated about al-Sayyid Ahmad al-Badawi that he mentioned his ancestors in a poem, at the end of which he said: "And after them is the Imam Hasan, and so is his son Muhammad al-Mahdi, and by the saying he is kind. As for Ali, he is the Caliph after them over all the poles, and he is a disciplined one." This poem is mentioned in the book (*al-Jawahir al-Saniyyah*) by Sheikh Abd al-Samad al-Misri. From these two verses, the authenticity of the noble lineage of al-Sayyid al-Badawi to al-Sayyid Ali al-Taqi ibn Imam Muhammad al-Mahdi ibn Imam al-Hasan al-Askari becomes clear to us. It is mentioned in (*al-Shajarah al-Kilabiyyah al-Yafi'iyyah al-Husayniyyah*) dated in the year 991 AH and in (*Shajarat al-Tod al-Ja'farah*) dated in the year 1212 AH that the one meant by Ali in the second verse of the poem of al-Sayyid al-Badawi is Ali al-Taqi ibn Imam Muhammad al-Mahdi, as he was mentioned directly after him in the poem. Also, al-Sayyid Ali al-Taqi was not known as the Imam but was known as the pole of poles and the caliph of the Imams. Also, al-Sayyid al-Badawi is from his blessed progeny. And it is famous about him that he used to mention them in his pleas. It was narrated that he called upon the Household of the Prophet from his ancestors, and he would say: "O family of Muhammad, O family of Ali, O family of al-Husayn, O family of Ali Zain al-Abidin, O family of Muhammad al-Baqir, O family of Ja'far al-Sadiq, O family of Musa al-Kadhim, O family of Ali al-Rida, O family of Muhammad al-Jawad, O family of Ali al-Hadi, O family of Hasan al-Askari, O family of Muhammad al-Muttaqi)." This is mentioned in the book *al-Jawahir al-Saniyyah* by Sheikh / Abd al-Samad al-Misri. And what is meant by the family of Muhammad al-Muttaqi are his ancestors from the progeny of Imam Muhammad ibn al-Hasan al-Askari (for among his titles are al-Muttaqi and al-Jawad). And the word "family" here means kin, tribe, and close relatives, which indicates that al-Sayyid al-Badawi knew his lineage to Imam Muhammad ibn al-Hasan al-Askari and that he was from his family. How could he not, as he is famous with the title of al-Sayyid? And how could he not, as he is the one who came down from Mecca to Egypt with the book of stories and the book of lineage in his hand, as is mentioned in all the books that dealt with his biography? So how could he not, as he is the brother of the head of the noble descendants of Egypt in 666 AH? It is the most truthful narration for the authenticity of the lineage to Imam Muhammad ibn al-Hasan al-Askari.
22- The Shari'a rulings for the progeny of the Amir Hamad ibn Muhammad Abu Ja'far, who is connected to Imam Muhammad ibn Hasan al-Askari:

A- The ruling of the Isna Shari'a Court number (888), file number (1), dated 1171 AH, which rules on the authenticity of their lineage to Imam Muhammad al-Mahdi ibn al-Hasan al-Askari and on their lordship over the special endowment of the mosque of Sidi Abd al-Rahim al-Qina'i.

B- The ruling issued on the authenticity of their lineage to Imam Muhammad al-Mahdi ibn al-Hasan al-Askari by the hand of al-Sayyid Abd al-Hafiz ibn Darwish al-Ujaymi, the judge of Mecca, in the presence of the owners of the noble ruling and in the presence of the Amir Saud al-Muhammad and the Amir al-Sharif Ali ibn al-Abbas, the protector of Yemen, and the Imam Ibrahim ibn Imam Sulaiman Siraj al-Maghrib and the noble Ghalib al-Hasani, the protector of the noble descendants of the Hijaz

and the noble Muhammad, the judge of Fes, and the noble Umar Makram, the head of the noble descendants of Egypt. And al-Sayyid Muhammad al-Mahruqi and Sheikh Muhammad Wafa al-Sadat and the high Muhammad Ali Pasha, the governor of Egypt and what follows it, and the honored Mustafa Pasha, the deputy of Sultan Mahmud ibn Abd al-Hamid, the Ottoman Caliph. This ruling is registered in the court registry of Qena, document number (818), file number (1), on the 20th of the month of Rajab in the year 1223 AH, 1808 AD.

23- The lineage tree of the sons of the noble Muslim ibn Bahr ibn Ja'far ibn Muhammad ibn the Amir Hamad ibn Muhammad Abu Ja'far in the village of al-Ramadi Bahri in Idfu - Aswan. This was transferred in the city of Qus - in Qena in the presence of several trustworthy and respected righteous witnesses in the mentioned area of Qus from their ancestors mentioned below. And these are their pictures as you see: the poor Ahmad Salim al-Naqrawi at al-Azhar al-Sharif, the poor Abd al-Hadi ibn Ibrahim ibn Abd al-Rahim ibn Muhammad al-Husayni al-Maliki with his own handwriting: - the poor Abd al-Ra'uf al-Husayni al-Shafi'i at al-Azhar al-Sharif, the poor Musa ibn Qasim ibn Musa Hajjaji al-Maghribi al-Husayni al-Ahmadi at al-Azhar al-Sharif. The poor Umar Zaid Isa at al-Azhar al-Sharif. The poor Sa'd al-Bulaqi ibn Hamid al-Maliki at al-Azhar al-Sharif. The poor Muhammad Abd Allah ibn Abd al-Baqi ibn al-Mutawwaj ibn Muhammad Ali ibn al-Hasan ibn Mubarak Abd Allah ibn Ahmad Abd Allah ibn Abd al-Rahman al-Husayni at al-Azhar al-Sharif. And many other signatures. Then it was renewed by the hand of the noble / Ahmad Sulaiman Ahmad, the deputy head of the Syndicate of Noble Descendants in the city of Idfu in the year 1330 AH. Then the mentioned lineage was renewed for these people and was authenticated and relied upon from Imam al-Husayn al-Sibt until Muhammad ibn al-Hasan al-Askari, then Muhammad Abu Ja'far until Muslim ibn Bahr and his grandchildren.

24- The family tree of (the noble Husayni descendants) dated the first of Rabi' al-Awwal in the year 1169 AH. A copy was transferred from it on the 4th of Sha'ban in the year 1316 AH by the effort of al-Sayyid / Sulaiman ibn Husayn ibn Sulaiman, the deputy head of the noble descendants of Idfu. It is authenticated by al-Sayyid Ahmad Salim al-Nafzawi at al-Azhar al-Sharif and Sheikh Umar al-Tahtawi al-Maliki at al-Azhar al-Sharif and Sheikh Husayn al-Qusi al-Shafi'i at al-Azhar al-Sharif and Sheikh Abd al-Rahman al-Qurashi al-Hanafi at al-Azhar al-Sharif and Sheikh Mustafa Sulaiman al-Mansuri at al-Azhar al-Sharif and Sheikh Ahmad al-Saghir al-Adawi. And all of them are scholars of al-Azhar with their own handwriting and seals. This family tree contains many of the families whose lineage is connected to Imam Muhammad ibn al-Hasan al-Askari.

25- The lineage tree of the noble descendant judges, the progeny of the noble Abd Allah ibn Muhammad al-Abit al-Qadi from the progeny of Imam Muhammad ibn al-Hasan al-Askari. Their lineage is mentioned in the mentioned family tree on p. 51. It is authenticated and relied upon in the year 1319 AH. A copy was transferred from it on Monday, the 8th of Dhul-Qa'dah in the year 1340 AH.

26- The lineage tree of the noble Muhammad ibn Husayn ibn Sulaiman from the progeny of the noble Muhammad ibn Isa (the one who compiled the Ja'fari al-Nu'maniyyah tree in the year 945 AH). And it has his lineage connected to Imam Muhammad al-Mahdi ibn al-Hasan al-Askari until Imam al-Husayn al-Sibt. This family tree is authenticated by the noble Muhammad, titled Abd al-Sayyid ibn the noble Musa Mu'awwad, the head of the noble Ja'fari al-Husayni descendants and the sheikh of the general on the Naqshbandi path. And the noble Taqiy al-Din al-Hisni, the head of the noble descendants of Syria, and the noble Abd Allah ibn Abd al-Qadir al-Hisni al-Harazi and the noble Abd al-Baqi Muhammad al-Sa'id al-Husayni al-Harazi, the Maliki mufti of Syria. This is dated the 23rd of Ramadan 1310 AH.

27- The lineage of the noble Muhammad al-Maghazi ibn Muhammad Ahmad ibn Abd al-Nabi al-Ja'fari from the progeny of the noble Khalifa ibn Bahr, titled Rahmah, connected to Imam Muhammad al-

Mahdi ibn al-Hasan al-Askari until Imam al-Husayn al-Sibt. It is a lineage transferred from an authenticated family tree dated Monday, the 13th of Safar 1302 AH for the noble Muhammad Ahmad al-Ja'fari al-Maliki. It was transferred by the hand of al-Sayyid / Muhammad Abd Allah al-Zamarani and was authenticated by the noble Muhammad Abd al-Sayyid ibn Musa Mu'awwad and with the testimony of the scholars, nobles, and dignitaries, dated Thursday, the 18th of Rabi' al-Thani in year 1320 AH.

28- The lineage tree of the progeny of the noble Sa'd ibn Bahr, titled Rahmah al-Ja'fari, authenticated and dated on the 10th of Rajab 1314 AH.

29- The lineage tree of the Mahafizah al-Ja'farah, authenticated and dated in the year 1317 AH.

30- The lineage tree of the progeny of the noble Buhayr ibn Said al-Ja'fari, authenticated and dated in the year 1323 AH.

31- The lineage tree of the progeny of the noble Hammad ibn Muhammad Abu Ja'far, authenticated and for which a ruling of proof was issued by the consensus of the genealogists in the general Syndicate of Noble Descendants in Egypt with number (11) on the 8th of August 1900 AD.

32- The family tree of the progeny of the noble Abd Allah al-Mubarak al-Alawi al-Ja'fari, authenticated and dated on the 8th of Sha'ban 1323 and a family tree written on Friday, the 8th of Safar in the year 1358 AH, authenticated and relied upon.

32- The tree of (lineages) by the noble genealogist, the great scholar Sheikh Ahmad Hasan Ghallab al-Hasani. It clarifies the journey of Imam Muhammad al-Mahdi ibn al-Hasan al-Askari to the lands of Morocco and clarifies many of the branches that are connected to him and his progeny spread in various countries. Dated Thursday, the 25th of Sha'ban in the year 1313 AH.

33- In the book (*Shajarat al-Anwar al-Muhammadiyyah*), a manuscript from the state of al-Sayyid al-Mukhtar ibn Atiyyah ibn Abd al-Latif ibn Hamid ibn Mahmud al-Husayni, dated 1170 AH, it is mentioned that Muhammad ibn al-Hasan al-Askari had progeny, and from his progeny is Husayn al-Fasi ibn Muhammad ibn Musa ibn Yahya ibn Isa ibn Ali al-Taqi mentioned.

34- In the book (*al-Jawhar al-Shaffaf*), it is mentioned that Muhammad ibn al-Hasan al-Askari had progeny, and from his progeny are some of the noble descendants of Aswan in Egypt. They are the progeny of al-Muhsin al-Maghribi ibn Husayn al-Fasi mentioned.

35- A study on the authenticity of the lineage to Imam Muhammad al-Mahdi ibn Hasan al-Askari by the noble / Muhammad Jamal al-Din Atwani. In it, he clarified the authenticity of the lineage connected to Imam Muhammad al-Mahdi with نقل (transmitted) and عقل (rational) documents.

36- The family tree of the noble sons of Barakat ibn Qasim ibn Shahwan al-Jamili ibn Umar ibn Imran ibn Ali Nur al-Din ibn al-Husayn ibn al-Hasan al-Anwar ibn Ali al-Badri ibn Ibrahim al-Maghribi ibn Muhammad ibn Abu Bakr ibn Isma'il al-Zuhri ibn Umar ibn Ali ibn Uthman ibn Husayn al-Fasi al-Maghribi until al-Sayyid Muhammad ibn al-Hasan al-Askari until Imam al-Husayn al-Sibt. This is dated in the year 1222 AH and is authenticated and relied upon. This family tree belongs to the family of Barakat in Jordan, Palestine, and Saudi Arabia. It was renewed in the year 1982 and was renewed and authenticated by the sub-syndicate of the noble descendants in the center of the city of Idfu in the month of May 2008 AD.

37- The tree of the sons of the noble Salim al-Mujaffaf in Jordan, dated in the year 1249 AH. All of them have righteous witnesses on them, and its statement ends with Muhammad ibn al-Hasan al-Askari.

38- The family tree of the noble Rashid and Muhammad Qasim and Abd Allah and Isma'il, all sons of al-Sayyid Taha ibn Qasim ibn Hasan ibn Sulaiman ibn Ahmad ibn Ali ibn Abd al-Jawwad, whose lineage ends with al-Sayyid Barakat ibn Qasim ibn Shahwan al-Jamili ibn Umar ibn Imran ibn Ali Nur al-Din ibn Husayn al-Abtah until Muhammad ibn al-Hasan al-Askari until Imam al-Husayn al-Sibt. All of them are in the city of Palestine. It has witnesses and righteous ones on it and is authenticated and relied upon in the year 1311 AH.

39- The family tree of the family of Muhammad al-Madani ibn Jabal in Sudan, dated in the year 1281 AH with the name of the noble Muhammad ibn Husayn ibn Hamad ibn Abd Allah connected to the mentioned al-Sayyid Barakat ibn Qasim ibn Shahwan al-Jamili until Muhammad ibn al-Hasan al-Askari until Imam al-Husayn al-Sibt.

40- The family tree of al-Sayyid Ali ibn Ubayd Allah ibn Muslim ibn Sulaiman connected to al-Sayyid Ala al-Din al-Najjar until Muhammad ibn al-Hasan al-Askari, whose lineage ends with Imam al-Husayn al-Sibt. It has the authentication and seal and signature of the noble Muhammad ibn Said al-Alawi, the head of the noble descendants of Mecca.

41- The family tree of the noble Sa'dun al-Kamali al-Ja'fari al-Husayni in Sudan, dated in the year 1140 AH. It has signatures and rulings on it. This belongs to the lineage of the noble Taymun al-Akbar ibn Kamal al-Din ibn Muhammad Abu Ja'far until Muhammad ibn al-Hasan al-Askari, whose lineage ends with Imam al-Husayn al-Sibt. As you notice, all the lineages of the noble descendants that were registered during the time of al-Sayyid Muhammad Tawfiq al-Bakri, the head of the noble descendants, were registered during the time of al-Askari and end with Imam al-Husayn al-Sibt. Then after him came al-Sayyid Muhammad Ali al-Biblawi, the former head of the noble descendants of Egypt. They were also registered from Muhammad ibn al-Hasan al-Askari and end with Imam al-Husayn al-Sibt. All of these registrations are documented at the Syndicate of the Noble Descendants in Cairo now. And we, the noble descendants of Upper Egypt, are still registering on al-Sayyid Muhammad ibn al-Hasan al-Askari.

42- The al-Nu'maniyyah al-Sadiqiyyah al-Husayniyyah Tree: It is attributed to the noble Ibrahim ibn Abd al-Muhsin as he returned it to him in the year 58 AH. It was copied by al-Sayyid / Muhammad ibn Isa ibn Khalaf ibn Bahr, titled Rahmah, in the year 945 AH. It mentioned the lineage until Muhammad ibn al-Hasan al-Askari, whose lineage ends with Imam al-Husayn. Many copies were made from it. And from these copies are those in the hand of the noble Abd al-Hafiz Muhammad Musa Mu'awwad, the former head of the noble descendants of Aswan Governorate.

43- The book (*al-Jami' li Silat al-Arham*) compiled and verified by / Ahmad Wafqi Yasin, one of the major reviewers of lineages at the Syndicate of Noble Descendants. All of them are from the owner of the lineage until Imam Muhammad ibn al-Hasan al-Askari until Imam al-Husayn al-Sibt.

44- The magazine of the noble descendants issued by the Syndicate of Noble Descendants in Egypt. In issues 2, 7, 8, 9, 10, 11, 12, issued from April 1997 AD until July 2005 AD, there are lineage columns connected to Imam Muhammad ibn al-Hasan al-Askari until Imam al-Husayn al-Sibt.

45- The book (*Tuhfat al-Mushtaq li Nasab al-Sayyid Ishaq*) compiled and verified by al-Sayyid Abd al-Rahman Ali, titled Dabbah al-Ishaqi by lineage and Somali by homeland. In it, he mentioned the

lineage of al-Sayyid Ishaq, buried in Somalia, ibn Ahmad ibn Muhammad ibn Husayn, connected to al-Sayyid / Ali Musa ibn Yahya ibn Isa ibn Ali al-Taqi ibn Muhammad al-Muttaqi ibn al-Hasan al-Askari until Imam al-Husayn. And he mentioned his progeny in Somalia, Yemen, Egypt, the Hijaz, and Aden.

46- The book (*al-Wasf al-Mubin fi Tabaqat wa Manaqib Al Bayt al-Ashraf al-Mu'asirin*) by Sheikh Husayn al-Rifa'i, the former president of the International Association of Noble Descendants in the year 1355 AH. He mentioned the lineage sequence of all the noble descendants connected to Imam Muhammad al-Muttaqi al-Mahdi ibn al-Hasan al-Askari who registered their lineage in the association. And he traced their lineage until Imam al-Husayn al-Sibt and their locations.

47- The tree of the noble Ali Abu al-Nur al-Yafi'i al-Husayni. It is a tree that was renewed by the hands of the great lords on the 15th of Muharram in the year 1321 AH with number 1480. It was transferred from the lineage registered at the time of the memorizer and great scholar, al-Sayyid Nassar al-Kilabi al-Yafi'i, in the year 989 AH. It was in the hand of the deputy head of the noble descendants of Isna. A copy was transferred from it to al-Sayyid Muhammad Tawfiq al-Bakri, the head of the noble descendants of Egypt and the sheikh of the sheikhs of the Sufi orders at that time. Then it was transferred by al-Sayyid Yusuf al-Tarkhani al-Husayni. And it is considered an important reference in the lineages of the noble descendants, the progeny of Imam Muhammad al-Mahdi ibn Imam al-Hasan al-Askari with their lineage connected to Imam al-Husayn al-Sibt.

48- The family tree of the children of the noble Sultan al-Kilabi al-Yafi'i al-Husayni from the progeny of Imam Muhammad ibn al-Hasan al-Askari, dated and registered with number (226) on the 25th of Dhul-Hijjah in the year 1331 AH from the original lineage document dated in the year 1014 AH and transferred in the year 1018 AH.

49- The lineage tree of the noble al-Badariyyin Badwih in Austria - Isna - Qena from the lineage of the Sultan Abd al-Jalil al-Namsi al-Husayni, connected to Imam Muhammad al-Muttaqi al-Mahdi ibn al-Hasan al-Askari and dated in the year 1321 AH. It is signed by the jurist of protected Egypt.

50- The family tree of the family of Jad Allah in Austria - Isna - Qena from the lineage of the Sultan Abd al-Jalil al-Namsi, dated in the year 1322 AH, authenticated and relied upon. Their lineage is connected to Imam Muhammad al-Mahdi until Imam al-Husayn al-Sibt.

51- The book (*al-Ta'rif bi Awlad Abd al-Jalil al-Mansi*) the branch of the children of al-Sayyid Salamah Hazl in Isna - Qena by its author the noble Abd al-Rahman Abd Allah Isma'il, registered at the Syndicate of Noble Descendants with number 12 H/A J 13 in the year 1954 AD during the time of al-Sayyid Muhammad al-Biblawi, the former head of the noble descendants of Egypt. And the lineage is mentioned in it until Muhammad al-Mahdi ibn al-Hasan al-Askari until Imam al-Husayn al-Sibt.

52- The lineage tree of the progeny of the noble Sulaiman ibn Ahmad ibn Musa from the progeny of the Sultan Abd al-Jalil al-Namsi, authenticated and relied upon for this progeny in the east of Atfih in Giza, and dated in the year 1327 AH.

53- The lineage tree of the family of al-Turkuzi in Austria - Isna Qena, dated in the year 1322 AH, based on a tree dated in the year 991 AH.

54- The manuscript of the lineage of the children of the noble Sheikh Amr Muhammad ibn Husayn Abu al-Ula in the general Syndicate in Egypt with number 1895 from Muharram 1323 AH.

55- The lineage tree of the noble al-Shamakhah, authenticated and relied upon and dated in the month of Rajab in the year 1337 AH. It is transferred from a documented lineage report transferred from the tree dated in the year 850 AH. It contains the lineage and progeny of the noble / Ahmad Shamakh ibn Awad al-Kabir ibn Abd al-Jalil al-Isna'i ibn Hasan ibn Husayn Jannaz ibn Abd al-Azim who are present in Naj' al-Shamakhiyyah - al-Basyiliyyah Bahri - Idfu - Aswan. They are from the noble al-Abtahiyyah whose lineage is connected to Imam Muhammad al-Muttaqi al-Mahdi ibn al-Hasan al-Askari until Imam al-Husayn al-Sibt.

56- The lineage tree of the family of the noble Musa ibn Abd al-Jalil al-Isna'i ibn Hasan ibn Husayn Jannaz al-Husayni, written on the 17th of Safar in the year 1331 AH, the branch of his progeny residing in Izzat al-Hijarah in the area of Dayr al-Maymunah, Markaz al-Saff, Giza. It is a tree that is authenticated, relied upon, and registered at the Syndicate of Noble Descendants during that period.

57- The lineage tree of the sons of the noble Sulaiman al-Azhari ibn Jamal al-Din ibn Muhammad al-Zahir ibn Hasan ibn Husayn Jannaz al-Husayni, dated in the year 1330 AH. It has the authentication of the head of the noble Ja'fari descendants, al-Sayyid Muhammad Abd al-Sayyid Musa Mu'awwad al-Ja'fari and the seal of the deputy head of the noble descendants of Isna and the seal of al-Sayyid Sayyid Abd al-Mut'al Sa'd al-Batikhi al-Yafi'i, the deputy of the noble Bakriyyah. And it clarifies their lineage until Imam Muhammad ibn al-Hasan al-Askari until Imam al-Husayn al-Sibt.

58- The lineage tree of the children of the noble Sulaiman al-Zuhri ibn Jamal al-Din, dated the 7th of Jumada al-Akhirah in the year 1326 AH with the authentication of the noble Said Atay al-Kilabi, the deputy head of the noble descendants of Isna, who is attributed to Imam Muhammad ibn al-Hasan al-Askari until Imam al-Husayn.

And here we have finished the narration of the noble genealogists, may God bless them for the great and tremendous effort they have given us, for which they are credited. And how could they not be, as they are the grandchildren of the great Imams in revealing the clear and evident statement of the lineage of Imam Muhammad ibn al-Hasan al-Askari and his grandchildren. And from here, we say to everyone who denied or rejected the right of this progeny: The people of Mecca know its valleys best.

Important Translation Instructions

(Direct translation of the text from Arabic to English, a refined spiritual religious translation, without leaving out a single word, without words indicating Knower, union, or immanence, or any other legal deviations, and without prefaces to the translated texts)

Chapter Seventeen

A Treatise on the Debates of the Pure Imams and the People of Religions and Nations

In the Name of God, the One, the Unique, Who has no partner, equal, or son. The Manifest by His light, the Hidden by His secret. He whom minds cannot comprehend, and illusions cannot grasp. He has revealed Himself in His oneness to all in the heavens and the earth, and He is the Almighty, the All-Wise. All praise is due to God, who raised knowledge on the tongue of the truthful, placed wisdom in the hearts of the pure, and established the proof by the hand of the purified prophetic Household, the lineage of light, the ships of salvation, and the keys to the doors that lead to His presence.

As for what follows... This is not a debate in one of the worldly assemblies, nor is it a dispute of words. Rather, it is a great session in the presence of the spiritual realm and the Kingdom, where spirits from every nation and sect are brought together: Jews and Christians, Sabeans and Zoroastrians, atheists and theologians, and even those who outwardly embraced Islam but harbored hostility towards the prophethood and its Household in their hearts...

In this celestial gathering, the ultimate and conclusive proof of God is established, the tongue of the perfect intellect, and the knight of eloquence, Imam Ali ibn Abi Talib, upon him be peace. Around him are his sons and grandsons, from al-Hasanain, and Zain al-Abidin, and al-Baqir, and al-Sadiq, and al-Kadhim, and al-Rida, and the Mahdis after them. All of them speak with the tongue of prophethood, bring forth its proof, debate with its forbearance, and cut off doubt with a light in which there is no darkness.

Here... there is no fanaticism, no caprice, no sword, and no authority. Rather, it is a pure proof, and the supreme word of God is the judge. The spirits speak, revealing what they used to conceal, and are asked honestly: "Why did you oppose the Household of the Prophet? Why did you change, distort, and misinterpret? Why did you argue with him about whom the Prophet said, 'Ali is with the truth, and the truth is with Ali'?" Here, the Imam responds, not for himself, but for the message and prophethood, and for God in His loftiness, a response with wisdom, with the Qur'an, and with a word that is not tainted by suspicion.

O you who read, do not enter this station except with a humble heart, and do not witness this debate until you purify your intention, for you are now in the presence of one who does not speak from caprice, nor respond from ignorance, nor speak except from God. And God bears witness, and His angels are witnesses, that whoever opposes them has opposed the light, whoever argues with them has opposed the truth, and whoever believes in them has held on to the firmest handle that never breaks.

Here, in the sanctuary of revelation and the pulpit of guidance, we have held on to the strong rope of God, and we have clung to a great and noble saying, established by authentic narration, and firm with the light of certainty: "I am leaving among you two weighty things: the Book of God and my progeny, the people of my Household. As long as you hold on to them, you will never go astray after me." Here, where the dignities of heaven are manifested and the springs of wisdom gush forth, we have gathered with all our effort and sincerity whatever we could of the knowledge of the purified Household of Prophethood, those whom God made the treasuries of His knowledge and in whom He deposited the secrets of His guidance.

So, come with us, O lovers of the light of truth, let us drink from the pure spring of their knowledge, sip from their sweet meanings, and derive from the oceans of their words the purest pearls of speech, as commanded by the Master of Creation and the Prophet of Mercy, Muhammad al-Akram, peace and

blessings be upon him. Let us open our hearts to receive the lights of manifestation, and let us embrace with our spirits this divine and inexhaustible legacy!

O Household of Prophethood... O you who were torches for knowledge and doors for wisdom, O you whose words were arrows that strike the hearts, O you whose hearts were mirrors that reflect the light of God, how did you silence the falsifiers? And how did you overwhelm the debaters? And how did you teach minds lessons of light, wisdom, and insight? O Household of Prophethood, teach us how to debate the people of whims, and how to respond to the people of misguidance, and how to be the proof of God on His earth, just as you were His proof in the universes.

1- The First Debate with the Sabeans

A debate session between my master the Commander of the Faithful Ali ibn Abi Talib, accompanied by the two great Imams Muhammad al-Baqir and Ja'far al-Sadiq, against a group of Sabeans, who were a people known for worshipping planets and stars, believing in the influence of the celestial spheres, and denying resurrection and raising.

The First Session: A Debate on the Origin of Creation and the Existence of the Creator

Men from the Sabeans gathered, from their scholars and philosophers, led by their leader, called "Hermes the Sabean." They requested Imam Ali to explain his religion to them, and they sent him their words: "O Ali, we have been told that you are a man of wisdom, and we have come seeking the light that illuminates our path. If you have anything of the truth, bring it forth, for we are a people who worship the planets, revere the intellect, and do not believe in resurrection after death."

Imam Ali, upon him be peace, came, accompanied by his two grandsons, Imam Muhammad al-Baqir and Imam Ja'far al-Sadiq. The session was witnessed, and silence prevailed, save for the voice of wisdom.

Imam Ali, upon him be peace: "O Hermes, and those with you from the Sabeans, the truth is not known by men, but by its light. And we were not sent except to guide those who have gone astray and to reveal what is obscure to the minds. If you are truthful in your request, we will answer you with proof, otherwise, there is nothing after the truth except misguidance."

First Question from Imam Ali: Who created the Creator? O Hermes, tell me, who created the planets that you worship?

Hermes: "They were not created; rather, they are eternal, they revolve and organize life. They are the intellect and the spirit of the universe."

Muhammad al-Baqir (smiling): "If they are eternal, how do they change? How does the sun set and rise? And how does the moon disappear and its state change? The eternal does not change, and the perfect does not need to move to have an effect. You have worshipped what changes, and that which is like that does not deserve divinity."

Imam Ja'far al-Sadiq: "Your saying that the planets are the intellect of the universe is false, because the intellect does not move by itself, nor is it ignorant. Do you ask the sun why it rose? Or do you debate Saturn about wisdom? If they do not respond, then they have no intellect."

Second Question from Imam Ali: Who manages the management of the managers?

Imam Ali: "O people, you claim that the celestial spheres manage the affairs of the universe, so who manages the affairs of the sphere? And who placed this order in it? What if your spheres stood still? Or your stars exploded? Who can return them? Do you have control over them?"

Hermes: "Nature organizes them with fixed laws."

Imam Muhammad al-Baqir: "And what is nature? Is it something that can be seen and comprehended? Or are you speaking of the unknown in the language of mood? If you say it is a doer, then it must be intelligent. If you say it has no intellect, then how did it place the order?"

Imam Ja'far al-Sadiq: "We do not deny the existence of laws, but we say: they were placed by a placer and created by a creator. The scale does not weigh unless the pan is placed in it, and the mind does not work unless it is guided by the light of revelation."

Third Question from Imam Ali: Resurrection and Eternity?

Imam Ali, upon him be peace: "I have been told that you deny resurrection. So tell me: If a person dies, where does his intellect go? Where does his consciousness go? Or do you think that this life is futile, and that justice will not be fully served?"

Hermes (hesitantly): "We say that the body perishes, and the soul merges with nature."

Imam Muhammad al-Baqir: "And have you seen a soul merge? And have you seen justice fully served for a killer after his killing? Or do you accept that a prophet is killed and his killer is honored, without accountability? Indeed, God does not wrong an atom's weight. And even if the punishment is delayed, the appointment is coming."

Imam Ja'far al-Sadiq: "The truth is that the soul is resurrected, and the bodies are returned by the power of the Creator, just as they began. Is creating you for the first time more difficult than returning you? He created you when you were nothing. Is He not able to return you?"

Imam Ali: "O people, you have heard. So either you accept the proof of the truth, or you remain in darkness following a deceptive light. We do not call you to worship us, but to worship the One who created us and you, the Lord of the heavens and the earth, God, there is no god but He."

Imam Ali: "O Hermes, I see you speak of the intellect as if you have made it a god, and of thought as if you have made it self-sufficient from revelation. So tell me: How many minds have gone astray? And how many thoughts have led to destruction? The intellect is a light, yes, but it is not guided unless revelation illuminates its path."

Fourth Question: Does prophethood prove itself with the intellect?

Imam Ja'far al-Sadiq: "O Hermes, you say that the intellect is sufficient, so tell me: Does the intellect alone know the number of prayers? Or the times for zakat? Or the amount of blood money? Or how the Creator is to be worshipped? The intellect knows that there is obedience to the Creator, but it does not know its details. Therefore, there must be a prophet to convey, to explain, and to establish the proof. What is the benefit of the intellect if it stands confused before the obligations?"

Imam Muhammad al-Baqir: "And if the intellect alone were sufficient, the philosophers would not have differed. Each one has an opinion, and each one has a school of thought. But when God sent the

prophets and chose the messengers, the Book was revealed, the balance was established, and the path became clear."

Fifth Question: Who is the Prophet? And do we prove his prophethood with a miracle?

Imam Ali, upon him be peace: "O people, the Prophet is not a magician, nor a poet, nor a philosopher. Rather, he is a servant whom God chose to carry the light and supported with a sign. God supported Moses with the staff, and Jesus with the spirit and healing, and Muhammad, peace and blessings be upon him, with the Qur'an. And there is no prophet except that he proved his call with a proof. Did the magic of Moses return life to the sea? Did the imagination of Jesus revive the dead? Did the tongue of Muhammad bring a Book that is recited until the Day of Judgment? Prophethood is known by truthfulness, by knowledge, by purity, and by what no human being can achieve."

Sixth Question: Why do we need revelation? Can't humans be disciplined and contemplate on their own?

Imam Ja'far al-Sadiq: "O Hermes, let me ask you: Is there not among you one who steals, commits adultery, and lies? Is there not among you one who honors his parents, and one who disobeys them? Do not some of you worship light, and others worship a planet? So who rectifies the disagreement? Who says: this is truth and this is falsehood? A person without revelation is like a ship at sea without a sail, and the wind has no mercy on it."

Imam Muhammad al-Baqir: "Rather, if the soul is left without a balance, it will permit everything in the name of freedom, and worship everything in the name of light. And revelation is what controls the balance of justice and establishes the proof."

Seventh Question: What is the situation of those who came after the prophets? How do we distinguish the truthful from the liar?

Imam Ali, upon him be peace: "The truthful one is known by his action, and the liar is exposed by his behavior. The truthful one calls to the truth, not to himself. The truthful one rectifies, he does not corrupt. And if you want an example, look at our Prophet Muhammad, peace and blessings be upon him. He lived among his people for forty years and never lied or betrayed. Then he came and said: '(Say there is no god but God, you will succeed).' He did not want authority or money. Rather, he came to guide. So whoever comes to you after him, look: Does he call to God? Or to himself?"

Eighth Question: Is the Qur'an a book from God? Or is it an authorship by Muhammad?

Imam Muhammad al-Baqir: "If it were from Muhammad, he would have made mistakes, it would have changed, and he would have retracted. But it was revealed over twenty-three years, and no ruling in it changed, and no verse in it contradicted another. And he challenged the Arabs, who were masters of eloquence, but they could not produce a single surah. Then he said: '(And if you are in doubt about what We have sent down upon Our servant, then produce a surah the like thereof),' but they were unable to, and they remained in their doubt until they died."

Imam Ali, upon him be peace: "O people, we do not bring you anything other than what the prophets brought. We are the children of the final prophet, and our knowledge is from his knowledge, and our words are from his light. If you are seekers of the truth, then read your books and look into them, for in them there is a glad tiding of the end of time, and a light from Mount Faran. He is the Prophet who was sent from Mecca, whom God sent as a mercy to the worlds. Follow him, and you will be guided. If you

refuse, then you are free, but remember the Day when it will be called: {And stop them; indeed, they are to be questioned}."

The Second Day: Continuation of the Debate on Resurrection, Accountability, and the Hereafter!

One of them, named "Anush," stood up and said:**Anush the Sabean:** "O Ali, O son of the cousin of the Arab Prophet, you speak of a day when people will be resurrected, held accountable, and rewarded. But we only see that souls perish and bodies decay. So what is the need for their resurrection? And what justice is there in resurrection after annihilation?"

Imam Ali, upon him be peace - the opener of the discourse: "O Anush, if it were as you say, the wrongdoer would be at ease, the right of the wronged would be lost, and there would be no place for justice and no meaning for accountability. Do you think that one who shed blood, usurped land, and stole sustenance is equal to one who worshipped God at night and wept in secret? Where is justice if there is no return for people? Resurrection, O Anush, is the justice of God after His mercy. It is His promise that He does not break."

First Question: Is resurrection rational or transmitted?

Imam Ja'far al-Sadiq: "Listen to me, O Anush, resurrection is established by both transmission and reason. As for transmission, all the heavenly books have given glad tidings of it. As for reason: just as God created you from dust, He is able to return you to it. Is the first creation greater or the return? Do you deny that the Maker who created you from nothing is not able to return you? If you saw a magnificent building, and then it was demolished, and the builder said: 'I will rebuild it just as it was,' would you doubt his ability after you have seen his work?!"

Second Question: And what is the proof that there is accountability and reward?

Imam Muhammad al-Baqir: "The proof is innate nature, justice, and transmission. Innate nature: every sound heart seeks justice and is pained by injustice. Justice: the wrongdoer is not left unpunished, and the good-doer is not left unrewarded. Transmission: every prophet said: '(Indeed, the Hour is coming),' and every heavenly book contains a promise and a warning. What is the meaning of worship if there is no accountability? And what is the prestige of the law if there is no judge?"

Third Question: And how will the resurrection be? And will the souls be returned to their bodies?

Imam Ali, upon him be peace: "O people, God is the Creator of souls and bodies. He returns the soul to its body as a key is returned to its lock. He does not err or go astray. You will be resurrected barefoot, naked, and uncircumcised, just as you were created the first time. And it will be said to you: '(Read your book).' So, whoever has light will be saved, and whoever's face is darkened will be a loser. As for the souls, each one will be known by its body, and the soul will not mistake its body on the Day of Resurrection."

Fourth Question: What about Paradise and Hell? Are they metaphorical or real?

Imam Ja'far al-Sadiq: "Rather, they are real, not metaphorical. Paradise is as wide as the heavens and the earth, in it is what no eye has seen, no ear has heard, and no human heart has conceived. And there is a Fire whose fuel is people and stones, in it are Zaqqum and Ghislin. If they were

metaphorical, then awe and desire would be void, and faith would weaken. And the Prophet saw them on his ascension and conveyed it, so he left us no excuse."

Fifth Question: Why are people punished when they are created by God?

Imam Muhammad al-Baqir: "O Anush, God does not punish those who obey Him, but those who disobey Him voluntarily. If the servant were compelled, he would not deserve Paradise or Hell. But he chose and was lazy and transgressed. He was warned and admonished. So the reward is of the same kind as the deed, and God does not wrong anyone."

Imam Ali, upon him be peace: "O people, if you believe, it is for your own souls, and if you disbelieve, it does not harm God in anything. And God calls you to the abode of peace. So choose. We have come to you with clear proofs from your Lord, in which there is no exaggeration or deviance. Rather, it is a proof that the heart is reassured by, the mind affirms, and the path is illuminated by. So whoever wills, let him believe, and whoever wills, let him disbelieve. But do not say: 'We were not informed.'"

A state of tranquility overcame the hearts, silence reigned, heads bowed, and some of the Sabeans were heard saying: "Indeed, you are a guided people. By God, this is nothing but from the light of prophethood, and only this word comes out from the houses that God has purified."

2- The Second Session: A Debate with the Irreligious Philosophers

The speakers: Imam Ali ibn Abi Talib, upon him be peace - Imam Muhammad al-Baqir - Imam Ja'far al-Sadiq. The opponents: Three of the great irreligious philosophers from different eras, described as "rationalists who reject prophethood," "materialists," and "nihilists."

First Question from one of the philosophers: What is the rational proof for the existence of a creator of the universe? And why do we not say that the universe came into existence by chance or is eternal?

Imam Ali: "O questioner... The first thing for the mind is to connect the effect to the cause, the craft to the craftsman, and the movement to the mover. The entire universe is a precise system, not a single atom or galaxy is without it. So, can this system be without an organizer? Tell me, if you see a poem with woven letters and harmonious rhymes, would you say that it wrote itself? So how can you believe that the entire system of the universe happened by chance, while a small poem is only attributed to a poet? The intellect is a guide to God before revelation, and in everything there is a sign for Him, which indicates that He is One."

Imam Muhammad al-Baqir: "Chance does not produce order; rather, it produces chaos. If you claim that life is by chance, then tell me: Does fire happen to get cold? Does gravity happen to reverse? Rather, everything in existence is governed by a law, and there is no law except that there is a legislator behind it."

Imam Ja'far al-Sadiq: "We do not ask you to believe in what is not seen, but in what is perceived by its effect. You believe in electromagnetic waves but do not see them, and you believe in gravity but do not hold it in your hand. So why do you deny the existence of God because you do not see Him? Is not the existence of the effect more eloquent than seeing the essence?"

Second Question from a materialist philosopher: Religions have restricted people and taken away their freedom. So how do you say that religion is liberation?

Imam Ali: "Rather, religion has liberated you from the servitude of your soul, not from your freedom. It has liberated you from desire when it overcomes you, from ignorance when it possesses you, and from tyranny when your foot slips. What kind of freedom is that which makes you a slave to your caprice, a captive to your desires, enslaved by money, and led like cattle? As for us, we have liberated people by their servitude to God, so they became masters of themselves, not their slaves."

Imam Ja'far al-Sadiq: "And ask yourself, O man of intellect: Did religion command the worship of idols? Did it urge injustice, poverty, or ignorance? Or did it command justice, knowledge, and kindness? What restriction is there in being just, merciful, and truthful? This is not a restriction; rather, this is the title of the perfect human being."

Third Question from a philosopher: Why should we believe in a prophet who lived centuries ago? And why did not revelation remain continuous?

Imam Muhammad al-Baqir: "Because prophethood is not like a liquid that is poured out, but like a lamp that is lit in a time of need. So when God perfected His religion with Muhammad, and revelation was completed, He made after him Imams from his family, who preserve the Book and explain it to the people. Revelation has stopped, but its light remains, in every verse, in every wisdom, and in every guided Imam."

Imam Ja'far al-Sadiq: "And did God seal the revelation to extinguish the light? No, rather, it was to establish perfection and to test those who come after him. So religion was not left without guardians... Rather, God has placed in every time one who calls to Him with insight. So if you are not a prophet, then be a divine scholar. And if you are not an Imam, then be one of their truthful followers."

Fourth Question - from a nihilist philosopher: What is the meaning of life? And why are we created and then die? Is this not futile?

Imam Ali: "Woe to you! Do you claim that God creates in futility? So look at your own creation: hearing, sight, mind, and thought. Then you ask what the purpose is? He created you to know Him, to sit with Him with your heart, and to strive towards Him with your love. The wonder is not in death, but the wonder is that you waste your life without meaning and then ask why you died? Rather, you should ask: How did you live? And on what path did you walk?"

Imam Ja'far al-Sadiq: "We live once, but we are tested every moment. The test is the way of God in His creation. And whoever does good will succeed, and whoever does bad should only blame himself. And whoever knows wisdom, knows the meaning. Do you want to be left without purpose and obligations, and then say that you are a sophisticated human being? The angels are astonished by the shortness of your thought!"

One of the philosophers whispers: "By God, I was an atheist out of ignorance, not out of intellect. You have awakened my heart... and I will search anew."

3- The Third Session: A Debate with the Jews
The First Day: A Debate with the Jews - on the Origin of Prophethood and the Truthfulness of Muhammad

The Jewish rabbis, readers of the Torah, came with their questions, led by "Eliezer ibn Phinehas," one of the scholars of the Children of Israel.

First Question from the Rabbi Eliezer: "What is the proof of the prophethood of Muhammad? If we are a people of the Book, what is his proof against us, and why should we leave Moses and follow him?"

Imam Ali, upon him be peace: "Do you not read in your Torah that God promised a prophet from the lineage of Ishmael who would be the seal of the messengers? Did you not find in the Book of Deuteronomy: '(The Lord your God will raise up for you a prophet like me from among you, from your brothers. You shall listen to him)'? And who are the brothers of the Children of Israel? Are they not the Children of Ishmael? His description among you is: he does not speak on his own, but from what is revealed to him. This description only applied to Muhammad, who came to you not knowing how to read or write, so God opened to him a Book that falsehood does not approach, and no fair-minded person can oppose."

Imam Musa al-Kadhim: "And in addition, O Eliezer, have you not read in Isaiah: '(Light has shone from Faran)'? And Faran is Mecca, and in it Muhammad was sent. And no prophet came after Moses whose love was drunk by the hearts of the nations as was done with Muhammad. Is this not a proof of his truthfulness? Then where is Muhammad's distortion of the Torah? Where is his lie in his claim? Where is his request for authority or money? He came only with the word of God and established the proof just as Moses established it before him."

Imam Muhammad al-Jawad: "O Rabbi, I ask you by God, do you find in your Torah that the seal of the prophets will be sent after the destruction of Jerusalem and will carry the name 'Ahmad'? Your scholars have concealed that, and your scholars in Medina, like Abdullah ibn Salam, converted to Islam when they saw his description in their books. But does it benefit the lineage of one who conceals the truth? Indeed, Moses gave glad tidings of his coming, but your hearts are covered."

Second Question from another Rabbi: Why did not Muhammad believe in the Torah and its laws if he was a prophet?

Imam Ali: "Rather, he believed in it, but as a book that God revealed in its time, and then God abrogated it with a new Qur'an, just as the Torah was abrogated by the Gospel. And this is the action of God in the laws. He reveals them for the need of the time, and then He changes them for something more comprehensive. Do you follow every single law of Moses in its entirety? Do you still prohibit even touching the dead, or do you consider impurities as in your books? You have changed and altered, and then you deny God to abrogate with a more elevated law?"

Imam al-Kadhim: "And I ask you: To whom did God send the prophets? Was it not to all people? Is Moses your prophet only, or is he a prophet to the worlds? If you say to the worlds, then accept Muhammad. And if you say to the Children of Israel only, then you have denied the justice of God for the rest of His creation."

Third Question: The Rabbi Eliezer: "You say that the Qur'an is preserved, and we say that the Torah is preserved. So who distorted?"

Imam Muhammad al-Jawad: "The Qur'an was transmitted by mass transmission and was preserved in hearts and on pages. Not a single word in it differed. As for you, how can you claim that? Is the Torah in your hands as it was revealed? Or do you change the faces of interpretation, conceal the verses of punishment, and buy with them a small price? If you say it is preserved, then bring forth one single copy that does not differ among your groups. But you do not possess it, and your words in it are like the stars; the truthful cannot be distinguished from the liar."

The first session concluded, and the faces of the rabbis turned red, and some of them whispered: "By God, what these people said cannot be refuted, and it is indeed in the Torah, but we have concealed it."

So Imam Ali said: "Whoever seeks the truth and finds it, let him follow it. And let him not be deceived by what his fathers were upon. For the truth is more beloved to us than our own souls."

The Second Day of the Debate of the Household with the Jewish Rabbis

This session is a torch for the worlds and a proof against them on a day when neither wealth nor sons will be of any avail, except for one who comes to God with a sound heart.

The Second Session: Legislation, the Talmud, and the End of the Children of Israel

In it, some of the rabbis of Yathrib and a delegation of scholars from Banu Qurayzah and Banu al-Nadir gathered, carrying with them the Torah and the Talmud, seeking a debate not for the truth, but for stubbornness.

First Question from the Rabbi "Samuel ibn Azariah": "Why was fighting legislated in your religion? Is not peace better than the sword? And we are a people of peace, we do not fight. So why have you called us to a religion that raises the weapon?"

Imam Ali: "You killed your prophets and shed forbidden blood, and then you claim peace is your motto? Fighting in Islam is a merciful legislation. It is only for repelling aggression, for lifting injustice, or for liberating the oppressed. Fighting was not legislated for the worship of power, but for the establishment of justice. Moses fought Pharaoh, and David fought Goliath. Were they unjust? So why do you deny us what your prophets did?"

Imam al-Kadhim: "By God, no one was killed unjustly in Islam except that Islam is innocent of his killer. But today, you see the might of Islam because it shook your thrones and exposed the falsehood of your priesthood, so you started calling for peace everywhere, even at the expense of the truth."

Second Question from another Rabbi: "You say that the Torah is distorted, so what is your opinion of the Talmud? Is it not from the teachings of our prophets?"

Imam al-Hasan al-Askari: "The Talmud, O son of Azariah, is not from the revelation of heaven. Rather, it is the compilations of your scholars after the Babylonian captivity. They gathered in it opinions and suspicions, until it became for you above the Torah. In it, it is said that God regretted and that Jacob wrestled the Lord and overcame Him! Do you say this? As for our scholars, we do not raise the words of anyone above the Book of God and the Sunnah of His Prophet. But you have made the books of humans a religion and said: 'This is from God.'"

Imam al-Kadhim, upon him be peace: "And in the Talmud, it is said that non-Jews are cattle created for your service, and that Paradise is for the Children of Israel only. Do you claim that the Lord of the worlds wrongs His creation? Indeed, that is a great falsehood. And God is not pleased with injustice, and He has said in the Torah: 'Love your neighbor as yourself.' So how does this compare to your Talmud that overflows with racism and hatred?"

Third Question from the Rabbi "Phinehas ibn Shaul": "What do you say about the role of the Children of Israel at the end of time? And are we really the people of trial?"

Imam Ali: "No nation has been tried as the Children of Israel have been tried. You were the first to worship the calf after the sea was parted for you, the first to kill the prophets, the first to distort the words from their places, and the first to sell the religion for money. And you will be the last upon whom the tyrants will gather, and by you, tyranny will grow, until God sends the Awaited Mahdi, who will break your scepter and purify the earth from your trials, as God said: {You will surely cause corruption in the land twice}. You have already corrupted the first time, and the second is coming. Then will be the promise of the Hereafter, and God will give victory to His servants and disgrace the criminals."

Imam al-Hasan al-Askari: "Whoever wants the light, lineage will not prevent him. And whoever hates the truth, even if he were from the family of Aaron, he is the most deserving of punishment. You are not a trial because you are Jews, but because you have concealed the truth. And God does not love those who conceal. And we have said: Whoever knows Moses, knows Muhammad, and whoever denies Muhammad, has lied about Moses."

Fourth Question: Phinehas ibn Shaul: "O Ali, if you say that God has predestined everything, then where is the choice? And where is the accountability? And how will He punish us for what has been written upon us?"

Imam Ali: "O Rabbi, I ask you: Did not God command you to worship Him alone, and you know that He is One, without a partner?" The Rabbi said: "Yes." Imam Ali said: "And did He write disbelief upon you? Or did you choose the path of misguidance? Or were you deceived by the vanities of the world?" The Rabbi was flustered and said: "Rather, I was the one who chose." So Imam Ali said: "Then you have understood... For destiny is a path that has been drawn, but walking on it is in the hand of the servant. And God has given you intellect and choice, so do not be like one who places the blame on his Lord while he walked with his own feet on the path of destruction."

Fifth Question: Phinehas ibn Shaul: "O Husayn, why do you insist on fighting when you know that death is inevitable? Is not peace better than killing?"

Imam al-Husayn: "O Rabbi, have you read in the Torah about Moses when he confronted Pharaoh? Did he tell Moses: 'Be peaceful'? Or did he tell him: 'Go to Pharaoh; indeed, he has transgressed'? O people, jihad is not the shedding of blood. Rather, it is the revival of hearts and the adherence to the law. And victory is not in the survival of the body, but in the survival of the message. I am al-Husayn, the descendant of the light, and I am the truth in the face of falsehood, and I am the revolution in the face of tyranny. And if my destiny is to die, then let my blood be written as a sign on the pages of the Throne." The Rabbi bowed his head in shame.

At the end of the session, a few rabbis stood up, and their hearts had softened. One of them said: "We have not seen such a light in proof or logic, nor have we heard the truth established in this manner. And were it not for the stubbornness of our people, we would have believed immediately." So Imam Ali said: "Whoever God wills to guide, He guides. And whoever He wills to mislead, his own caprice

misleads him. And we have established the proof against you. So whoever wills, let him believe, and whoever wills, let him disbelieve. Indeed, we give glad tidings to the worlds, and we establish the proof against all of creation."

4- The Fourth Session: A Debate with the Christians

Now, we open a great session, a major dialogue between the Imams of the Household and a delegation of Christian scholars. It is a dialogue by which God establishes the proof and in which the truth is written with letters of light. It will be a witness against the worlds, far from fanaticism and close to the truth, dispelling doubts, refuting misguidance, and establishing the proof with evidence, justice, and eloquence.

A Debate with the Christian Scholars

In it, people of thought and belief gather. And under the shades of this light, a delegation of Christian scholars came for dialogue and debate, seeking the truth - or some of them were.

First Question from the Priest "Matthew ibn John": "You say that Jesus is a created servant! So how was he born without a father? Is this not a proof of his divinity? And can a human being perform miracles as he did?"

Imam Ali: "O Matthew, if the creation of Jesus without a father were a proof of divinity, then Adam would be more deserving of that, for he was created without a father or a mother! But God said: {Indeed, the example of Jesus to God is like that of Adam. He created him from dust; then He said to him, "Be," and he was.}. As for miracles, they are an honor from God to His messengers. God revived the dead at the hands of Jesus, brought out the she-camel of Salih from a rock, and split the sea for Moses. Are these also gods?!"

Imam al-Baqir: "Know that a miracle is a proof of prophethood, not a proof of divinity. Whoever makes the Prophet a god has worshipped a human being. And God sent Jesus to return the Children of Israel to monotheism, but you made him a door to polytheism! So whoever loves Jesus, let him follow him in his saying: {And that God is my Lord and your Lord, so worship Him}."

Second Question from the great Bishop: "But we believe that God was incarnated in Christ to atone for the sins of humanity, and that the crucifixion was a mercy. Is not God love?"

Imam Ja'far al-Sadiq: "God is love and justice. So how can He punish an innocent person for a criminal?! And can a rational person accept that the innocent son is killed to erase the crime of others? God does not compel to injustice. Rather, He forgives whom He wills and accepts the repentance of whoever turns to Him. And God Almighty said: {And no bearer of burdens will bear the burden of another.}. And Jesus was not crucified; rather, he was raised to Him. And Satan has confused you, so he made crucifixion salvation, while it is a lie and a falsehood."

Imam Ali: "If you claim that God descended and was incarnated, you have made the Creator like the created, and He is the One who said: {There is nothing like unto Him}. Did the sun descend into a piece of pottery? Or is the sea carried in the palm of a hand? God is exalted above what you describe."

Third Question from a monk of Najran: "And why should we leave our religion and follow Muhammad? Is not Jesus from before, and he gave glad tidings of salvation? So what is the proof of your prophet's truthfulness?"

Imam Muhammad al-Baqir: "Rather, Jesus gave you glad tidings of Muhammad and said: {And giving glad tidings of a messenger to come after me, whose name is Ahmad.}. And Muhammad, peace and blessings be upon him, has come to you with a revelation that is recited and miracles that are continuous. But you denied him just as you denied the prophets before him. So whoever truly followed Jesus, followed whoever was sent after him."

Imam al-Sadiq: "And the religion of Muhammad is the religion of Jesus, one religion from the time of Adam to Muhammad: monotheism, purity, and justice. But you have changed and distorted, so Muhammad came to return the light to its place. And you are today between two paths: to believe in Muhammad as the disciples believed, or to be gathered with those who disbelieved in the messenger of their time."

A priest named "Peter the Qinnai" stood up, clutched his cross, and addressed Imam Ja'far al-Sadiq.
Peter the Qinnai: "O son of Muhammad, we do not deny that your Prophet called to noble morals and urged kindness. But Christ, upon him be peace, is with us the Word, the Spirit of God. Is this alone not a proof of his superiority over all who came before and after him?"

Imam al-Sadiq (with serenity and strength): "Peter, you have spoken a truth and mixed another with falsehood. Yes, Jesus is a spirit from God and a word from Him, but he is not God, nor is he the son of God, nor is he the third of three. He is only a noble servant and prophet whom God raised to Himself, just as He raised Idris before him, and he was honored with the pure spirit and the manifest dignity. If you believe that God sent Jesus, then how can you deny that He would send after him the seal of the prophets? Have you not read in your Gospel: '(I am going, and the Paraclete will come to you)'? And the Paraclete is none other than Muhammad, who foretold the unseen, affirmed the books, and spread the light among the nations. And it was not for Jesus to seal the prophethood, for he did not come with the complete law. Rather, he perfected what came before him and gave a testament about the one who would come after him. So Muhammad is the one who sealed it and came with the constitution for creation until the Day of Resurrection."

Peter: "But we worship Christ because he is the son of God, and he loved us so much that he was crucified for our sins. Does he not have the right to divinity?"

Imam Muhammad al-Baqir, upon him be peace: "Woe to you, O Peter, do you worship one who ate food, walked in the markets, wept in sorrow, and prayed to the Lord in secret? Jesus said: '(My Father and your Father are one),' so did he make himself a god? And he said: '(I can do nothing on my own; I judge only as I hear).' So how can one who hears and obeys be worshipped? As for the crucifixion, it is a great lie. They did not kill him, nor did they crucify him, but it was made to appear so to them, and God raised him to Himself. And he will descend at the end of time and pray behind a descendant of Muhammad."

Another priest, named John, came forward and said: "O Ja'far ibn Muhammad, we have monks in the mountains who fast during the day and pray at night. They do not eat meat or get married. Are these on a falsehood when they are the most pious of people?"

Imam al-Sadiq (smiled and said): "You have described a state, but you have neglected the balance of the law. Asceticism is in obedience to God and on His path, not in innovation and making things difficult for the soul. And our Prophet Muhammad, peace and blessings be upon him, said: '(There is no monasticism in Islam).' Rather, he married, fasted and broke his fast, fought in the way of God, worked with his hand, slept and prayed, and he said: '(Whoever turns away from my Sunnah is not from me).' What asceticism is greater than one who was ascetic in the world while it was under his feet, and overcame his soul while it was between his sides?"

The people fell silent, and their leader said: "There is a light in your words, and a strength in your proofs. But we live in a nation that is accustomed to what it is upon. And if we were to change, we would be killed or expelled. So what is the solution?"

Imam Muhammad al-Baqir: "The truth is not known by the multitude of followers, nor is it abandoned out of fear of blame. If you are truthful with God, He will be truthful with you. And if you follow the light, God will spare you the evil of darkness. Have you not heard the saying of Jesus, upon him be peace: '(Whoever does not take up his cross and follow me is not worthy of me)'? So here we are calling you to carry the cross of tribulation, not the idol, and to follow the one who called you to God."

Imam al-Sadiq: "And know that the religion of God is one, from Adam to Muhammad, and there is no change in it. And that the truth is a light that does not fade, even if the clouds of people obscure it. And that the guided do not fear the blame of a blamer in God. So look, to which of the two paths you lean: the path of guidance, or the path of stubbornness."

Question Four:

(From Peter the Qinnai) "The Gospel in our hands states that Christ said: '(I and the Father are one),' so how do you deny his divinity? Is this not an explicit text? Does it not mean the union of the divine essence with Christ?"

Imam Ali: "Woe to you, O Peter, have you not read the rest of the Gospel? He also said: '(My Father is greater than I),' and he said: '(My God, my God, why have You forsaken me?)' So how can he be God and call upon God for help? As for '(I and the Father are one),' it is like your saying about you and your disciple: 'We are one in truth, not in essence.' God is One, Unique, He does not divide, He does not indwell in a human, and He does not become incarnate in a created being."

Imam al-Sadiq: "Christ said that metaphorically regarding monotheism and following, just as the Prophet Muhammad said: '(I am from Husayn and Husayn is from me).' Does that mean they are one essence? No, O Peter, rather they are in agreement on the guidance of God. So do not make a metaphor a reality, and thus worship a servant instead of God."

Question Five:

(From a bishop named John the Chaldean) "You say that Jesus is a servant and a prophet, so why then did God choose him with miracles that no one else performed? Does this not mean that he is the greatest of the prophets or that he is something above prophethood?"

Imam al-Baqir: "Jesus was indeed a noble servant, a servant honored, supported by the Holy Spirit, just as Solomon was supported by wisdom, Moses by the staff, and Muhammad by the Qur'an. So every prophet has his miracle, but God alone gives of His bounty to whom He wills, and the servant

does not rise to the rank of the Lord even if He supports him with the entire universe."

Imam Ali: "And do you know that in the nation of Muhammad, there were those at whose hands God performed the revival of the dead? This is Hanzalah ibn al-Nu'man al-Basri who was called to a grave, and he prayed to God, and He revived a dead person who bore witness that there is no god but God. Did Hanzalah become a god? A miracle does not prove divinity but prophethood. So give God His due, and do not exaggerate about those whom God has honored."

Question Six:

(From a deacon from Antioch) "You say that Jesus is not the son of God, but the Gospel said: '(My beloved Son, with whom I am well pleased),' is this not a declaration of sonship?"

Imam al-Sadiq: "O deacon, sonship in your language is used for love and satisfaction. Abraham among you is also called '(the friend of God),' and David '(the man of God),' and the sons of God are those who obey Him in your understanding. Does that mean that God has children?! It is only a metaphorical expression in your language, and the Qur'an has said: {It is not for God to take a son}, {He is Exalted above all of that}."

Imam Ali, upon him be peace: "God is Exalted above being attributed with what is attributed to humans. What is the matter with you, how do you judge? Sonship in your texts is not a sonship of flesh and blood, but a sonship of obedience and election. But misguidance prevailed over the interpretation, so you started worshipping one whom God loved, instead of God!"

Question Seven:

(From a Coptic priest) "Why do we find in Muhammad's teachings strictness and law, while we find in Jesus love and forgiveness? Which one is closer to God?"

Imam al-Baqir: "And does God reform people except with both justice and mercy? Muhammad came with the law because people were corrupt, so he came to establish justice. And Jesus came in a time when the Children of Israel had become hard-hearted, so God sent mercy in him to soften their hearts. So every prophet was sent with what was suitable for his people, but everyone calls to one Lord and one law: {Indeed, the religion in the sight of God is Islam}."

Imam Ali: "Rather, the law of Muhammad contains a greater love, for he said: 'Be merciful to those on earth, and the one in the heaven will be merciful to you.' And he said: 'None of you believes until he loves for his brother what he loves for himself.' But his law organizes and refines; it does not let the rope run loose. In it is mercy with strength, and compassion with awe. That is the balance of heaven." At the conclusion of the session, an old monk who had been sitting in silence stood up and said: "O Household of the Prophet, we used to worship God in darkness. By God, you have come to us with a light that the heart can see. I bear witness that there is no god but God, and that Muhammad is the Messenger of God, and that you are the Household of his prophethood, the source of his knowledge, and the lamps of his guidance."

Imam al-Sadiq: "All praise is due to God who guided us to this. We would not have been guided if God had not guided us. So whoever wills the truth, let him come, for we have nothing but the proof of prophethood and the light of the Qur'an."

Question Eight:

(From a priest from the Eastern Church) He asks Imam al-Hasan ibn Ali about the soul.
The priest said: "O Hasan, what is the soul? Is it matter or energy? Is it a beginning or an end?"

The Imam lowered his head, then raised it, and in his eyes was the wisdom of the ancients and the moderns, and he said: "Have you not heard the saying of God: {Say, "The soul is from the command of my Lord, and you have not been given of knowledge except a little."}? O people, the soul is not like the body. The body is created from dust, and the soul is created from a command. And the command is a light from the light of God, He gives life to whom He wills, and takes it from whom He wills. So how can you ask for the soul to be encompassed by your knowledge, when it is from a world beyond the grasp of your minds?" They fell silent and did not speak.

5- The Fifth Session: A Debate with the Zoroastrians

Now we move to a debate session with the Zoroastrians, where Imam Ali ibn Abi Talib, and beside him Imam al-Rida, upon him be peace, confronts a delegation of Zoroastrian scholars who sanctify fire and claim dualism in the universe. We establish a blessed session, full of proof and evidence, and a witness against those who have gone astray in the darkness of illusions.

First Question (from Azarbad the Mobed): "We do not deny the existence of a god, but we see the universe based on two principles: light and darkness, good and evil. So where does evil come from if it does not have a creator? And how can the creation of pain and evil be attributed to a god of goodness?"

Imam Ali: "That is nothing but a poor assumption about God. Do you see the sun creating the shadow? The shadow only exists when light is absent. Likewise with evil; it has no independent creator. Rather, it is the absence of good, the ignorance of the soul, and the corruption of innate nature. Evil is not a self-subsisting entity, but an incidental phenomenon that appears when light is abandoned. If an ignorant person is thirsty, would you say that water created the thirst?!"

Imam al-Rida: "And who told you that God created evil out of a love for evil? Rather, He made it a test, granted the mind to distinguish, and made us responsible by choice. Evil is a proof of the existence of will. And were it not for the opposite, virtue would not be known."

Second Question:

(From a priest named Narsieh) "We worship fire, not because it is a god, but because it is a light that does not betray, and from it comes life and warmth. So why do you deny our worship of that which God has made a light?"

Imam Ali: "Woe to you, O Narsieh, do you worship what neither hears nor sees? Do you worship what a drop of water extinguishes and what ashes consume? Fire is a created thing, given some of the properties of light. Why do you worship the appearance and leave the essence? You are like one who saw a pen and thought it was the writer!"
Imam al-Rida (pointing to a fire glowing in front of them): "Fire illuminates, yes, but it does not guide. And it burns as it warms, and it consumes as it illuminates. Is something whose characteristic is deficiency worthy of being worshipped? The light that does not fade is God, and the light of God is in the heart of the servant, not in a fleeting flame."

Third Question:

(From the great Mobed) "If your God is one, then why have religions differed, laws contradicted, and people become divided? Is this not a proof that every nation is upon some of the truth?"

Imam Ali: "Rather, it is a proof of the people's distance from the One Truth, just as the sun's rays are broken on glass, and the ignorant person sees them as separate colors, while in reality, they are one light. But minds and glasses differ. Everyone who has gone astray from the straight path thinks he is guided. God is One, and His religion is one, but whims divide, as God Almighty said: {Each party is happy with what it has}."

Imam al-Rida: "And the prophets came only to unite, but their peoples were the ones who divided. God preserved His religion in the Qur'an and its lamps in the Household. So whoever came to them came with the light, and whoever turned away from them, floundered in darkness."

Fourth Question:

(From a young Zoroastrian) "If fire is a servant to man, why is it not mentioned in your books as a sacred being? Is this not a denial of God's blessing?"

Imam Ali: "Rather, we thank it when we use it, not when we worship it. We praise God for it just as we praise Him for water, but we do not worship water or build an altar for it. As for you, the servant has become a master in your eyes. Does a free man worship his servant?"

Imam al-Rida (smiling): "And more amazing than your worship of fire is that you fear it and seek refuge from it. How can you worship what you fear? As for us, we worship the One who saves us from it, not the one who destroys us with it!"

Continuation of the Debate with the Zoroastrians (Fire Worshippers)

Who said that light is a god and that darkness is its opposite and founded their belief on the dualism of good and evil between "Ahura Mazda" and "Angra Mainyu."

A Debate with the Zoroastrian Priests in the "Sacred Fire Temple"

The Arch-Priest "Bahman Ahura": "We do not worship fire, O Baqir, but we see it as a symbol of light. And light is the origin of good, just as darkness is the origin of evil. That is why we believe in an eternal struggle between the light god 'Ahura Mazda' and his enemy 'Angra Mainyu,' the possessor of darkness. What is your objection?"

Imam al-Baqir: "O Bahman, light cannot be a god because it is created. You see it with your eyes, and it moves, it fades, and it ignites. So how can that which is subject to disappearance be the Creator? And what kind of light is this that is unable to extend its justice over evil? Is it not time for you to realize that the Creator of light and darkness is one? As God said: {God is the Creator of all things}. And that Satan is not an equal to God, but a servant who deviated from obedience. So how can you make him an eternal opponent to Him?"

The Priest "Avesta Hur": "But we see light dispelling darkness, so we said that good dispels evil. It is natural that each of them has an independent divine origin."

Imam al-Rida: "This is likening the created to the Creator, O Avesta, and likening is the origin of misguidance. Good and evil are in us, our actions, our souls, our intentions. And God is the Creator of the soul and what it has fashioned, and then He said: {And inspired it [with its] debauchery and its piety}. So no one rivals God in creation, and no devil rivals Him in existence. Rather, He is the Subduer, the One. He created good to honor, and He created evil to test, and all of it is with a wisdom that you do not comprehend."
The Priest Darius Sabor: "But our books say that fire does not lie and that it is a means of knowing the pure from the impure. So we swear by it, sanctify it, and make it an offering."

Imam Muhammad al-Jawad: "O Darius, whoever made fire a god did not know the Lord of the fire. Fire is a servant, not a master, and a means, not an end. Do you sanctify water because it purifies you? And do you prostrate to the air because it revives you? All of them are signs of God, but God is the Purifier, the Reviver, the Giver of blessings. And fire is only a part of His soldiers. He can make it a punishment or a light. Do you worship the instrument of punishment?"

The Arch-Priest (his chest tightened): "You have given us one God whom we do not see, and we do not embody Him, so how do we worship Him?"
Imam al-Baqir: "And have you seen your mind? Have you smelled your insight? And have you touched your soul? Do you disbelieve in what is not seen, when you do not deny the air that enters your breath? God is known by His signs, not by His form, and He is worshipped by His greatness, not by His body. If you are unable to see the Lord, then worship Him with the eye of your hearts."

As the Commander of the Faithful Ali said: "The eyes did not see Him with physical sight, but the hearts saw Him with the realities of faith."

Imam al-Rida: "O people, you have sanctified a fire that does not give life, and you have neglected a Lord who created the fire, the water, and the sky. You have worshipped a light that is extinguished, and you have denied the Light that does not go out. So return to the innate nature of monotheism and cast off the garment of symbols and put on the clothes of true faith."
Some of their youth called out: "We have heard words that we have not heard from our fathers, and perhaps it is the truth if we seek it sincerely."

7- The Seventh Session with Buddhist Elders

Here, a debate session is held between the noble Imams of the Household and the ascetics of the Buddhists. Let the blessed debate begin in a beautiful assembly. The Buddhist elders sit in their ascetic clothes, immersed in their silence, gathered around a statue of Buddha. The Imams entered with tranquility and dignity, and hearts were opened.

First Question - from the Monk "Sindra Mahi": "You, O people of Islam, speak a lot about a creating god. We do not worship a god; rather, we contemplate the self and seek inner peace. So why do you connect peace and faith with an unseen god?"

Imam Ali: "O Sindra, if peace came from within alone, the child would not fear the darkness, and the old man would not grieve at loss. Peace is not just a psychological state; rather, it is a connection with the one who possesses all tranquility: {Unquestionably, by the remembrance of God hearts are

assured}. As for contemplating the self, it may be a cure for anxiety, but it is not a path to eternity nor a solution for destiny after death."

Second Question:

(From a monk named "Ananda") "We do not believe in reward or punishment, but in the transmigration of souls and the purification of the self over many lifetimes, until we reach 'Nirvana.' What is your opinion on that?"

Imam al-Baqir: "He who believes in transmigration acknowledges that his soul does not find rest, and that death does not end the reckoning, but he denies justice. Is a blind child born because he made a mistake in a previous life? And who judges between the souls? And where is the memory of the wrongdoer to correct what he did wrong? Rather, true justice is that a person is rewarded for his deeds with knowledge and testimony in one life, and then held accountable after death before a Lord who does not wrong anyone."

Third Question:

(From a nun named "Maya") "You pray a lot, and you fast, and you strive. Is that not torture of the body? We believe that liberation from desires is not by restriction, but by abolition."

Imam Ja'far al-Sadiq: "Rather, we curb the soul to elevate it, not to kill it. The body is a servant, not a master. And if you give it free rein, the soul will perish. Fasting is not torture, but purification. And prayer is not a ritual but a connection. As for abolishing desire to be liberated, it is as if you extinguish the sun to get rid of the heat of summer!"

Fourth Question:

(From the "Great Buddha Priest" named "Dahan") "We worship Buddha not as a god, but as a symbol of consciousness and purity. So why do you reject the respect of sacred symbols and statues?"

Imam Ali: "Respect for a symbol that reminds a person of righteousness is not a problem. But worshipping it or sanctifying it in the way God is worshipped is misguidance. If Buddha was a wise man, then remember his wisdom, and do not prostrate to him. A believer only prostrates to the one who created Buddha and created us. Otherwise, you are like one who has confused the message with the messenger!"

Imam al-Sadiq: "And tell me, O Dahan, does Buddha hear you? Does he see you? Does he respond to you when you cry? You worship a silent image, but we worship the Living, the Sustainer, the All-Hearing, the All-Seeing, who hears our groaning and knows our secret and our whisper."

Fifth Question:

(From the "Monk Tang-Li") "But we do not harm anyone. We believe in peace, forgiveness, and wisdom. Is that enough to be on the truth?"

Imam al-Baqir: "You have a high character, but the path to the truth is not by morals alone, but by knowing the Lord of the truth. A servant may be the most generous of people, but if he denies his Creator, what good is his generosity? It is like a flower that perfumes the air and then dies before its time; it does not bear fruit."

Sixth Question:

(From "Tang-Li" again) "We acknowledge the actions of a person and their consequences (karma), but you talk about a divine reckoning and a Day of Judgment. How can the law of karma be combined with accountability?"

Imam al-Kadhim: "Karma is an internal law within the series of actions, but it is a silent, automatic law, without justice or mercy. God created the law of cause and effect in this world, but the Day of Reckoning is the manifestation of His complete justice and His mercy that is wide enough for repentance and good intention. In the Hereafter, creation will stand before the Creator, and He will judge with His complete knowledge and His infinite justice, so He will be fair to the oppressed, reward the doer of good, and hold the wrongdoer accountable."

Seventh Question:

(The Monk "Suta Man") "We realize that the world is impermanent. And the truth with us in salvation and Nirvana is to exit the cycle of birth and the material realm. But you talk about an eternal resurrection and an eternal reckoning. How can salvation be reconciled with eternity?"

Imam al-Sadiq: "The Nirvana that you speak of is the extinguishing of attachments and souls. But God created creation for a more lasting purpose, which is for them to reach eternal perfection in the abode of eternity. Eternity with God is a blessing, not a partnership in hardship. In it, the believer reaches what he wished for in this world: seeing the truth and the lasting blessings that God has promised in the abode of peace."

Eighth Question:

(The young monk "Sin-Hwa") "We acknowledge good deeds, purity, and good intention, but what is the value of these deeds if the Creator intervenes and decrees? Do you not, by this, negate human freedom?"

Imam al-Baqir: "Rather, God created you with choice, but within knowledge and wisdom. He created you with a destiny, but He did not compel you to disobedience or obedience. You are responsible for what you do, but God knows what you are upon and knows the consequences of actions. This is not determinism, nor is it complete delegation. Rather, it is a matter between two matters."
Thus, tranquility returned to the session, after the Imams simplified the truth for the hearts that sought certainty and purity. The monks returned to their silence, contemplating those answers that shook their certainty, as if the lights carried by the Household dispelled the darkness of the illusions that had accumulated over generations.

At the conclusion of the session, Imam Ali said: "O monks, do not be content with stillness, but seek the truth. And do not be content with love, but direct it to the one who deserves it. And remember: the soul that roams in eternity will not find its tranquility except in the presence of the One, the Unique."

8- The Eighth Session: A Debate with the Hindus

The Arch-Priest "Rudra": "We worship the gods through their statues. Brahma the Creator, Vishnu the Preserver, Shiva the Destroyer. So every god has a role, and every statue has a meaning. Why do you fault us for that?"

Imam al-Hasan: "O Rudra, have you ever seen a king dividing his command among a thousand ministers? Or a doctor healing a body by dissecting it a thousand times? The One, the Unique, has no partner. He creates, manages, causes death, and gives life, without the intermediary of a statue or a partner. As for you making the Creator Shiva, the Provider Vishnu, and the one who causes death Brahma, you are creating a god in the measure of humans, and God is not measured."

The Priestess "Lakshmi": "We do not worship the statue, but what it represents of lofty meanings: life, eternity, beauty, courage, light. So where is the mistake?"

Imam Zayn al-Abidin: "And is beauty to be worshipped apart from its Creator? And is light to be worshipped apart from its Light? These statues are nothing but silent and incapable. If they were to fall to the ground, they would not be able to raise themselves. So how can they raise a blessing to you? Sanctify the attributes, but do not go astray in the bodies. For God {There is nothing like unto Him}, and you imagine Him, represent Him, and adorn Him! This is from the beautification of Satan, not from the worship of the All-Merciful."

The Young Priest "Arjuna": "But our ancient books - the Vedas - say that the gods transmigrate, and that the Lord can be a body and has manifested once in a human or animal to save the earth. So why do you not believe in His manifestation like that?"

Imam Musa al-Kadhim: "If God were to manifest in a human, He would become hungry, be oppressed, be overcome, and become sick. So how can one who cannot protect himself be a Lord? The divine manifestation is not in the form of the created, but in His effect, His knowledge, His light, and His word. God has manifested in His word: the Qur'an, and in His creation: the heavens and the earth, and in His attributes: justice, mercy, and wisdom. As for a Lord turning into an animal - as you claim in 'Krishna' - it is an insult, not a glorification."

Question from "Brahman Singh": "You forbid us beef, and we sanctify it, for it is the mother of the earth, a symbol of giving. So why do you permit it?"

Imam al-Hasan: "We did not humiliate the cow. Rather, we honored its creation. But we do not worship it. It is a creature like us, created for us, not for us to worship it. If it were a god as you claim, it would not stand on four legs, nor would it need to be fed, watered, milked, and protected. Rather, it is God who brought out milk for you from it. Will you not thank Him and worship Him?!"

A Final Question from the Sage "Shankara": "You Muslims believe in one God, but your religion has many acts of worship: prayer, fasting, zakat, hajj... Are these not rituals? Are they not restrictions? We believe in liberation from form."

Imam Zayn al-Abidin: "True liberation is to escape from the captivity of your soul, not to flee from worship. We do not worship the actions, but we do them to draw closer to God. Prayer is the conversation of the lover with the Beloved. Fasting is the breaking of whim, not the breaking of the body. And Hajj is a meeting on earth for those who want closeness to the Lord of the heavens. As for you rejecting rituals in the name of freedom, it is as if you are rejecting the light of the sun because you are free in the darkness."

Shankara: "Your words are beautiful, O son of Muhammad... But the fear inside me still says: 'How can a person reach God while he is restricted by actions? Is not God more lasting than actions?'"

Imam al-Rida: "Yes, God is more lasting... But actions are like the wings that the bird carries itself with to the sky... The bird is free in the air of the sky, but it has two wings that lead its flight. Likewise, the servant reaches the knowledge of God, purity, and elevation with actions that God has drawn for him... They are not restrictions, but rungs by which he reaches the satisfaction of God."

Shankara: "And where is salvation? Where is the truth that springs from within me without an intermediary?"

Imam al-Rida: "The spring of truth is within you... But its entrance is humble remembrance, sincere intention, and purity in action... God created for you hearing to hear the truth, a mind to comprehend it, and a heart for the truth to reside in. But this tool needs purification... And purification is by complying with what God has commanded and avoiding what He has forbidden... At that point, the servant reaches certainty."

Brahman Singh: "Yes... But does your certainty include monotheism, the prophecies, and the resurrection?"

Imam al-Rida: "Yes... Complete certainty is achieved with this... That you bear witness that God is One, He has the Most Beautiful Names and the Most High Attributes... And that He has prophets whom He sent to guide creation... And the Day of Reckoning is coming, on which creation will stand before the Creator... So the just will receive his reward and the wrongdoer will be held accountable for his injustice."

Rudra: "Thus the vision becomes clear. But the nations differ in religions and paths. How can the truth reach everyone?"

Imam al-Rida: "God sent messengers and warners in different times... But the origin is one, and the spring is one... Monotheism, purity, and justice... So whoever is sincere in his intention and follows the truth to the extent that it has reached him... will be saved by the mercy of God... But complete certainty and total purity are reached by one who believes in the final religion and the complete prophecies."

Shankara: "Yes, the dialogue was profound, and the souls caught a glimpse of the lights of truth. But the decision after the clarification is in the hearts. Will they follow the guidance or continue in the wandering?"
Thus... the guiding Imams concluded that great discussion in the "Assembly of the Sages" with a decisive word that emanates from certainty and light... And the people returned to their homes, each carrying in his chest a ray of truth... He can either respond to it... and be happy... or deny it... and go astray... But God establishes the clear proofs, the warnings, and the light for His creation, so that "{whoever perishes may perish upon a clear proof and whoever lives may live upon a clear proof}."

At the conclusion of the session, Imam al-Kadhim said: "O people of India, you have glorified light, so worship its Creator. You have sanctified life, so thank its Giver. And do not confuse the gift with the Giver, and do not make your idols a veil between you and your Creator."

The Ninth Session: The Dialogue of Reason and Truth with Philosophers and Atheists

The First Atheist (Dr. Adam Wilson, an American materialist philosopher): "You believe in an unseen god whom we neither see nor touch, in an era where science has become the arbiter of everything. Where is your Lord? What is the proof of His existence? Is faith anything but an old superstition that sedates minds?"

Imam Ali: "I wonder at one who sees the traces of a building and says: 'There is no builder!' And at one who looks at a precise craft and says: 'Chance!' O Wilson, have you not seen this magnificent universe? These perfect laws? If the Earth's tilt changed by one degree, you would all burn. If the moon came one inch closer, the seas would be destroyed. So who organized it? Who taught? Who ordained and guided? Tell me, do you accept that a small device like your computer came into being by chance? So how can you accept that the universe came into being without a Creator?"

The Second Atheist (Dr. Marcus Ventura, a physicist): "Yes, the universe is organized, but evolution, chance, nature, and quantum physics are what organized it. We have no need for a lord to whom we attribute what we do not know."

Imam Ja'far al-Sadiq: "O Marcus, chance does not create a fixed, repetitive system. Probability produces chaos, not discipline. Have you ever seen a book woven from letters thrown randomly? Or music that came from the screeching of iron? Or a law of gravity that was written without a lawgiver? Then ask yourself: Who taught nature how to create? And who created the 'quantum laws' that you think are eternal? If nature were a creator, it would have created itself, and this is impossible, for non-existence cannot bring itself into existence."

The Third Atheist (Dr. Mira Khan, a Pakistani philosopher): "But religion is full of unseen stories, and our minds cannot bear to believe except in what we see and can prove. So why don't we just rely on science?"

Imam Al-Hasan al-Askari: "O Mira, is everything that your eyes do not perceive non-existent? Do you see electricity in a wire? Do you see the mind when it works? Do you not believe in love? In hope? In feelings? And none of them can be measured with an equation. Furthermore, science does not explain 'why'... but 'how'! As for religion, it answers you why you were created, why you die, why the oppressor is held accountable, and why the heart yearns for the truth even if the tongue denies it."

Imam Ali: "O company of atheists, reason alone is a boat that cannot sail without a sail, and science without guidance is organized blindness. Understand God, then ask Him with sincerity, for whoever is sincere with God, He guides him, and whoever denies, blindness is in his heart, not in his eye."

The Atheist (Dr. Adam Wilson): "You say that God is Merciful, yet we see children dying, disease ravaging the innocent, and wars consuming the weak. Where is God's mercy? And why doesn't He intervene? Is this not proof that God does not care? Or that He does not exist?"

Imam Ali: "O Wilson... you look at evil like a child who sees a fire and gets angry, not realizing that it purifies and gives light. Do you not know that evil is a test? And that this world is a house of trial? God said: "{Do people think that they will be left alone because they say, 'We believe,' and will not be tested?}" (Al-Ankabut: 2). Then ask yourself: Is evil permanent? Or is it a fleeting moment? And is any human born except with pain? And does he grow except with challenge? Do you want a world with no choice and no test? That is death, not life."

The Atheist (Dr. Mira Khan): "But why do children die? What is their sin? Is this just?"

Imam Ja'far al-Sadiq: "O Mira... Children are not punished, but honored. They are pure, and if they die young, they enter Paradise. Then know that death is a transition, not an end. So do not think that mercy is measured by age, but it is measured by the end and the abode. As for us, we see what is beyond death, and you see only the funeral, and we see the wedding."

The Atheist (Dr. Marcus Ventura): "But evil comes from man himself, from hatred, greed, and killing. So why did God create a human being who can do all of this?"

Imam Al-Hasan al-Askari: "O Marcus, if man did not have the ability for evil, he would have no value in goodness. Freedom is the origin of dignity, and choice is the origin of accountability. Then ask yourself: Why do we blame the oppressor? Because we believe that he was able not to oppress, and if he were compelled, he would deserve neither blame nor punishment. If God wanted to create a world without evil, He would have made us stones, not human beings."

Imam Ali: "O company of deniers, if you saw as we see, you would cry from the mercy of God, not from the evil whose wisdom you are ignorant of. So be patient until the veil is lifted, for in every hardship there is a kindness from God that only those with insight can see."

Then Mira said: "It is a statement that shakes the heart, but... we have never heard it like this before." And Marcus said: "Perhaps there are doors that we are still closing with our ignorance."

On Revelation, the Qur'an, and Prophethood

The Atheist (Dr. Arthur Black): "You say that your prophet received a revelation from the sky, but we do not believe except in what we see and touch. So what is the proof that Muhammad is a prophet? And that what he brought is from God?"

Imam Muhammad al-Baqir: "O Arthur... have you ever seen a doctor when he prescribes medicine? Do you ask him to have the medicine in your hand before you believe him? Rather, you look at the effect, and you become certain of the cause. So look at the Qur'an. Was it brought by a poet? Or a magician? Or a philosopher? He challenged mankind and jinn to produce a surah like it... and they were unable, and they will never be able to. Then reflect on what it contains of sciences, laws, and eloquence, for it is a book that no human can produce. Rather, it is the effect of revelation, for whoever has a mind and reflects."

The Atheist (Dr. Caroline Holmes): "But there are many religions, and all of them claim prophethood. So how do we differentiate? And why should we believe your prophet and not others?"

Imam Ja'far al-Sadiq: "O Caroline, the truth is not measured by the multiplicity of paths, but the paths are measured by the voice of truth. We did not believe in Muhammad because he said: 'I am a prophet.' Rather, we believed because he was truthful before he was sent, and because he called for monotheism in a time of idols, fought injustice while he was poor, gave justice to women, and was alone. He came with words that aphasic the eloquent Arabs while he was illiterate, and with a law that reformed hearts. Then he was succeeded by successors in truth from his family, by whom the religion was preserved, and by whom ignorance was dispelled. Is someone like this to be accused? Or to be believed?"

The Atheist (Dr. Philip Wright): "But we cannot believe that an angel came down to him, for that contradicts science and reason. Where is the proof of the unseen?"

Imam Ali: "O Philip, do you believe in reason? He said: 'Yes.' He said: 'So have you seen reason?' He said: 'No, but I see its effect.' He said: 'Likewise the unseen. We have not seen the revelation, but we have seen its effect. We have seen a book that revives hearts, a religion that uplifts nations, and a Sunnah that spreads in societies after centuries. If it were from other than God, it would have disappeared as the superstitions of nations disappeared, but the Qur'an remains, as if it was revealed yesterday.'"

The Atheist (Dr. Lisa Grant): "But it is written in Arabic! How can it be a universal message when it is in a local language?"

Imam Ja'far al-Sadiq (smiling): "O Lisa... the language is a vessel that does not restrict the meaning. The Qur'an was revealed in Arabic because it is the most eloquent of languages. Then it was translated and translated, and with every translation, souls tremble and hearts awaken. The miracle is not in the letters, but in the light that it carries. It teaches the poor, educates the prince, makes the Knower cry, and awakens the heedless."

Dr. Lisa Grant: "O Ja'far, we say that the universe is eternal, with no beginning and no end. What do you say to that?"

Imam Ja'far smiled and said: "If the universe were eternal, who created space? And who created time? And who established the laws and decrees? O people, you think that with your minds you can grasp the origin of creation, but minds do not reach what is before them, and they do not encompass what is above them. God is the First without a beginning, and He is the Last without an end, and He is the Apparent with His light, and He is the Hidden with His secret, and He is the One who said to existence: 'Be'... and it was!"

Imam Ali (concluding the session with a word to be written with the water of the eye): "O company of the confused... If you knew how this universe was woven with wisdom, and how this book was revealed with mercy, you would know that Muhammad is the prophet of mercy, and that the Qur'an is the book of the rational. And whoever sees it with the eye of his heart knows that it is the truth from your Lord."

The Tenth Session: A Dialogue Session between the People of the Heavenly Religions

The First Topic - The Session of the Greatest Monotheism: Who is God?
In this great session, we open the first doors of dialogue between Islam, Christianity, and Judaism, about the greatest and most glorious issue that creation has known: "Who is God? And how does each religion worship Him?"

The Dialogue Session: Three men gather at the table: Imam Muhammad al-Baqir and some of the Household, a Christian priest, a cultured theologian, Father Mikhail, and a Jewish rabbi, a profound scholar of the Torah and the Talmud, Rabbi Aaron. Between them are the Book of God, the trace of prophethood, and the passion for truth...

Imam Muhammad al-Baqir: We believe in one God who has no partner. His name is Allah. He has the most beautiful names and the most sublime attributes. He has not begotten, nor was He begotten, and there is none co-equal with Him. "{Say: 'He is God, the One. God, the Eternal Refuge. He neither begets nor is He begotten, nor is there to Him any equivalent'}" (Surat Al-Ikhlas). We do not see Him in this world, nor does He indwell in a human, nor is He embodied, nor does anyone share in His divinity. He is the Creator, the Manager, the Everlasting, the Self-Sufficient. And we call upon Him by His most beautiful names: The Most Gracious, the Most Merciful, the King, the Holy, the Almighty, the Wise.

The Christian (The Priest): We also believe in one God, but He is in three persons: the Father, the Son, and the Holy Spirit. One God in His essence, three in His manifestation. We see that Christ is the Word of God and His Spirit, who was incarnated to atone for the sins of humanity. "{In the beginning was the Word, and the Word was with God, and the Word was God}" (John 1:1). God is love, and out of His love, He sent His only Son (the second person) to be crucified and to rise and to atone for humanity.

The Jew (The Rabbi): We believe in one God, indivisible and un-parted. His name in Hebrew is Yahweh (יהוה), and He is the God who brought the Children of Israel out of Egypt. "{Hear, O Israel: The Lord our God, the Lord is one}" (Deuteronomy 6:4). We reject that He has a son or that He is incarnated, and we believe that whoever worships other than Him has committed idolatry. God with us does not resemble any of His creation and does not indwell in a human body.

Imam al-Baqir: We notice that Islam and Judaism are in agreement in negating embodiment and the trinity, for God with us does not change or become embodied...

The Jewish Rabbi: Correct. In fact, we even consider the worship of Christ to be unforgivable idolatry.

Father Mikhail: But we do not worship a human, but we worship God who appeared in the form of a human. And this is the secret of divinity.

Imam al-Baqir: But "the secret" is not fitting for God. Rather, God introduces Himself to people clearly...

The Jewish Rabbi: Do you believe that God speaks to human beings?

Imam al-Baqir: Yes, and He sends them prophets, the last of whom is Muhammad, peace and blessings be upon him, with the final message of monotheism.

Summary of the First Topic:

- **God in Islam:** One, unique, self-sufficient, not embodied, nothing resembles Him, and He is the Hearing, the Seeing.
- **God in Christianity:** One in His essence, three persons, and Christ is God incarnated.
- **God in Judaism:** One God who has no partner, not embodied, and He has singled out the Children of Israel for revelation.

The Second Topic: The Session of Prophethood and the Prophets: "Who is Christ? And who is Muhammad? And do the prophecies complement or contradict each other?"

A question is placed on the table: Who is Christ, peace be upon him? Is he a prophet, or the Son of God, or God incarnated? And who is Muhammad, peace and blessings be upon him? Is he the prophet of the End Times? And does prophethood end with him?

The Christian Priest: O beloved, Christ in the Christian faith is more than a prophet. We believe that he is the living Son of God, the Word of God, and His Spirit, who was incarnated to show us His love and atone for our sins. We say as it came in the Gospel of John: "{In the beginning was the Word, and the Word was with God, and the Word was God... and the Word became flesh and dwelt among us}" (John 1:1-14). Christ lived among people, performed miracles, and rose from the dead, and this, in our faith, is proof of his divinity and his message, which does not end.

The Jewish Rabbi: O sirs, we see Christ only as a human, and perhaps he was a virtuous teacher, but we do not accept his divinity, and we do not consider him a sent prophet from Yahweh. In the Torah, his name is not mentioned as a prophet, and God did not permit us to worship other than Him. We await the true Messiah, the promised king from the lineage of David, who will restore the glory of Israel and establish peace on Earth.

Imam Ja'far al-Sadiq: O beloved, with us in Islam, Christ, peace be upon him, is a servant of God and a noble prophet, born by a miracle without a father, but he is not a son of God. God is far exalted above that. God said in His noble Book: "{Indeed, the Messiah, Jesus, the son of Mary, was but a messenger of God and His word which He directed to Mary and a soul from Him}" (An-Nisa: 171). He was sent to the Children of Israel and informed them about a prophet who would come after him, whose name is Ahmad, who is Muhammad, peace and blessings be upon him. We also believe that Jesus was not crucified, but that God raised him to Himself, and he will descend at the end of time to establish justice.

The Priest: If you believe that Christ was not crucified, where is your proof?

Imam Ja'far: The Qur'an with us is a definitive text, as God said: "{And they did not kill him, nor did they crucify him; but it was made to appear to them}" (An-Nisa: 157).

The Rabbi: Jesus's prophethood is not even established with us in the first place, so how can he be the awaited one?

The Priest: But he performed miracles, opened the eyes of the blind, and raised the dead.

Imam Ja'far: And we affirm these miracles, but they do not raise him above the rank of servitude to God.

The Rabbi: And what about Muhammad?

Imam Ja'far: Muhammad, peace and blessings be upon him, is the Seal of the Prophets, as there are many indications to him in the Torah and the Gospel.

The Priest: Where?

Imam Ja'far: In the Book of Deuteronomy, God said to Moses: "{I will raise up for them a prophet from among their brothers like you}" (Deuteronomy 18:18), and the meaning of 'their brothers' from the Children of Israel is the sons of Ishmael.

Summary of the Second Topic:

- **Islam** affirms the prophethood of Christ, exalts him above divinity, and believes in Muhammad as the Seal of Prophethood.
- **Christianity** sees Christ as the Son of God and the Redeemer, and sees Muhammad as a human who was not divinely inspired.
- **Judaism** rejects the divinity of Christ and the prophethood of Muhammad, and awaits a promised Messiah who has not yet come.

The Third Topic - The Heavenly Books: "Are the Torah, the Gospel, and the Qur'an all revelation from God? And has distortion occurred in them? And has revelation stopped after a certain book?"

The Jewish Rabbi: O sirs, we believe that the Torah is the word of God to Moses, peace be upon him. It was given on Mount Sinai and is the eternal law of God for the Children of Israel. The Torah has been preserved in the hearts of the wise and transmitted from generation to generation. Yes, we have slightly different versions, but the essence of the law remains. We do not believe that God sent a book after the Torah, nor that a prophet came after Malachi.

The Christian Priest: We believe that the Torah was a revelation, but in it now is what is historical and what is symbolic. The true Gospel is what was revealed to Christ, but what is in our hands now are narrations written by his disciples. Yes, we affirm that there are human additions and transmissions, but the message remains: that Christ came to save the world, and his statement in the Gospel is sufficient for us. We do not await a book after it. For with Christ, the revelation was completed, and the Word was completed.

Imam Al-Hadi: O beloved, we believe that the Torah and the Gospel are revelations from God, revealed to Moses and Jesus, peace be upon them. However, we also believe that distortion has occurred in their texts, either by addition, omission, or interpretation. God has explicitly stated this in the Qur'an, saying: "{They distort the words from their [proper] usages}" (An-Nisa: 46), and He said: "{So woe to those who write the book with their hands}" (Al-Baqarah: 79). Then God revealed the Qur'an to Muhammad, peace and blessings be upon him, as a guardian over what preceded it, preserved from distortion, as He promised in His saying: "{Indeed, it is We who sent down the Qur'an, and indeed, We will be its guardian}" (Al-Hijr: 9).

The Priest: We do not claim that every word in the Gospel is literal from Christ, but we take it by faith and tradition.

Imam Al-Hadi: And is it permissible to build creeds on narrations whose chain of transmission we do not know?

The Rabbi: What is your proof that the Torah has been distorted?

Imam Al-Hadi: There are linguistic and doctrinal differences, and even a description of God that is not fitting, and this contradicts monotheism.

The Priest: And you? How are you certain that your Qur'an has not been distorted?

Imam Al-Hadi: The Qur'an has been preserved orally and in writing from the first day, and its readings and surahs have been transmitted consecutively from generation to generation.

The Rabbi: But why didn't God send the book all at once?

Imam Al-Hadi: Because He is Merciful to His servants. He renews the revelation according to their state. So there was a gradual process from the Torah to the Gospel, and then the Qur'an sealed the message.

Brief Comparison:

The Book	Source According to Belief	Degree of Distortion According to Each Religion	View of Subsequent Revelation
Torah	Revelation to Moses	Preserved by the Jews - Distorted by the Christians and Muslims	Stopped with the Jews
Gospel	Revelation to Jesus	Relatively preserved by the Christians - Distorted by the Muslims	Stopped with the Christians
Qur'an	Revelation to Muhammad	Preserved by the consensus of Muslims - Not recognized by the Jews and Christians	Sealed the revelation

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The Fourth Topic - Salvation and Redemption: "How is a human being saved? What is the path to salvation and redemption? Is it faith? Or deeds? Or grace? And is salvation restricted to a specific religion?"

The Jewish Rabbi: Salvation with us is only understood through fulfilling the commandments. God entrusted the Children of Israel with the law, and whoever establishes the Torah is saved, and whoever violates it must repent and do good deeds. God does not forget His covenant, and whoever obeys Him is from His chosen people. We do not await a redeemer who saves on our behalf, but we work to purify ourselves.

The Christian Priest: Rather, we believe that a human being cannot save himself with deeds. Salvation is only through faith in Jesus Christ, who was crucified for our sins. As Paul said: "{For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast}" (Ephesians 2:8). So no righteousness is beneficial without grace, and no repentance without the cross. Christ carried the sin, and by his blood, salvation became available to whoever believes.

Imam Al-Jawad: We believe that salvation is not attained by faith alone, nor by deeds alone, but by faith and action together, by the mercy of God and His grace. The Prophet, peace and blessings be upon him, said: "No one will enter Paradise by his deeds." They said: "Not even you, O Messenger of God?" He said: "Not even me, unless God covers me with His mercy and grace." (Narrated by Al-Bukhari and Muslim). So God gives the servant sound faith and helps him with righteous deeds, and then He favors him with acceptance. And God said: "{Indeed, those who have believed and done righteous deeds, for them will be the Gardens of Paradise as a lodging}" (Al-Kahf: 107).

The Priest: And do you see that deeds necessitate entry into Paradise?

Imam Al-Jawad: Rather, we say that sincere faith bears righteous deeds; one is not separate from the other.

The Rabbi: You have made salvation without deeds? This weakens commitment to the law!

The Priest: No, deeds are the fruit of faith, not the means of salvation. They are a result, not a cause.

Imam Al-Jawad: We see that God holds accountable with His justice and forgives with His mercy. We cannot do without His mercy, but we do not neglect the matter of obedience.

The Priest: And what about non-Muslims?

Imam Al-Jawad: Their matter is with God. He is more knowledgeable of who deserves His mercy, and we do not state with certainty about Paradise or Hell except with proof. "{Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ}" -As-Sajdah

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The Fifth Topic - Prophethood and its Seal: Is Muhammad a prophet from God? And if so, was he sent to the Arabs only or to all mankind?

The Jewish Rabbi: Prophethood with us ended after the era of the prophets among the Children of Israel was completed. We do not await a prophet from the lineage of Ishmael. God chose the Children of Israel for prophethood to be among them, and He sealed it with Malachi and other prophets known to us. We do not affirm the prophethood of Muhammad, and we do not find him in our authentic Torah in its Hebrew version. But we do acknowledge that he had an important role in human history, and he came with morals and laws that regulated his society and influenced the world.

The Christian Priest: As for us, we believe that Christ is the Seal of Revelation because he is the incarnated Word of God, and with him, the prophecies were completed. Jesus said: "{Whoever comes after me, do not listen to him, for there are many wolves in sheep's clothing.}" And we do not find in our Gospels an explicit reference to Muhammad, but some researchers propose interpretations of texts from John or Isaiah as prophecies about him, and this with us is not established in the official interpretation of the Church. We respect him as a righteous man and a bearer of a strong moral message, but with us, he is not a prophet sent from God.

Imam Zain al-Abidin: As for us, we bear a testimony that is not hidden: Muhammad, peace and blessings be upon him, is the Prophet of God and the Seal of the Prophets and a mercy to all mankind. He came affirming what was before him of the Torah and the Gospel, and he was not sent to the Arabs alone, but: "{And We have not sent you, [O Muhammad], except as a mercy to the worlds}" (Al-Anbiya: 107). The Qur'an itself addresses the Children of Israel and the Christians and clarifies the truth for them: "{Those to whom We gave the Scripture know him as they know their own sons}" (Al-An'am: 20). Many Jewish and Christian researchers have found in their books early references to a "prophet who will come from the land of the Arabs" and have mentioned the name "Ahmad" or "Paraclete" in some Syriac and Aramaic manuscripts.

The Rabbi: You say that Muhammad is mentioned in our Torah, so where?

Imam Zain al-Abidin: Read: "{God came from Teman, and the Holy One from Mount Paran}" (Habakkuk 3:3). Is not Paran Mecca? And Teman from the land of Ishmael?

The Priest: But prophethood does not pass from the lineage of Isaac to Ishmael!

Imam Zain al-Abidin: Rather, God said to Abraham: "{As for Ishmael, I have heard you. Behold, I have blessed him and will make him fruitful and multiply him exceedingly}" (Genesis 17:20). Is this not a prophetic blessing? Then Muhammad came from this lineage, with the help of God.

The Rabbi: But he cannot be a prophet because our Torah did not refer to him clearly.

Imam Zain al-Abidin: And was anything from the Torah omitted? Or is what you have today not necessarily all that was revealed? Was not much distorted and forgotten?

The Priest: This will lead us into an endless dispute over texts... But we affirm that Muhammad changed the world, and it is wise not to deny his virtue.

Concluding Question for the Dialogue: Should not human beings reconsider the prophethood of Muhammad, peace and blessings be upon him, with a neutral mind, far from inherited beliefs and fanaticism? And is there an equal to an illiterate prophet who comes out of the desert of the Arabs and establishes a civilization, raises a nation, and reforms the Earth with morals and law, and gathers the world under "There is no god but God"?

The Eighteenth Chapter: A Leaflet in the Presence of Imam Ja'far ibn Muhammad al-Sadiq

In the name of God, who illuminated the hearts of His friends with knowledge, established His proof on their tongues, and bequeathed to them the understanding of the Book and the secret of the discourse. He made their assemblies beacons of guidance in a time of confused paths and intertwined roads.

And so...
Here we stand on the threshold of a great chapter, not like all chapters. It is "The Session of Imam Ja'far al-Sadiq, upon him be peace," where chests are expanded, truths are unveiled, and from the treasures of knowledge, only the sincere can partake. In this chapter, the word will not be for one school of thought or one mind. Instead, Imam al-Sadiq will open his luminous door to receive the imams of different schools of thought, the pioneers of jurisprudence, and the bearers of traditions from every direction.

- We will hear the Imam speak about himself, his methodology, and his path.
- Imam Malik and his student al-Shafi'i will sit with him.
- Abu Hanifa will ask him, and Ahmad ibn Hanbal will listen to him.
- Even the theologian, the traditionist, the Sufi, and the jurist will attend...

All of them in the presence of a man about whom his enemies said: "We have not seen anyone more knowledgeable than him," and about whom his friends said: "He is a sea whose bottom cannot be reached."

In the session of Imam Ja'far, voices will not be raised, but the veil over the hidden truth will be lifted, and the methodologies will be revealed in their purity and origin. He is the one who drank from the spring of prophethood and preserved what the debaters lost in their arguments. He is the one who saw beyond the letters and spoke about the meaning as the heart sees it, not as the pen records it.

Here, knowledge will not be stored in chests only, but it will be in your hands, you will see it alive and renewed, in dialogues where only the voice of truth is elevated, and only strong evidence or a clear light is accepted.

In the session of Imam al-Sadiq, we will learn the methodology of the Household of the Prophet in discussion, their broad-mindedness, the elevation of their proofs, and the purity of their intention. We will realize how difference can be a door to understanding, not a door to enmity, and how the Imam teaches you by silence before speaking, and by tranquility before argument.

So enter this session with us, with humble hearts, open minds, and intentions that seek nothing but the face of God. For in the presence of Imam Ja'far ibn Muhammad al-Sadiq, minds will be guided, souls will be humbled, and the truth will be spoken without evasion. So let's see... what will happen? Who will speak? Who will fall silent? Who will reconsider? Who will discover the light that had been hidden from them? This is a chapter that will remain a witness... that when al-Sadiq spoke, voices fell silent, and light appeared.

O Ja'far al-Sadiq... O sea of wisdom whose bottom cannot be reached, O beacon of knowledge that illuminated the horizon of hearts, O descendant of the Muhammadan light in whom the blossoms of revelation blossomed, O you who were a lamp in the night of ignorance, what was your first dawn like when your pure soul appeared in existence? How did the city of the Prophet tremble with joy, and the lights danced around your cradle, and the angels whispered: "The truthful one of the Household of Muhammad has come, the bearer of the banner of Knowledge "?

O Ja'far... O you who were a living school for monotheism, O you who opened the doors of knowledge to every seeker, what was your heart like when you illuminated the paths of the misguided? How did you flow from the spring of your grandfather, the Chosen One, with wisdom pouring from your tongue like a fresh river? What was your voice like when you taught the nation the secrets of the Qur'an, and the stars listened to your lessons, and the souls longed for your luminous sessions?

O truthful one of the Household... O you who were a mountain of patience in times of tribulation, O you who faced tyranny with wisdom and steadfastness, what was your faith like when you saw the truth being erased and the nation dividing? How did you hide the pain of your heart behind a smile of certainty, as you said: "Indeed, God is with the patient"? What was your night like when you communed with your Lord, and tears wet your prayer niche, and light emanated from your forehead as if it were a ray from the Throne of the All-Merciful?

O Ja'far... O Imam of the Knowers, O you who were the key to the doors of inspiration, what were your moments of contemplation like when you interpreted the verses of God? How did your heart live with every word from the word of the All-Merciful, as you showed people the pearls of meanings? How did you revive minds with your thought, awaken hearts with your wisdom, and guide souls to the ascensions of closeness, as you said: "Knowledge is a light that God casts into the heart of whom He wills"?

O son of al-Zahra... O you who were a mirror of the purity of your grandmother Fatima, O you who inherited the courage of your father al-Husayn, what was your longing like to meet your grandfather, the Chosen One? How did you revive his tradition in every soul and renew his covenant in every session? What was your prayer for the nation when you saw injustice surrounding it and ignorance blinding its insights? How did you repeat: "O Lord, guide the nation of my grandfather, and unite their word on the truth"?

O Ja'far... O you who were a prayer niche for the lovers, O you who made knowledge a ladder to Paradise, what will our meeting with you be like on the Day of Judgment? How will you look at us as we flock to you, and tears drown our eyes, and longing moves our souls? How will you call us: "O loved ones of the Household of Muhammad, come to the shade of mercy"? How will we stand under your banner, and Paradise opens its gates to those who followed the path of your knowledge and wisdom?

O Ja'far al-Sadiq... O master of scholars and Imam of the Knower, O you who were the light that does not fade, raise your hands now and say: "O Lord, forgive the lovers of the Household of Muhammad, O Lord, illuminate their minds with Your knowledge, revive their hearts with Your love, and gather them in the gardens of bliss, where rivers sing the songs of monotheism, and souls swim in the light of eternal satisfaction." O my master, O Ja'far al-Sadiq, may God's peace and mercy be upon you, and make us among those who follow the light of your knowledge and are honored with your love and are shaded by the shade of the Throne of the All-Merciful on a day when there is no shade but His.

Part One: The Methodology of Imam Ja'far ibn Muhammad al-Sadiq
A Hadith of Imam Ja'far ibn Muhammad al-Sadiq about Himself, His Methodology, and His Path:

In the name of God, the Most Gracious, the Most Merciful. And all praise is for God, the Lord of the worlds. And prayers and peace be upon my grandfather, the Chosen One, Muhammad, and upon his pure and righteous Household.

O noble children, and students of truth and knowledge, I see in your faces an eagerness for knowledge, a keenness to understand your religion, and a desire to walk the path of salvation. This is what brings comfort to my heart and instills hope in my soul that this religion will remain mighty and impregnable, and that the banner of knowledge will remain raised and fluttering. You have come asking about me and about my path, and this is your right, rather it is a duty upon one who holds such a position to clarify to people the knowledge and understanding that God has granted him, not out of boastfulness or arrogance, but as a fulfillment of trust, a counsel to the nation, and an establishment of proof.

As you know, I am Ja'far ibn Muhammad, my lineage goes back to the master of messengers, Muhammad ibn Abdullah, peace and blessings be upon him, through his son al-Husayn the martyr. God willed that I be raised in the house of prophethood and be brought up in the lap of knowledge and piety. I lived with my grandfather Ali ibn al-Husayn Zayn al-Abidin, and I drank from his knowledge, patience, and worship. Then I accompanied my father Muhammad ibn Ali al-Baqir, who opened up for me seas of knowledge and treasures of understanding. And divine providence honored me to be a link in a blessed chain that carried the trust of this religion and strived diligently to preserve its purity and integrity as God revealed it to the heart of His noble Prophet.

I lived in a time that was a turmoil of tribulations, with waves of whims and opinions clashing. I saw with my own eyes how the pillars of one state were shaken, and another rose on its ruins, and how the name of religion was exploited to achieve worldly ambitions, and how distortion and fabrication crept into the hadith of my grandfather, the Messenger of God, peace and blessings be upon him, and how the nation was divided into sects and parties, "each party happy with what it has." I witnessed an era where different civilizations and cultures met, and ideas and philosophies that were unfamiliar to Muslims entered, so it was incumbent upon the people of knowledge and insight to take a stand for the truth, clarify the path of guidance, and protect the sanctity of religion from the tampering of the idlers and the distortion of the falsifiers. In the midst of these challenges, my methodology, which I followed

and to which I call you, was based on solid foundations and clear principles, which I drew from the Book of God and the Sunnah of His Prophet, peace and blessings be upon him.

The first and most important of these principles is adherence to the **Book and the sound Sunnah.** They are the light that guides and the balance by which every saying and action is weighed. I have repeatedly emphasized and advised my companions and students: "Do not accept any hadith from us unless it agrees with the Qur'an and the Sunnah." So, whatever comes to you from us that agrees with the Book of God, accept it. And whatever comes to you from us that contradicts the Book of God and the Sunnah of His Prophet, reject it, or return it to us, for it is falsehood and invalid, we did not say it or command it. Indeed, the word of God is the ultimate proof, and the Sunnah of His Prophet is the best example. Anything that contradicts them is a clear error. I saw with my own eyes how people dared to lie about the Messenger of God, peace and blessings be upon him, and even about his Household. They fabricated hadiths, inserted Isra'iliyat (Judeo-Christian narratives), and distorted the words from their places, either to serve an unjust ruler, promote a misguided innovation, or please the whims of the public. Therefore, it was necessary for us to establish an accurate scale to scrutinize narrations, and to present them to the test of the Qur'an and the Sunnah, and to warn the nation of the danger of fabricators and extremists. I have repeatedly warned you against the extremists, those who raise us above the rank that God has placed us, and attribute to us what is only befitting for God Almighty. They are more harmful to the religion than its apparent enemies, so be wary of them and disavow them as we have disavowed them.

The second principle in my methodology is the **use of reason and insight.** Reason is God's inner proof upon His servants, just as the messengers and books are His apparent proofs. God created reason to be a guide for good and a signpost to truth. By it, a person knows his Lord, distinguishes between good and evil, and understands God's intention from His Book and the Sunnah of His Prophet. But reason alone is not enough; it must have the light of revelation to be guided by it. For the law is the supporter of reason, and reason is the one illuminated by the light of the law. So we should not give precedence to reason over a confirmed text, nor should we disable reason in the face of a clear text. Rather, there must be a integration and harmony between them.

For this reason, I rejected the methodology of "qiyas" (analogical reasoning) which some of my contemporaries expanded upon, and which relies on opinion and istihsan (juristic preference) in deriving rulings without clear evidence from the text or a stated reason. The religion of God is more precious and nobler than to be afflicted by incomplete minds and fickle opinions. How many rulings were built on qiyas that contradicted the explicit Qur'an and Sunnah? And how many opinions were adopted that strayed from correctness and justice? Relying on a clear text, understanding the objectives of the Shari'ah, and searching for stated or correctly derived reasons is the safest way to know God's ruling. However, rejecting absolute qiyas does not mean stagnation and rigidity. Rather, my methodology is based on **openness to knowledge and experience.** The Qur'an has urged us to look at the dominion of the heavens and the earth, to reflect on God's creation, and to learn from what is happening in the universe. This requires us to use our senses and minds to explore the secrets of this existence, benefit from the experiences of previous nations, and take wisdom wherever we find it. I encouraged my students to study various sciences, from jurisprudence, hadith, and exegesis, to chemistry, astronomy, medicine, and mathematics, because all knowledge is beneficial if it is used in obedience to God and to serve His creation. I also encouraged them to write and document, saying to them: "Write, for you will not remember until you write." Knowledge is prey, and writing is its restraint.
The third principle in my methodology is **openness to people and dialogue with wisdom.** I never closed my door in the face of a seeker of knowledge or turned away a questioner, regardless of his background or school of thought. You have seen how the mosque of my grandfather, the Messenger

of God, peace and blessings be upon him, was filled with students of knowledge from various cities and horizons, some of whom agreed with us on everything, and some who disagreed with us on some matters, but they were united by the love of knowledge and the desire to know the truth. Men who later became imams followed by people studied under my hands, and this is a proof that knowledge is a mercy among its people, and that wisdom is the lost property of the believer, he takes it wherever he finds it. I never feared confronting opposing ideas or raising doubts. Rather, I saw dialogue and discussion as an opportunity to clarify the truth and remove ambiguity. I debated the atheists who denied the existence of the Creator, I argued with the Mu'tazilah on the issues of destiny and choice, and I debated the Murji'ah on the issues of faith and action, all with decisive evidence and brilliant proof, and with patience and gentleness, not with fanaticism and insults. The truth is clear, and falsehood is rambling. And whoever is given wisdom and decisive speech can convince minds and win over hearts, with God's permission.

The fourth principle is **moderation in conduct and dealings.** Islam is a religion of life, a religion of society, a religion of communication and mercy. I never called for isolation from people or boycotting them. Rather, I advised my companions to be an adornment for us and not a disgrace to us. I told them: "Be callers to people with other than your tongues, so that they see from you piety, diligence, prayer, and goodness, for that is a caller." I advised them to pray in the mosques of the Muslims, to visit their sick, to attend their funerals, and to fulfill their rights. By this, hearts are harmonized, alienation is removed, and people come to know the virtue of the people of truth. I emphasized the importance of noble morals, saying: "Jovial conduct with people is one-third of reason." And I called for showing affection and love to people, for "if you love a man, tell him about it, for it makes the love between you more firm." And I urged meeting evil with goodness, and dealing with people with wisdom and gentleness. The believer is like good soil, he accepts everything and produces everything good.
As for **politics and matters of governance,** my methodology was one of wisdom, insight, and consideration of consequences. I lived through states collapsing and others rising. I saw how the people of this world fought for power, and how blood was shed in the name of a truth that was innocent of them. I did not get involved in armed conflicts for which the reasons for success were not available, and the conditions were not suitable for them, because I saw that this could bring great tribulation and a devastating strife upon the nation and especially upon our followers, without achieving the desired goal of establishing justice. I preferred to focus on building the human being, educating the generation, spreading sound knowledge, and establishing a solid intellectual and scientific foundation that would be the basis for any real change in the future. Yes, I used **taqiyya** (dissimulation) in some situations, not out of fear for myself, but to preserve the blood of my followers and lovers, and to protect the scientific project I was undertaking. Taqiyya is not hypocrisy or flattery. Rather, it is wisdom and an estimation of the situation, and a repulsion of a greater evil with a lesser evil. It is from the religion of God that He approved for His servants when there is a necessity and fear. But taqiyya never prevented me from speaking the truth and clarifying the religious ruling for its people and those who deserve it, and it was never at the expense of the fundamentals and constants of the religion.
O children, my path is the path of **moderation and balance,** the path of **knowledge and action,** the path of **reason and text,** the path of **wisdom and good admonition.** It is a path that combines authenticity with modernity, adherence to constants with flexibility in variables, and openness to the other with the preservation of identity. It is the path of the original Muhammadan Islam, which came as a mercy to the worlds, not as a division or a punishment. So be, may God have mercy on you, on this path. Seek knowledge from its pure sources, adhere to the Book and the Sunnah, use your minds, and adorn your knowledge with righteous deeds and noble morals. Interact with people in the best way and argue with them in the best manner. Be callers to truth, a good example, and lamps of guidance in your societies. And beware of despicable sectarian fanaticism, deadly intellectual insularity, and

extremism that takes you out of the right way. For Islam is too vast to be confined by a sect, and the truth is too great to be monopolized by a group.
I ask God for success and guidance for me and for you, and to make us among those who listen to the word and follow the best of it, and to unite the word of the Muslims on guidance and piety. And all praise is for God, the Lord of the worlds.

Part Two: The Messages of Imam Ja'far al-Sadiq in Response to the Imams of the Schools and Sects First Message

- From Imam Ja'far al-Sadiq to Abu Hanifa al-Nu'man, the Founder of the Hanafi School
O Abu Hanifa, how do you permit qiyas (analogical reasoning) in religion and abandon the explicit text from the Book and the Sunnah in some matters? Is that not giving precedence to opinion over revelation? What is your proof for relying on istihsan (juristic preference) as a source of legislation, when there is no explicit text for it? You rely heavily on opinion and qiyas in your jurisprudence, so what is your control for an acceptable opinion? And how do you guarantee that opinion will not lead to disagreement and division in religion or to making lawful what God has forbidden and making forbidden what He has made lawful?

As for **qiyas and istihsan versus the text,** O Abu Hanifa, the religion was completed at the hands of the Messenger of God, peace and blessings be upon him, and he did not leave anything that people need except that he clarified it, either with an explicit text in the Book of God or the Sunnah of His Prophet, or with a known covenant to his successors from his Household who are the gates of his knowledge and the interpreters of his revelation. So how can a clear and explicit text be abandoned, and shifted to qiyas, which is an opinion and a conjecture? Qiyas is an attempt to liken something for which there is no text to something for which there is a text. This can only be done with the conjecture that the reason for the ruling in the original is present in the branch. And conjecture can be right or wrong, and the real reason may be hidden or there may be obstacles or specificities that the limited human mind does not grasp.
Indeed, God Almighty says: "{And We have sent down to you the Book as clarification for all things}" (Al-Nahl: 89), and our grandfather the Messenger of God said: "I am leaving among you two weighty things: the Book of God and my progeny, my Household. As long as you hold on to them, you will never go astray after me." So where is the need for qiyas when these two complete sources exist? Relying on qiyas is an opening of the door of disagreement and division, as everyone measures by their opinion and whim, and the landmarks of religion are lost. The Commander of the Faithful Ali ibn Abi Talib forbade acting by opinion in religion and said: "If religion were based on opinion, the bottom of the leather sock would be more worthy of being wiped than its top." As for istihsan, it is weaker than qiyas, as it is merely the soul's inclination towards something without a valid legal evidence. So how can the whims and inclinations of the soul be a proof in the religion of God? This is following whims, which is forbidden. God Almighty said: "{And do not follow [personal] desire, for it will lead you astray from the way of God}" (Sad: 26). The true sources of legislation are the Book and the sound Sunnah narrated through our path, the Household, and what the Muslims have agreed upon in accordance with them, not the opinions of men, their conjectures, and their preferences.

As for the **controls of opinion and qiyas,** you rely on opinion and qiyas and ask about their controls. And we say: The only control is the infallible revelation represented in the Book of God and the Sunnah of His Prophet as explained by the Household. As for human opinion, it is limited and prone to error and whim. So how do you guarantee that opinion will not lead you to make the forbidden lawful and the lawful forbidden? By doing so, you make yourselves legislators with God, and God says:

"{Unquestionably, His is the creation and the command}" (Al-A'raf: 54). Indeed, opinion is the cause of the disagreement and division that God and His Messenger warned against. If people had referred the matter to its people, to those whom God commanded to obey and ask, who are the Household, they would not have disagreed or been divided. God Almighty said: "{And if they had referred it to the Messenger and to those in authority among them, then the ones who can draw out the correct conclusion from them would have known it}" (Al-Nisa: 83). The ones in authority are the Imams from the Household. They have the knowledge of the Book and the decisive speech, and they have the true controls for knowing God's rulings, not conjectures and opinions.

Second Message - From Imam Ja'far al-Sadiq to Malik, the Founder of the Maliki School
O Malik, you sometimes give precedence to the practice of the people of Medina over the report of a single trustworthy person. What is your proof for that? And how do you guarantee that the practice of the people of Medina was not affected by human or political factors over time, and that it always represents the authentic prophetic Sunnah? Is not the report of a single trustworthy person a proof in itself? I see that you often say "I do not know," which is a commendable thing that indicates piety, but do you think that limiting oneself to what is famous in Medina is sufficient to encompass all aspects of religion and its emerging branches? And what do you say about the knowledge of the Household that was not famous in Medina?

As for the **practice of the people of Medina versus the report of a single trustworthy person,** O Malik, the city of the Messenger of God has its status and sanctity. It is his migration place, the place where revelation was revealed, and the starting point of his call. But relying on the later practice of its people and giving it precedence over the report of a single trustworthy person narrated with a sound chain of narration from the Messenger of God or from one of the Imams of the Household is a matter that needs consideration. The practice of the people of Medina, although it has its consideration in general, is not infallible from change or from being affected by customs or incorrect interpretations, or even the political pressures that the city went through after the era of prophethood. How many sound traditions have been abandoned and how many innovations have been introduced? The proof is in the saying, action, and confirmation of the infallible Prophet, whether that is narrated by the report of a single trustworthy person or by mutawatir (consecutive) transmission. If the report from the Messenger of God is authentic with a valid chain of narration, it is a proof in itself, and it is not permissible to abandon it for the practice of the people of a specific country, even if it is Medina, unless there is a stronger evidence for its abrogation or specification. The knowledge of the Household is the true extension of the prophetic Sunnah, and it is preserved by God's permission from error. So how can a non-infallible practice that may be subject to what may happen to it be given precedence over it? The report of a single trustworthy person is a legal proof that must be acted upon unless it is contradicted by something stronger than it, such as the Book, the mutawatir Sunnah, or the consensus of the Household.

As for the saying **"I do not know" and limiting oneself to the knowledge of Medina:** The scholar's saying "I do not know" in matters he does not know is a sign of piety and righteousness, and it is better than speaking without knowledge. However, is limiting oneself to what is famous in Medina of knowledge sufficient to encompass all that Muslims need in their religion, especially with the complexity of issues and the renewal of events? Knowledge is too vast to be confined to one country or the people of one country. And we, the Household, have an abundant knowledge that we inherited from our grandfather, the Messenger of God. He taught us the knowledge of what was and what will be until the Day of Judgment, and the clarification of everything that people need in their religion and their worldly life. So why is this vast sea neglected, and one is content with what is famous among the people of Medina only? The duty of a student of knowledge is to take knowledge from its people and

its source, who are the Household of prophethood, from whom God has removed all defilement and purified them with a thorough purification.

Third Message - From Imam Ja'far to Imam al-Shafi'i: O Shafi'i, you have established a firm foundation for jurisprudence that has restricted the sources of legislation. So what do you say about the knowledge of the Imams from the Household and their status as a source of legal knowledge alongside the Book and the Sunnah? And is their understanding and interpretation considered a binding proof? How do you view the authority of the consensus of the Ummah versus the consensus of the Household? And can the Ummah agree on something that contradicts what the Household of prophethood has agreed upon?
O Shafi'i, establishing firm foundations to control jurisprudence is a required matter, but these foundations should not obscure the real sources of knowledge. The knowledge of the Imams from the Household is not just an understanding or an interpretation that can be taken or left. Rather, it is an inherited knowledge from the Messenger of God, supported by God with His success for them. They are the interpreters of revelation and the treasurers of God's knowledge. So how can their saying, action, and confirmation not be a proof and a primary source of legal knowledge alongside the Book and the Sunnah? The sound and complete prophetic Sunnah is preserved with them, and their understanding of the Book is the understanding inherited from their grandfather. So any foundations that do not give this knowledge its proper status are incomplete foundations that need to be reviewed. The understanding and interpretation of the Household are a proof because it is the understanding of the Imam, supported by God and His success, and the Messenger of God praised us for this when he said: "Hold on to the Qur'an and my progeny, and you will never go astray from their guidance."

As for the **consensus of the Ummah versus the consensus of the Household:** The consensus that is a definite proof is the consensus of the Imams of the Household, or the consensus of the Ummah that reveals the saying of the Imam. As for the consensus of the Ummah that is stripped of the saying of the Imam or contradicts it, it is not a proof, because the Ummah is not infallible from error. The Ummah has agreed at different times on matters whose falsehood became clear later. As for the Household, God has removed all defilement from them and purified them with a thorough purification, and He has supported them from Himself so that knowledge is taken from them. They are with the truth and the truth is with them, it revolves wherever they revolve, as their grandfather the Messenger of God informed about them. The Prophet commanded taking from them when he said, "The Book of God and my progeny, my Household." So their consensus is a consensus for the truth which falsehood cannot approach, and the Ummah cannot agree on guidance and correctness if it contradicts the consensus of the Household or the saying of the Imam from them. For the truth is with them, and by them it is known.

Fourth Message - From Imam Ja'far to Imam Ahmad ibn Hanbal, the Founder of the Hanbali School
O Ahmad, you have been strict in accepting hadith and rejecting engaging in scholastic theology. So how do you respond to the intellectual doubts that the opponents raise about the creed? And is the apparent meaning of the text always sufficient to understand God's intention without interpretation or intellectual consideration? How do you interpret the ambiguous verses related to the attributes of God? And does taking their apparent meaning without interpretation lead to anthropomorphism and corporeality, from which God is Exalted?

(Imam Ja'far's response to Ahmad ibn Hanbal on being strict in hadith and rejecting scholastic theology versus intellectual doubts)

O Ahmad... Adhering to the sound hadith and giving it precedence is fundamental, but a complete rejection of engaging in scholastic theology may leave minds vulnerable to the doubts raised by the people of misguidance and heresy. Islam is a religion that addresses the mind and the heart together. The Holy Qur'an used intellectual arguments and logical proofs to prove monotheism, prophethood, and the resurrection and to refute the opponents. So how can we reject the use of reason, which is disciplined by the law, in defending the creed and clarifying the truths? Relying on the apparent meaning of the text without intellectual consideration may sometimes lead to a misunderstanding or an inability to respond to doubts. The methodology of the Household combines sound transmission with sound reason, for reason is a proof from within, just as the Prophet is a proof from without.

As for the **ambiguous verses and taking their apparent meaning,** dealing with the ambiguous verses, especially those related to the attributes of God Almighty, requires caution and precision. God Almighty is Exalted above resembling His creation. "{There is nothing like unto Him, and He is the Hearing, the Seeing}" (Al-Shura: 11). Taking the apparent meaning of some texts that may suggest anthropomorphism or corporeality (such as the face, the hand, the 'istiwa' (ascension), and the 'nuzul' (descent)) without a correct interpretation that is consistent with the exaltation and sanctification of God, is a serious matter that may lead to the forbidden. The doctrine of the Household is to affirm the attributes as they have been mentioned while negating the manner and resemblance. So we affirm for God a face that befits His majesty, not like faces; and a hand that befits His power, not like hands; and we affirm the 'istiwa' and the 'nuzul' with meanings that befit His greatness without movement or indwelling or resemblance to the created beings. The correct interpretation, which agrees with the decisive verses of the Book and the Sunnah and the creed of exaltation, is necessary for understanding these texts, and not every interpretation is rejected. As for being rigid on the apparent meaning that leads to anthropomorphism, it is a deviation from the path of pure monotheism.

Fifth Message - From Imam Ja'far to Wasil ibn Ata and Amr ibn Ubayd (The Mu'tazilah)
O Wasil and O Amr, you claim the position between two positions for the perpetrator of a major sin, so he is neither a believer nor an unbeliever. What will his fate be in the Hereafter if he dies without repenting? And does this saying agree with the explicit Qur'an, which divided people into a believer, an unbeliever, and a hypocrite? You also emphasize divine justice and say that the servant creates his actions independently with his power and choice. How do you reconcile that with God's comprehensive, eternal knowledge and absolute power? Does that not mean that there is something in God's dominion that He does not will? You deny seeing God in the Hereafter based on intellectual evidence, so how do you respond to the apparent meaning of the verses that indicate that, such as God's saying: "{Faces, that Day, will be radiant, looking at their Lord}"?

(Imam Ja'far al-Sadiq's Response to Wasil ibn Ata and Amr ibn Ubayd (The Mu'tazilah) regarding the position between two positions and the fate of the perpetrator of a major sin)
O Wasil... and O Amr... Your saying about the position between two positions is an invented saying for which there is no evidence from the Book or the Sunnah. God Almighty divided people into a believer, an unbeliever, and a hypocrite. The perpetrator of a major sin from among the Muslims, as long as he does not deem it permissible or deny a necessity of the religion, is a believer by his acknowledgment and the foundation of his faith, but a transgressor by his major sin. He is a believer with incomplete faith. As for his fate if he dies without repenting, it is under the will of God Almighty, as He, glory be to Him, said: "{Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills}" (An-Nisa: 48). So he will not be in hell forever like the unbeliever, and he will not be completely saved like the pious believer. God may punish him in proportion to his sin and then take him out to Paradise because of his faith. Or God may forgive him from the start out of His grace and mercy. And he may receive the intercession of the intercessors with God's permission. As for the

saying that he is neither a believer nor an unbeliever and that he will be in hell forever if he does not repent, it is a combination of the saying of the Kharijites (regarding eternity in hell) and an innovative saying (regarding the position), and both of them contradict the explicit Qur'an, the Sunnah, and the vast mercy of God.

As for **justice and the creation of actions versus God's knowledge and power:** Your emphasis on divine justice is a good thing, but your saying that the servant creates his actions independently of God is a saying of blameworthy delegation. It takes the actions of the servants out of God's dominion, power, and comprehensive knowledge. So how can one be a god in whose dominion what he does not will or does not know in detail before it happens, occurs? This attributes helplessness to God Almighty. The doctrine of us, the Household, is **"the matter is between two things."** It is not compulsion that strips the servant of choice and attributes injustice to God, nor is it delegation that takes the servant out of God's power and attributes helplessness to Him. Rather, God Almighty created the servants and created their power, and they act with the power that God created in them and with the choice that He granted them. God is the creator of all things, and His knowledge encompasses everything before it happens, and His will is effective in what happens, but He does not compel them to sin and does not approve of it for them. So the servant is responsible for his action because it originated from his choice, and God is the Creator and Ordainer of everything according to His knowledge and wisdom.

As for **denying the vision of God versus the apparent meaning of the verses:** We agree with you in exalting God Almighty from being seen physically by the eyes, because that would necessitate a body, an opposite, and a direction, and God is Exalted above that: "{Vision does not encompass Him, but He encompasses [all] vision; and He is the Subtle, the Acquainted}" (Al-An'am: 103). But the verses whose apparent meaning affirms looking, such as God's saying: "{Faces, that Day, will be radiant, * Looking at their Lord}" (Al-Qiyamah: 22-23), must be understood in a way that befits God's majesty and agrees with the decisive verses. The looking here is not the looking of the eyes. Rather, it may be the looking of the heart, in the sense of complete certain knowledge that no veil can hide, or in the sense of awaiting mercy and reward, as the Arab says: "I am looking at so-and-so," meaning I hope for his favor. The correct interpretation that combines the texts and exalts God is what is required, not the absolute negation that may contradict the apparent meaning of the text, nor the physical affirmation that leads to anthropomorphism.

Sixth Message - From Imam Ja'far to Nafi' ibn al-Azraq (The Kharijites)
O Nafi', you excommunicate the perpetrator of a major sin and deem his blood and the blood of your oponents permissible. By what proof from the Book of God or the Sunnah of His Prophet do you permit the shedding of the blood of Muslims merely for committing a sin other than idolatry? Did not the Prophet, peace and blessings be upon him, forbid excommunicating the people of the Qibla? You claim that "judgment is for none but God" and you reject arbitration. How do you explain the Prophet's, peace and blessings be upon him, acceptance of reconciliation and arbitration in several situations? And does your rejection of arbitration mean a rejection of all forms of politics and jurisprudence in managing the affairs of Muslims?

(Imam Ja'far al-Sadiq's Response to Nafi' ibn al-Azraq (The Kharijites) on the excommunication of the perpetrator of a major sin and the permissibility of shedding blood)
O Nafi'... You have gone to extremes in the religion of God and have departed from the right path. Your saying about excommunicating a Muslim merely for committing a major sin other than idolatry is a false saying that contradicts the explicit Book, the Sunnah, and the consensus of the Ummah (except for you). God Almighty distinguished between faith, disbelief, and sin, and He placed what is less than

idolatry under His will. He called the killer the brother of the one killed in the verse of retribution, so how can he be an unbeliever? The hadiths from our grandfather the Messenger of God, peace and blessings be upon him, are consecutively narrated, forbidding the excommunication of the people of the Qibla, and that whoever says to his brother, "O unbeliever," one of them has deserved it. So by what proof do you permit the shedding of the blood of Muslims and their property, and go against their community, and bear witness against them of disbelief and eternity in hell? This is the very essence of misguidance, following whims, and ignorance of the religion. The perpetrator of a major sin is a disobedient believer whose matter is with God, not a permissible-to-kill unbeliever.

As for the slogan **"judgment is for none but God" and the rejection of arbitration:** Your saying "judgment is for none but God" is a word of truth by which falsehood is intended. Yes, absolute legislative judgment belongs to God alone, but God Almighty commanded us to apply His judgment on earth, and this requires ijtihad (independent reasoning), judiciary, politics, and arbitration in matters in which people differ or in new matters. So how do you reject arbitration absolutely? Did not the Messenger of God, peace and blessings be upon him, appoint Sa'd ibn Mu'adh as an arbiter for Banu Qurayzah? Did he not accept reconciliation and arbitration at al-Hudaybiyyah? Did not God command arbitration between a husband and wife in case of dispute? Your rejection of arbitration is a shallow and narrow understanding of the meaning of judgment, and it leads to the disruption of the interests of Muslims and the rejection of all forms of state administration and societal organization. With your ignorance and extremism, you cause corruption on earth and do not reform.

Seventh Message - From Imam Ja'far to Amr ibn Qais al-Masir (The Murji'ah)

O Amr, you say that faith is merely an affirmation with the heart and the tongue, and that actions do not enter into the reality of faith and do not affect it by increasing or decreasing it. So how do you explain the many verses and hadiths that link faith with righteous deeds and make action a condition for salvation and winning Paradise?

O Amr... Your saying that actions are separate from the reality of faith is a dangerous innovative saying that contradicts the explicit Book, the Sunnah, and the consensus of the righteous predecessors of the Ummah. How can faith and actions be separated when they are inseparable, like the soul and the body? Faith is not just a word said with the tongue or an affirmation that wanders in the heart. Rather, it is a firm belief that is confirmed by action. God Almighty linked faith with righteous deeds in hundreds of places in His noble Book and made action the fruit of faith, its evidence, and its proof. He, the Exalted, said: "{Indeed, those who have believed and done righteous deeds, for them will be the Gardens of Paradise as a lodging}" (Al-Kahf: 107), and He said: "{By the afternoon, * Indeed, mankind is in [utter] loss, * Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience}" (Al-Asr: 1-3). So how can it be said after this that action is not part of faith?

Faith increases with obedience and decreases with disobedience. He, the Exalted, said: "{The believers are only those who, when God is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith}" (Al-Anfal: 2). And the Prophet, peace and blessings be upon him, said: "Faith has seventy-odd branches, the highest of which is the saying, 'There is no god but God,' and the lowest of which is removing a harmful object from the road, and modesty is a branch of faith." So he made all actions branches of faith. Your saying that faith neither increases nor decreases, and that the faith of the most immoral person is like the faith of Jibril and Mika'il, is a saying that is obviously false and contradicts common sense, reality, and the law. The

differentiation between believers in the degrees of their faith and their actions is a known necessity of the religion.

Does not this saying of yours open the door to neglecting acts of worship and falling into sins on the pretext of the completeness of faith merely by affirmation? How can the faith of one who affirms with his heart and tongue but does not perform the pillars of Islam and openly commits major sins be like the faith of the pious doers? No, by God, this saying of yours opens a wide door to evil, corruption, and negligence in the religion of God. It gives false security to sinners and criminals, embellishes their evil deeds for them, and encourages them to violate the sanctities of God on the pretext that their faith is complete and not affected by sins. This is the saying that enticed the Umayyads and other oppressors and tyrants to shed blood and violate sanctities, while they claimed that they were believers with complete faith! You, the Murji'ah, were an aid to the oppressors in their oppression and a mouthpiece to justify their corruption and deviation. How can one who performs the prayer, gives the zakat, fasts in Ramadan, performs the pilgrimage to the House, and strives in the way of God be equal to one who abandons all or some of these pillars and openly commits major sins and abominations? What kind of faith is this that its effect does not appear in the behavior and limbs of its owner? True faith is what is settled in the heart and confirmed by action. As for mere affirmation devoid of action, it is faith like the faith of Iblis, who affirmed the existence of God but was arrogant and disobedient. The consequence of your saying is the equality between the believer and the hypocrite, and even between the believer and the unbeliever in practice. For as long as action does not affect faith, there is no difference between one who does good and one who does evil as long as he affirms with his heart! This is a destruction of the religion from its foundation and a disabling of the laws and rulings.

So fear God, O you Murji'ah, and stop this misguided and misleading saying, and return to the reality of faith that combines belief, saying, and action, and that increases with obedience and decreases with disobedience. For all salvation is in following the Book and the Sunnah with a sound understanding, not in following whims and innovative opinions.

Eighth Message - From Imam Ja'far to the Qadariyyah (Deniers of Predestination)

O Qadariyyah, you say that the servant is the creator of his actions with his power and will, and that God does not interfere in the voluntary actions of the servants. So how do you explain God's comprehensive, eternal knowledge of all that the servants will do before they do it? Does not God's prior knowledge mean that their actions are predetermined?

O people... Your saying that the servant creates his action independently of God is an outrageous saying that is similar to the saying of the Zoroastrians, but it is worse than it. You have affirmed two creators with God. Rather, you have made every servant a creator of his actions, and this is idolatry itself in the matter of lordship and creation. God Almighty is the creator of all things; there is no creator other than Him. He, the Exalted, said: "{God is the creator of all things}" (Al-Zumar: 62), and He said: "{Is there any creator other than God?}" (Fatir: 3). Your denial of God's interference in the voluntary actions of the servants is a disabling of God's comprehensive power and will. Does something occur in God's dominion that He does not will or is not able to do? God is Exalted above that with a great exaltation. The actions of the servants, good and evil, occur by God's predestination, decree, knowledge, and will. He is the one who created the servants, and created for them the power and the will, and created their actions which they do by their choice.

As for **God's comprehensive, eternal knowledge,** it does not contradict the servant's choice. God Almighty knows what the servant will do by his choice, so He wrote that in His eternal knowledge. So

God's knowledge and writing are not the ones that cause the action, but they are a revelation of what will happen by the servant's choice. God knows that the servant will choose the path of good or the path of evil, so He wrote that, and then He will reward or punish him for his choice. Prior knowledge does not compel the servant to act, but it reveals the reality of what will emanate from him.

The methodology of us, the Household, is **the matter between two things,** neither compulsion nor delegation. So we do not say with compulsion that strips the servant of his choice and attributes injustice to God, nor do we say with delegation that makes the servant an independent creator and takes his actions out of God's power. Rather, we say that the servant has choice and power, and he is responsible for his actions, but all of that does not go outside of God's knowledge, power, and will. God is the Creator, and the servant is the chosen and responsible actor. This is justice and wisdom.

As for the question, if the actions of the servants are predetermined, then what is the benefit of commanding and forbidding, and sending messengers and revealing books? And how can accountability and punishment be just if the servant is compelled to act? You have confused the predestination of knowledge and writing with the predestination of compulsion and coercion. God Almighty predestined the actions of the servants in the sense that He knew them and wrote them, not in the sense that He compelled them to do them. If the servants were compelled to act, then commanding and forbidding would be futile, and reward and punishment would be an injustice. God is Exalted above futility and injustice. The benefit of commanding and forbidding, and sending messengers and revealing books, is to establish the proof against the servants, clarify the path of truth from the path of falsehood, and give the servant the ability to choose between them. God Almighty did not burden the servants with anything they cannot bear, and He gave them hearing, sight, reason, and power, and He sent messengers to them as bringers of good news and warners. So whoever chooses faith and obedience by his will will have Paradise, and whoever chooses disbelief and disobedience by his will will have the proof against him and will have hellfire. He, the Exalted, said: "{Lest the people should have a proof against God after the messengers}" (An-Nisa: 165). So accountability and punishment are pure justice, because they are based on the servant's choice and earning. God Almighty does not wrong people at all, but people wrong themselves. God's predestination of the servants' actions does not strip them of their responsibility, because this predestination is based on God's knowledge of their choice. So God predestined that so-and-so would choose disbelief by his will, so He wrote that, and then He will punish him for his choice of disbelief. And He predestined that so-and-so would choose faith by his will, so He wrote that, and then He will reward him for his choice of faith. So justice is established, and the proof is decisive.

So leave these flimsy doubts and return to the middle truth that is the path of the Household: affirming predestination along with affirming choice and responsibility for the servant, neither compulsion nor delegation, but the matter between two things.

Ninth Message - From Imam Ja'far al-Sadiq to Jahm ibn Safwan (The Jabriyyah)
O Jahm, you attribute all actions to God and deny the servant real power and choice. So how do you explain the attribution of actions to the servants in the Qur'an and the Sunnah? And how can the obligation, the promise, and the threat be true if the servant is just a tool being moved?

O Jahm... Your saying about absolute compulsion is a false and clear misguidance. It is a disabling of God's wisdom and justice, and an attribution of injustice to Him. God is Exalted above that. How can the servant be completely stripped of his power and choice and be made like a feather in the wind, and then be obligated, held accountable, and punished? This is something that sound minds and upright

natures reject, let alone the religious texts. The Holy Qur'an and the prophetic Sunnah are full of attributing actions to the servants and affirming their power, will, choice, and earning. He, the Exalted, said: "{Let him who wills, believe; and let him who wills, disbelieve}" (Al-Kahf: 29), and He said: "{For it is what it earned, and upon it is what it acquired}" (Al-Baqarah: 286), and He said: "{A reward for what they used to do}" (Al-Waqi'ah: 24). So how do you deny these explicit texts and give them far-fetched interpretations? The obligation of commands and prohibitions, the promise of reward for obedience, and the threat of punishment for disobedience are all conclusive evidence that the servant has a real choice and power by which he acts and refrains from acting, and by which he deserves praise or blame, and reward or punishment. If the servant were compelled and stripped of will, then the obligation would be futile, and the promise and the threat would be an injustice. And God forbid that He be futile or unjust. Your saying about compulsion leads to great evils, including: the invalidation of the wisdom of the laws, the attribution of injustice to God, the dropping of blame from the unbelievers and the disobedient, and even their praise because they (according to your claim) are obedient to God in what they did because He is the one who compelled them to do it! This is an inversion of the truth and a destruction of the religion.

As for your **denial of the attributes of God Almighty on the pretext of exaltation,** does that mean that God has no knowledge, no power, no life, no hearing, and no sight? And how can one who has no attributes be a worshipped god? Your denial of the attributes of God Almighty on the pretext of exaltation is a mere disabling, and it is worse than anthropomorphism. You fled from anthropomorphism and fell into disabling. God Almighty described Himself in His Book and on the tongue of His Messenger, peace and blessings be upon him, with the attributes of perfection and majesty, such as knowledge, power, life, hearing, sight, will, speech, and others. So how do you deny what God affirmed for Himself? Affirming the attributes for God Almighty does not necessitate resemblance to created beings if we affirm them in a way that befits Him, glory be to Him. We affirm for God a knowledge not like our knowledge, a power not like our power, a life not like our life, and a hearing and a sight not like our hearing and our sight. We affirm the meaning and negate the manner and resemblance. He, the Exalted, said: "{There is nothing like unto Him, and He is the Hearing, the Seeing}" (Al-Shura: 11). In this verse, there is an affirmation of the attributes (hearing and seeing) along with a negation of likeness and resemblance. Denying the attributes completely is a description of God Almighty as non-existent or as an inanimate object that has no attributes. And how can a god be worshipped who is not known by his attributes? And how can one be supplicated, hoped for, and feared who does not hear, does not see, does not have power, and does not will? This saying leads to a practical denial of God's existence, even if you affirm it in words. The methodology of the Household is the affirmation of the beautiful names and the sublime attributes for God Almighty as He described Himself and as His Messenger, peace and blessings be upon him, described Him, without anthropomorphism or representation, and without disabling or corrupt interpretation. We affirm them without a manner and we exalt Him from resembling creation, and this is the middle truth between the disablers and the anthropomorphists.

Tenth Message - From Imam Ja'far al-Sadiq to Mughira ibn Sa'id and Abu al-Khattab (The Extremists among the Imamiyyah)

O Mughira and O Abu al-Khattab, you claim that the Imams from the Household are deities or that God indwelt in them, and you attribute to them absolute knowledge of the unseen and the power of creation and sustenance. What is your proof for this atrocious extremism that takes you out of Islam? Did not the Imams themselves forbid this extremism and warn against it?

May God curse you, O you extremists, and may He fight you wherever you turn away! Woe to you and ruin! How audacious you are against God and His Messenger and His Household! Do you attribute divinity to us when we are slaves, created and made? Do you claim that God indwells in human beings, while He is Exalted above places, directions, mixing, and mingling? Do you attribute to us absolute knowledge of the unseen, which God has kept for Himself, and the power of creation and sustenance, which are among the characteristics of lordship? By God, we are but honored servants. God chose us and preferred us over many of His creation, and He made us His proofs against His creatures and the gates of His knowledge and the interpreters of His revelation. Our knowledge is from the knowledge of God, and our power is from the power of God, and we do not will except that God wills. We do not know of the unseen except what God has taught us, and we do not have power except over what God has empowered us to do. We call for the worship of God alone, who has no partner, and we disavow ourselves from those who worship us besides Him or associate us in His worship. We have warned you repeatedly against this accursed extremism, and we have clarified to you that whoever takes us beyond the rank of servitude has disbelieved and associated partners with God. We said to you: "Do not raise us above our right, for God has taken us as servants before He took us as prophets and successors." And we said: "Lower us from lordship and say what you will about us, and you will not reach." But you refused except for extremism and misguidance, and you followed your whims and your devils.

With this extremism, you are doing the greatest harm to us, and you are turning people away from the religion of God and from our true guardianship. You are more severe against us than our enemies who show us hostility. The Nasibis (haters of the Household) deny our virtue, and you attribute to us what is not rightfully ours, and both are misguidance and deviation. So I disavow myself before God from you and from your sayings and actions. May God curse Mughira ibn Sa'id, and may God curse Abu al-Khattab, and may God curse every extremist who said about us what we did not say or attributed to us what we disavow. O God, I bear witness to You and to Your angels and Your messengers that I am Your servant and the son of Your servant, there is no god but You, alone without a partner, and that Muhammad is Your servant and Your messenger.

And we heard from you that you drop the religious obligations from your followers on the pretext of reaching esoteric knowledge and that you permit them what is forbidden. Is this the religion that Muhammad, peace and blessings be upon him, brought and the Imams commanded? Is this not a destruction of the religion and a disabling of the laws? May God fight you! How ignorant you are of the religion of God and how far you are from the guidance of the Household! Do you claim that esoteric knowledge drops the apparent obligations? Do you permit the forbidden things that God has forbidden in His Book and on the tongue of His Prophet, peace and blessings be upon him? By God, this is clear disbelief and manifest misguidance.

The Shari'ah (divine law), the Tariqah (spiritual path), and the Haqiqah (ultimate reality) are inseparable; one does not part from the other. The Shari'ah is the apparent rulings with which God has obligated His servants, such as prayer, fasting, zakat, pilgrimage, striving, and what is lawful and forbidden. The Tariqah is the inner conduct and the ethics of the heart that lead to God. The Haqiqah is the certain knowledge of God and His names, attributes, and actions. It is not possible to reach the Haqiqah except by following the Tariqah, and the Tariqah is not sound except by adhering to the Shari'ah. Whoever claims that he has reached the esoteric and has become independent of the apparent is like one who claims that he has reached the kernel and has become independent of the husk. And whoever drops the religious obligations on the pretext of knowledge is an infidel, a heretic, and one who has apostatized from the religion. The prophets and the Household, who are the most knowledgeable of creation about God, were the most committed of people to the laws and obligations.

So are you more knowledgeable of God than them or closer to Him than them? Your permitting of forbidden things, such as wine, adultery, and sodomy, on the pretext of corrupt esoteric interpretations, is the very thing that the heretics and atheists do who want to destroy the religion and spread corruption on earth. You are exploiting people's love for the Household to pass on your misguidance and disbelief. So, beware, O our lovers, of these misguided and misleading extremists. Do not listen to them or obey them, for they are callers to the Fire. Hold on to the Book and the Sunnah and to what is sound from the Household regarding the rulings of the Shari'ah and the manners of the Tariqah. And know that all salvation is in following both the apparent and the esoteric, and that whoever separates between them has perished.

Eleventh Message - From Imam Ja'far to Ibn Abi al-Awja and Ibn al-Muqaffa' (The Heretics)
O Ibn Abi al-Awja and O Ibn al-Muqaffa', you deny the existence of the Creator and claim that this universe, with its precision and order, came into existence by chance or is eternal. What is your evidence for that? And how do you explain this wonderful creativity in creation and the amazing harmony in the universe without a wise, knowledgeable, and powerful Creator and Manager?

O you... Your denial of the existence of the Creator and Manager is a stubbornness against reason, a contradiction of innate nature, and a clash with the tangible. How can a rational person see this vast universe with its heavens and earth, stars and planets, sun and moon, night and day, and see this wonderful diversity in creatures, including animals, plants, and inanimate objects, and see this amazing precision in the creation of man and in every atom of existence, and then claim that all of this came into existence by chance or is eternal and has no beginning? Chance does not create order, but chaos. And the eternal has no beginning, and this universe is in constant motion and change. So how can it be eternal? The simplest evidence for the existence of the maker is the sight of what is made. Just as seeing a house indicates the builder, and seeing a garment indicates the weaver, and seeing writing indicates the writer, so too the sight of this great, organized, and precise universe is a conclusive indication of the existence of a great, organized, precise, wise, knowledgeable, and powerful Creator.

Look at yourself, O you, how you were created from a drop of semen, then a clinging clot, then a lump of flesh, then you were formed and your form was made good, and your hearing and sight were made, and reason, understanding, speech, and movement were installed in you. And look at this fruit (pointing to an olive, for example), how it was a worthless seed, then it became a towering tree, and then it produced this wonderful fruit, with its peel, pulp, and seed, and with its different colors, tastes, smells, and benefits. Is it conceivable that all of this happened by chance without a chosen, knowledgeable, wise, and powerful doer? The saying about chance or eternity is an escape from acknowledging the clear truth. The sound innate nature of man testifies to the existence of a Creator for this universe. And sound reason judges the necessity of the existence of a bringer into being for this contingent and temporal existence. And the effects of the making in everything indicate the greatness of the Maker and His power, wisdom, and knowledge.

You also **deny prophethood and messengership** and claim that they are the product of human beings to achieve worldly interests. So how do you explain the miraculous feats that God supported His messengers with? And how do you explain the great influence of the prophets in human history and their changing of entire societies for the better? And what is the alternative that you offer for guiding and reforming human beings? Your denial of prophethood and messengership is ignorance of history, a blurring of truths, and an ingratitude for God's blessings upon His servants. How do you claim that they are the product of human beings, when the prophets came with what human beings are

incapable of? God supported His messengers with dazzling miracles with which they challenged their people, and they were unable to produce anything like them. Who parted the sea for Moses? Who revived the dead and healed the blind and the leper for Jesus? And who brought this miraculous Qur'an for Muhammad, peace and blessings be upon him, with which he challenged mankind and jinn to produce a surah like it, and they were unable and are still unable? Are all of these the product of human beings?

And look at the influence of the prophets in human history. They brought people out of darkness into light, from the worship of idols to the worship of the One God, and from injustice and corruption to justice and reform. They built great civilizations, established sublime moral values, and changed the face of history. Can liars and charlatans do that? The effect indicates the effector, and the greatness of the effect indicates the greatness and truthfulness of the effector.

The need of human beings for messengers and prophets is like their need for food, drink, and air. Just as the body needs what sustains and nourishes it, so too the soul and mind need the guidance of revelation to know truth from falsehood, good from evil, and lawful from forbidden. The human mind alone is incapable of grasping all truths and knowing all interests and harms. So there must be a true guide who clarifies to people the path to happiness in this world and the Hereafter. As for the alternative that you offer, it is misguidance, corruption, and chaos. You call for following whims and desires, for denying values and morals, and for conflict and chaos. This is what we see in the lives of those who deny religions and messengerships. Is this the reform that you claim? So fear God, O you heretics, and return to your senses, and reflect on the signs of God in the universe and in yourselves, and know that this universe has a Creator and Manager, and that He sent messengers to guide His servants, and that there is a Day of Accountability and Reward. For faith in God, His messengers, and the Last Day is the foundation of happiness and salvation in this world and the Hereafter.

Part Three: Sessions and Dialogues of Imam Ja'far al-Sadiq with Representatives of the Schools and Sects

O seeker of the springs of wisdom, and aspirant to the lights of knowledge, come to a celestial presence that embraces the sky, where Imam Ja'far al-Sadiq, the master of the Knower and the imam of the wise, shines like a star that never sets. He illuminates the paths of the wayfarers and enlightens the hearts of those searching for the truth. In this great session, we revive wonderful and polite dialogues that bring together Imam al-Sadiq with representatives of the schools and knowledge, from the people of theology, jurisprudence, history, literature, language, and narration, in a luminous arena where the manners of the Household are manifested and the springs of knowledge flow. We will know their path, learn their guidance, and be enlightened by their wisdom.

Imagine with me a scene overflowing with majesty and beauty: Imam Ja'far al-Sadiq is sitting in his session, surrounded by circles of scholars and students, their faces glowing with the longing for knowledge. In front of him are representatives of the schools and knowledge, from jurists and traditionists, narrators and historians, and people of literature and language, and Sufis and philosophers. Each one carries a question that pulses with curiosity, or an idea that seeks the truth. They ask him with great politeness, and he answers with a wisdom that astonishes minds. He questions them gently, which opens hearts. They respond with what they have, and he dialogues with them with a light that dispels doubts and reveals the truths in their most beautiful forms. These dialogues are not a conflict or a debate, but a living school that teaches us the manners of dialogue, guides us to the path of the Household, and revives in us the spirit of searching for the truth.

In this polite arena, the Imam and the dialogue partners exchange questions and answers, as if they are pearls scattered from the sea of knowledge. The jurist asks about the subtleties of the law, and the Imam answers with a jurisprudence that illuminates the path. The historian asks about historical events, and the Imam narrates with a wisdom that rephrases the truths. The man of letters asks about the eloquence of the language, and the Imam creates with words as if they are poetry from Paradise. And the Sufi asks about the secrets of the soul, and the Imam guides him to pure monotheism. Then the Imam in turn questions them, reviving their minds with questions that awaken consciences and enlighten insights, so that everyone leaves this session having gained more knowledge, ascended in character, and drawn closer to God. These beautiful dialogues are not just fleeting discussions, but eternal lessons that show us the path of the Imams, the traditionists, and the narrators, and introduce us to the wisdom of the people of history, literature, schools of thought, and language. It is an invitation for us to learn how to dialogue politely, to search for the truth with sincerity, and to follow the example of the Household in their broad-mindedness, knowledge, and humility. So come, O seeker, let us listen to this luminous overflow, where Imam Ja'far al-Sadiq speaks with his guests. They ask him and he answers, and he questions them and they respond, in dialogues that are like breezes from Paradise, reviving hearts, enlightening minds, and guiding to the straight path of God.

Part Three: Sessions and Conversations of Imam Ja'far al-Sadiq with Representatives of Schools of Thought and Factions.

O seeker of the springs of wisdom, and aspirant to the lights of knowledge, come to a celestial and sublime realm that embraces the heavens, where Imam Ja'far al-Sadiq, the master of Knower and the imam of the wise, shines like an unfading star, illuminating the paths of those who walk and enlightening the hearts of those who search for the truth. In this glorious session, we revive wonderful and polite dialogues that gather Imam al-Sadiq with representatives of various schools of thought and knowledge, from the scholars of theology, jurisprudence, history, literature, language, and narration, in a luminous arena where the manners of the Family of the Prophet are manifested, and the springs of knowledge flow, so that we may know their path, learn their guidance, and be enlightened by their wisdom.

Imagine with me a scene overflowing with majesty and beauty: Imam Ja'far al-Sadiq is sitting in his session, surrounded by circles of scholars and students, their faces bright with the yearning for knowledge. Before him are representatives of the schools of thought and knowledge, from jurists and hadith scholars, narrators and historians, men of literature and language, and mystics and philosophers, each carrying a question brimming with curiosity, or an idea seeking the truth. They ask him with great politeness, and he answers with wisdom that astonishes minds. He questions them with gentleness that opens hearts, and they respond with what they have, and he dialogues with them with a light that dispels doubts and reveals the truths in their most beautiful forms.

These dialogues are not a conflict or a debate, but a living school that teaches us the manners of dialogue, guides us to the path of the Family of the Prophet, and revives in us the spirit of searching for the truth. In this polite arena, the Imam and the interlocutors exchange questions and answers, as if they were pearls scattered from a sea of knowledge. The jurist asks about the subtleties of the Sacred Law, and the Imam answers with jurisprudence that illuminates the path. The historian asks about historical events, and the Imam narrates with wisdom that re-frames the facts. The man of literature asks about the eloquence of the language, and the Imam creates with words as if they were poetry from Paradise. And the mystic asks about the secrets of the soul, and the Imam guides him to pure monotheism. Then the Imam, in turn, questions them, reviving their minds with questions that awaken

consciences and enlighten insights, so that everyone leaves this session having increased in knowledge, ascended in manners, and drawn closer to God.

These beautiful dialogues are not just fleeting discussions, but eternal lessons that show us the path of the Imams, hadith scholars, and narrators, and introduce us to the wisdom of the people of history, literature, and different schools of thought and language. It is an invitation for us to learn how to dialogue politely, search for the truth sincerely, and follow the example of the Family of the Prophet in their broad-mindedness, knowledge, and humility. So come, O questioner, let us listen to this luminous outpouring, where Imam Ja'far al-Sadiq speaks with his guests. They ask him and he answers, and he questions them and they respond, in dialogues as if they were breezes from Paradise, reviving hearts, enlightening minds, and guiding to the straight path of God.

On one of the days of manifestation, I heard the caller announce, "Come quickly, for Imam Ja'far will hold a luminous session with the Imams of the nation to question them, and to discuss and debate the affairs of the nation and its schools of thought and factions." So I hurried to have a seat among the students and the sincere seekers of knowledge. Here is what I wrote about them in this luminous, glorious, and manifest session, like a pure, lofty dialogue, in which the great Imams from the jurists, hadith scholars, and interpreters of the nation sit, and at their head is Imam Ja'far al-Sadiq, to ask them with the politeness of Knower and the zeal of lovers.

The First Session - With the Imams of the Islamic Schools of Thought
The First Question: With the Imams of the Sunni Schools of Thought

Imam Ja'far al-Sadiq came forward and said, "O my brothers, O heirs of knowledge, O protectors of the Sacred Law... Do you not see that the House of Prophethood is the source of knowledge, the mine of the Message, and the place of the descent of revelation? So why was the 'Itrah (the Household of the Prophet) not relied upon in hadith as it should have been? And why were our sciences not taken as an authentic source in jurisprudence and exegesis? Are we not from the House that God purified with a thorough purification? Are we not from those about whom the Prophet said: 'I have left among you that which if you hold fast to it, you will never go astray after me: the Book of God, and my 'Itrah, my family'? So where are you with respect to that will?"

Imam Malik ibn Anas: "O son of the Messenger of God... By God, we have not known politeness except from you, nor have we smelled the fragrance of hadith except in your house. I have been honored to transmit much of your knowledge, and you were a teacher and mentor to me, so much so that people said that Malik only narrates from Ja'far what is firmly established with him as truthful and knowledgeable. But, my master, politics has separated the nation, and the rulers feared your light, so your knowledge was restricted, your platforms were darkened, and strife raged... so your narrations were not spread as they should have been, not because the nation did not love you, but because the tyrants feared you."

Imam Al-Shafi'i: "As for me, I have loved you with a love that I have shown so much that I was accused of being Shi'i! I said it clearly from the pulpit: 'If the love of the family of Muhammad is rejection (of others), then let the two great creations (mankind and jinn) bear witness that I am a rejecter.' But, my master, the knowledge of the nation branched out, the schools of thought spread, and the memorizers increased. In my time, those who narrated from outside the Family of the Prophet were dominant, not because of the lowliness of your status, but because of the great restriction on

those who followed you. I saw that if a hadith is authentic, it is my school of thought, and if it comes from your pure house, then it is to me light upon light."

Imam Ahmad ibn Hanbal: "I call God to witness that I love you and know your virtue. I have narrated from Ali, Al-Baqir, and Ja'far... And if I am known for being strict in authentication, it is not against the Family of the Prophet, but against those who lied about them. But how many are those who claimed to love you while being liars! So we were forced to be very scrupulous in verification, so that hadith that you did not say would not be narrated from you... By God, if we knew the sincerity of a narrator from you, I would have put his hadith on my head."

Imam Abu Hanifa: "As for me, I was a student at your hand, O Ja'far... and I saw you as a sea whose depths could not be reached. I said: 'I have not seen anyone with more jurisprudence than Ja'far ibn Muhammad, and had it not been for the two years, al-Nu'man would have perished.' But as you know, politics became mixed with jurisprudence, and the faces of the rulers changed, and the fear of their tyranny prevented people from mentioning names openly... And what was your sin, my master, except that you were the grandson of one who said "the Truth" and was crucified, and the grandson of one who was fought in Karbala... The lesson is not that people did not rely on you, but that your light seeped through the veils and resided in the hearts of the Knower."

Imam Al-Tabari (as an interpreter): "In our exegesis, we sought to combine, not to separate. But what was available of your narrations was little in the face of the flood of narrations from others, not due to a lack in you, but a lack of freedom to transmit from you... Nevertheless, whoever knows God knows that the Family of the Prophet are the living exegesis of the Qur'an, and your biography is its manifest light in history."

Imam Ja'far al-Sadiq: "O my beloved, O my brothers, I have understood what you have said, and my excuse is with God and with you... But let me say a word for the sake of God, not for a school of thought, or for a party, or for a sect... If we are the House of Prophethood, and you are the protectors of the Sacred Law, then let us gather not to differ, and let us return people to the origin of religion, not to its marginalia, and let us make our knowledge and your knowledge one single inheritance that guides to God, not to division... Yes... the religion of God is one, and the truth is not multiple... And we are the students of revelation, not the owners of banners. And whoever gathers on the love of God, His Messenger, and His Family, is from us and we are from him. So let us return, O beloved of God, to a straight path: no Sunnah without the 'Itrah, no 'Itrah without the Qur'an, and no Qur'an without the truth."

The Second Question: With the Imams of Hadith

Imam Ja'far al-Sadiq says: "O people of Hadith, O narrators of the tradition, O transmitters of the Prophetic inheritance, ask me about the hadith of the Messenger of God, for I am from his house, I was raised in his lap, and I lived among the inheritors of his knowledge and his family. My question to you, O beloved, is: Why did you not take from me and from those who preceded me from my family what we were entrusted with of hadith? Was not Ali, Al-Hasan, Al-Hussein, and Zain al-Abidin among us, and they are the most knowledgeable of people about it and the closest to it? How did the Family of the Prophet become strangers in the hadith collection, when my grandfather said: 'Ali is with the Qur'an, and the Qur'an is with Ali'? Did you waste the hadith, or did a ruler stand between you and us, or did you think that hadith was in the market, not in the House of Prophethood? So answer me truthfully as if you were before the presence of the Truth!"

So Imam Al-Bukhari stands up: "O son of the Messenger of God, forgive me... The reason we left your hadith was not to disparage you, but our time was a time of turmoil, and lying about the Messenger of God was widespread, so we became strict in the conditions of narration. Most of those who narrated from you were men who were weakened, not because they were from you, but because the narrators from you were mixed with the people of whims who falsely claimed to be from you. By God, if a hadith from you was established with a sound chain of transmission with me, it would be dearer to me than the world... But the Abbasid state was besieging your jurisprudence and restricting your narrators, so what reached us of your reports were but drops, not the sea of knowledge in your chests."

And Muslim ibn al-Hajjaj, Al-Bukhari's companion, stands and says: "O my master, I narrated from Muhammad ibn Ja'far, and your cousins... But the methodology we followed was to scrutinize the chain of transmission, not the lineage, and the hidden defects in the narrators prevented us from narrating much. If we had opened the door without verification, those who falsely claimed to be Shi'a would have entered to plant in the religion what is not from it... And we feared that it would be said: 'This is a Ja'fari hadith,' so it would be rejected not for its weakness, but for the accusation!"

And Al-Tirmidhi says: "My master, if the narrations of the abundant companions, like Anas, Al-Zubayr, Ibn Umar, and Ibn Abbas, prevailed over us, it was because they lived for a long time in Medina and Kufa and their students spread. As for you, the extension from you was cut off, and the pulpit was strangled, so few narrated from you, not out of indifference to your knowledge, but out of pain from the political obstacles."

And Al-Dhahabi, the historian of the people of Hadith, says: "My master, I have given you justice in my books, and I said about you: 'He was one of the Imams of the religion, knowledgeable in Hadith, trustworthy, reliable, and truthful, with great merits...' What prevented us from narrating a lot was the fear of exaggeration and accusation, because groups of extremists attributed to you what you did not say, so your light was veiled by their superstitions... But the truth is clear, and it is time for people to show your virtue as it is, not as it was disfigured by disputes."

And Ibn Hajar al-Asqalani says: "O descendant of Prophethood, in you and in your fathers are merits that if they were distributed among the people of the Earth, they would be sufficient for them... If you read my books, you would find a good mention of you in them, but I adhered to the authentic hadith, and I found from your path what fulfills my conditions only rarely... And I admit: we made a mistake when we made knowledge about men, not about the Messenger's family."

And Imam Ja'far al-Sadiq stands at the end of the session, his eyes full of tears, and says: "You have been sufficient and fulfilled, and God bears witness to what you say... And if our knowledge was hidden from you, it was not hidden from God. And if people wasted the narration from us, the Sacred Law that we carried will not be wasted... But I say it today, hoping that it reaches those who remain on Earth: Return to the Qur'an, the Sunnah, and the 'Itrah, and you will find the truth in your hands. We did not come with a new religion, but we preserve for you the religion of our grandfather, and we know its paths as a mother knows the path of her son. If you want the religion pure, then seek it from the House in which it was revealed, and in whose lap it grew up, and which witnessed its interpretation."

"This is a day in which the nation has done justice to the Family of its Prophet, and returned virtue to its people, and proof was established against those who distorted or exaggerated, and the pens were lifted, and the pages have dried... Verily, the religion is not established except with a Sunnah, and an 'Itrah, and a Qur'an, and a balance of justice."

The Third Question: With the Shi'a Imams

Imam Ja'far al-Sadiq addresses the Shi'a scholars: "O you who have carried the knowledge from my family, and claimed to support and defend us, come to me so that we may dialogue. For religion is a trust, and the truth is not veiled." The scholars (they stood up out of reverence, and replied with one voice): "O Imam of the 'Itrah, and scholar of the Family of Muhammad, and source of wisdom and truth, speak, we ask God to open us up with you." Imam Ja'far: "I ask you a clear question: How did you transmit our knowledge? Were you trustworthy in the transmission? Or did you introduce weak narrations, and mix truth with whims, and attribute to us what we did not say? Did you not know that lying about us is like lying about my grandfather, peace and blessings be upon him? And that whoever lies about us intentionally, let him take his seat in the Fire?"

Sheikh Al-Tusi (hesitantly): "My master, by God, we did not intend to lie, but the narrators were many, and time scattered the transmissions, so we distinguished what we could, and we strived to prefer the authentic over the infirm."

Imam Ja'far: "And was your criterion the Qur'an? Or whims? Were the narrations presented to the Book of God as we commanded? Or did you argue with chains of transmission, and abandon the jurisprudence of the verses and the purposes of the Sacred Law? Did not the one who said: 'If a hadith comes to you, present it to the Book of God. Whatever agrees with it, take it. And whatever contradicts it, throw it against the wall'?"

Sheikh Al-Kulayni (ashamed): "My master, some of us made the 'Itrah Imams who are not to be questioned, so we took everything that was narrated from you, thinking that all of it was pure truth."

Imam Ja'far (in a voice that thundered with the wisdom of the Knowers): "O Sheikh, is every narrator from Ja'far truthful in his saying?! And is what is attributed to us to be presented to reason and transmission, or is it to be accepted as it is? The nations before us wrote books, but they were not free from distortion or interpretation. So how can it be against the text of God, and the Sunnah of my grandfather, and the minds of those who are well-grounded?"

Sheikh Al-Saduq (sadly): "My master, we admit that some of the narrations are weak, and some of the fatwas went beyond moderation, and exaggeration about you rode on them, and they made you gods besides God, and we are innocent of them."

Imam Ja'far (his eyes full of tears): "Woe to them... We are servants of God. We eat food and walk in the markets. We love whoever loves God, and we are enemies to whoever is an enemy to Him. We are not lords, nor prophets. Exaggeration has made me cry, and coldness has wounded my heart. Between an exaggerator who raises us above our stations, and a cold one who denies our virtue... But I say: O scholars of the nation, fear God in your knowledge. Do not burden people with what we did not say, and do not divide the religion into factions and parties. Make the Book of God your Imam, and the Sunnah of my grandfather your guiding light, and my biography and the biographies of my fathers your example." Then Imam Ja'far stood up, and he raised his hands to the sky, and said: "O God, I have conveyed, so bear witness, and You are the most honorable of witnesses. Make the truth manifest on Earth, and guide Your servants to what they differed in of the truth by Your permission. Indeed, You guide whom You will to a straight path."

Continuation of the Questions with the Imams of the Shi'a School of Thought for the Session of Imam Ja'far al-Sadiq

He sits at the head of the session, surrounded by a halo of prestige and light, greeting the delegation that came from the depths of history, men known for knowledge, jurisprudence, and exegesis from the prominent figures of the Shi'a school of thought.

Imam Ja'far al-Sadiq: "O you who are attributed to our house, and have been enlightened by some of our light, I ask you before God, who knows what you conceal and what you reveal:

- Is everything that is attributed to me of saying or action correct and documented with a chain of transmission that the heart of the Knower does not doubt?
- Were you trustworthy in collecting the hadith and exegesis? Or were you lenient in narration merely for the sake of conforming to inclination or whim?
- Did you make the truth the criterion, or did you make our love a screen to say what you desire?
- And did you ask yourselves: Did we, the Family of the Prophet, want to glorify ourselves, or to call people to the Oneness and glorification of God?"

Sheikh Al-Kulayni: "My master and liege, we strove in collecting, but the time was difficult, the sources were limited, and the men were of varying status. The domination of the ruler corrupted the transmission, so perhaps what occurred is not pleasing to you."

Imam Ja'far: "Is a lover excused for his weakness if he attributes to me a saying that I did not utter? And is anything accepted in the religion of God except what is established with justice, piety, and certainty?"

Sheikh Al-Saduq: "By God, we intended only to preserve your traditions, but we did not always distinguish the authentic from the fabricated. So we mixed clay with light, hoping that someone would come after us to purify and sift."

Imam Ja'far: "Is it not incumbent upon you to protect the light of prophethood from the smoke of exaggeration and the cunning of politics? You were given reason. Do you not weigh the narrations with the scale of the firm Book? Have you not read: "{And if it had been from [any] other than God, they would have found within it much contradiction}"?

Al-Allamah Al-Majlisi: "My master, I have recorded everything, the sound and the infirm, and my intention was for the reader to review, but I did not clearly distinguish what was true from falsehood, and I did not always place a warning, so perhaps people were tempted by the abundance of sayings."

Imam Ja'far: "And this is what is feared... that the House of Prophethood is burdened with what their mouths did not utter, and that the love of the Family of the Prophet is taken as a door for another law that competes with the Sacred Law."

Sheikh Al-Tusi: "But, my master, we used to reject some hadith that contradicted reason and the Qur'an, and we strived in bringing them closer together, even if our methodologies differed. So do you hold us accountable for the intention?"

Imam Ja'far: "A good intention is not enough without scrutiny, and a good intention is not sufficient without documentation. We are a family who were commanded to be told as God said, not as is desired."

Sheikh Al-Mufid: "My master, what do you say then about those who exaggerated about you and attributed to you actions that are only fitting for God?"

Imam Ja'far: "Those are a burden on the path, and a deviation from the highway. We are not from them, and they are not from us. We are honored servants. We do not precede God in speech, and we obey His command. Whoever raises us to the position of lordship is in the Fire, and whoever hates us and isolates us is in the Fire, and whoever loves us and follows us truthfully, and weighs between saying and doing, is in the Light." Then the Imam sighed and said: "O people, be just with the family of Muhammad... Do not raise them above their stations, and do not fall short of their worth. Hold fast to the Sacred Law, be enlightened by the Sunnah, and take from the 'Itrah with the scale of the Qur'an, for in it is the clarification of everything. And what the Messenger gave you, take it; and what he forbade you from, end it. So how can you be deluded?" "And O you who have attributed yourselves to us, have you preserved our will, or have you wasted it under the feet of whims?"

Sheikh Al-Tabarsi: He said with reverence: "My master, by God, we only intended to clarify the words of God and to explain their meanings with what reached us of your traditions, but we found in some of what was transmitted from you a great difference, so we took from what was closer to reason and more consistent with taste, and we left what was not right for us. And our intention was to preserve the truth."

Imam Ja'far: "A good intention is not enough for certainty, and interpretation based on opinion is a great danger. Did we not command you to present hadith to the Book of God? If it agrees, take it, and if it contradicts, throw it against the wall?! Did we not say: 'Our hadith does not contradict the Qur'an, so whoever contradicts it is not from us'?"

Sheikh Al-Tabataba'i said, lowering his head: "O son of the Messenger of God, we have tried that, and we have striven in thematic exegesis, and we have linked between the apparent and hidden meaning of the verse, enlightened by your sayings, but we did not sometimes distinguish between the authentic and the fabricated of your sayings, and between what is definitive and what is inherited jurisprudence."

Imam Ja'far: "You were afflicted with those who attributed to me what I did not say, and the 'Itrah bore the burden of those who lied about God in the name of the Family of the Prophet. And the greatest affliction is that people think that the religion of God is taken by fanaticism for us, not by justice in us." Then the Imam turned and said: "Inform me: Did you collect every saying attributed to me in your books? Or did you sift? Or did you tolerate contradictions?"

Sheikh Al-Majlisi, his face filled with sorrow: "My master, what we transmitted was out of fear of loss. So we collected everything, good and infirm, and we intended for someone to come after us to refine and distinguish. But I admit before you: we did not clarify this to people enough, so they thought that everything between the covers was your saying... So forgive us, my master."

Imam Ja'far al-Sadiq, his eyes overflowing with light and sadness: "Whoever glorifies us, let him follow us in obedience to God, not in raising us above the stations of servitude. We are the inheritors of the knowledge of the Prophet, not lords besides God. We are the servants of the Sacred Law, not legislators from whims. And whoever claims that our saying contradicts the saying of our chosen grandfather is not from us, even if he shows love." Then the Imam said, pointing to the pages of the books in their hands: "Return the matter to the Book of God and the authentic Sunnah of His Prophet. Then take from us what agrees with them. For we are a people who do not say anything but the truth, but the fabricators have confused, and the exaggerators have mixed, so beware."

Sheikh Al-Mufid: "O son of the Messenger of God, is it enough for us to purify the hadith and present it to the Book, and follow your approach without exaggeration or disparagement?"

Imam Ja'far: "Yes, whoever loves us, let him weigh our hadith by the Book of God, and let him leave what contradicts it. For that is my covenant and my will. And there is no kinship between God and anyone except piety. So whoever exaggerates about us until he makes us above the station of servitude has gone astray. And whoever throws us behind his back under the pretext of reason and opinion has failed." Then the Imam stood up and said as one who ends a sacred session: "O people, do not think that our love is a substitute for action, nor that lineage intercedes for one who has wasted the methodology. Fear God in your religion, and know that the Qur'an is the ruler, the Sunnah is the scale, and we are a family whom God purified, not to be worshiped, but to be followed with insight. So do not exaggerate, and do not fall short, for the religion of God is not established except with justice, and it is not supported except with truth, and it is not preserved except with trustworthiness."

And the sun set on the session, and the lights of wisdom were overflowing, and the tears of remorse were flowing, for the proof had been established, the words had been written, and the hearts had risen to the station of distinguishing between "truth and emotion" and "following and deification."

The Fourth Question: With the Imams of Jurisprudence and Hadith

In this glorious dialogue that gathers Imam Ja'far al-Sadiq with the scholars of jurisprudence and hadith from the People of the Sunnah and the Community, those who carried the hadith, recorded the jurisprudence, built the schools, and filled the world with knowledge, but the light of the 'Itrah was forgotten by some of them, or its consideration was lessened. (Attendees: Imam Ja'far al-Sadiq, Imam Malik ibn Anas, Imam Abu Hanifa, Imam Al-Shafi'i, Imam Ahmad ibn Hanbal, Al-Bukhari, Muslim, Al-Tirmidhi, Ibn Majah, Al-Nasa'i, Abu Dawud, and the people of Hadith from the people of piety and truthfulness).

Imam Ja'far, peace be upon him: He sits among them and asks them: "O beloved of my grandfather, O carriers of hadith, and O jurists of the nation... I ask you by God, besides whom there is no god, the Lord of the heavens and the earth, when you heard a hadith from us, did you believe it? Or did you doubt? If a word was narrated from the 'Itrah, did you present it to the criteria of your men, so you would reject it if it did not agree with your condition?"

Al-Shafi'i replies: "My master and the son of my master... By God, nothing but good reached us from you, but we were in a time when lying was rampant, and truth was mixed with fabrication. People were fabricating hadith in the name of the Family of the Prophet to support their schools of thought, so we stipulated verification of the men, not out of disparagement of you, but out of preservation of the religion of God."

Imam Ja'far: "You have spoken the truth, O Abu Abdillah, but did you distinguish between what was fabricated against us and what came from us? Did you knock on our doors asking about our knowledge, or did you suffice with what was circulated among the narrators?"

Imam Malik: "My master, by God, I loved you with a great love, and I saw you as one of the pillars of guidance. I narrated a lot from you, and I did not narrate from anyone more than I narrated from you, but the people were preoccupied with the ruler, and they feared being accused of being Shi'a, so they shunned the mention of the Family of the Prophet, and I am innocent of them."

Imam Ja'far: "O Malik, blessed is your knowledge and your gentleness, and you know us with a true knowing... If people had followed your mind and your humility, they would not have been divided."

Abu Hanifa raises his hand and says: "My master, I sat with you and learned from you, and I swear by God that you were the most knowledgeable person I have ever seen. But some of our companions were too proud to take from you because of the exaggeration that was widespread among people regarding you, so they feared being attributed to what they were not from."

Imam Ja'far says with a tone of pain: "But, O Abu Hanifa... Was it not more appropriate for people to be known from our biography, not from the exaggerators who claimed against us what we did not say? Was it not right to reject exaggeration with something other than rejection, and not to abandon us?!"

Ahmad ibn Hanbal: "My master, my heart was with you, and when I heard a hadith from one of you, and it was said: 'Ja'far ibn Muhammad said it,' I would increase in reverence for it, and I would say: 'This is from the mine of Prophethood...' But I was in a time of trial, and everyone who loved the Family of the Prophet was accused of being Shi'a, so I concealed a lot."

Imam Ja'far looks at all of them and says with deep sorrow: "Has it not yet come time for you, O scholars of the nation, to mend what coldness has corrupted? Has it not yet come time for you to restore balance to the nation? To tell people: 'The Family of the Prophet is a mine of knowledge, not exaggeration, and a source of guidance, not innovation'? Has it not yet come time for you to bring people out of sectarian fanaticism and into the love of God, and the following of the truth?"

Al-Bukhari raises his head and says: "My master, by God, I did not intend to neglect your hadith, but I was meticulous about what reached me with a sound chain of transmission with me. So if I missed a hadith from you, it was due to a shortcoming in effort, not a denier of you."

Imam Ja'far says to him: "You have spoken the truth, O Bukhari... But I ask you: How many hadith did you narrate from the jurists of the Family of the Prophet? And how many hadith did you narrate from their enemies?"

Muslim replies and says: "My master, most of what I narrated was from those who were trustworthy with me, but I admit that I did not specifically seek the door of the Family of the Prophet, and I thought that those I narrated from were sufficient."

Imam Ja'far says: "A good thought, but it is deficient... If you had knocked on our door, you would have taken a light that is above jurisprudence, and a truth that is above transmission, and a balance that is above men."

The Imam with a general call: "O scholars of the nation, make the Qur'an the scale of hadith, and make the Sacred Law the light of jurisprudence, and make the Family of the Prophet the safety of the nation, not the strife of factions. Whoever loves us, let him be truthful to us, and whoever is truthful to us, let him act upon what we said, and let him not burden us with what we did not say, and let him not raise us above what God has commanded. We are the servants of the Qur'an, not the lords of religion, and the key to the Sunnah, not a replacement for it. So spread that, and with it, reject exaggeration and coldness, for you are trustees, and to the nation in your hands is a communication."

Fifth Question with the Imams of Jurisprudence and Hadith

Imam Ja'far: "O scholars of hadith... O recorders of narration... I ask you with the frankness of those

who know, not with the diplomacy of schools of thought: Did you transmit everything we said? Did you place our words in their proper context? Did you add to us what we did not say? Did you divert our words to meanings we did not intend? Did you weigh the narration from the Family of the Prophet against their opponents? Were you just? Or did you incline with the ruler, the opinion, or the group?"

A great silence descended...

Then **Imam Ahmad ibn Hanbal** came forward and said: "O son of the Messenger of God, by God, we did not say anything but good about you, and we heard nothing but truth from you. But we could not distinguish between what came from your house and what was infiltrated against you, so we often hesitated, and we feared being accused of being Shi'a, so the transmission was little, the connection was weak, and opinion prevailed."

Imam Ja'far (sadly): "O Ahmad... Is it not just to narrate from us as you narrate from others? Is it not a duty to verify the narration and purify it from falsehood, rather than neglecting it and abandoning its source?"

Ahmad ibn Hanbal: "Yes, by God, my master... But they feared, and we were silent... And here we admit."

Then Imam Ja'far turned to Al-Bukhari, Muslim, and the hadith writers, and said with the sharpness of divine scholars: "By God, I ask you: Did you review what was reported from the Family of the Prophet as you reviewed what was reported from the likes of 'Amr ibn al-'As, Marwan ibn al-Hakam, and Mu'awiyah ibn Abi Sufyan? By what standard did you authenticate these, and abandon our men? Was there not among us someone more pious, more scrupulous, more knowledgeable, and more truthful? Where is the hadith of Al-Hasan? Where are the sciences of Zain al-Abidin? Where is the wisdom of Al-Baqir? Where are the thousands of hadiths that were said in the chests of the people of prophethood? Is this not a shortcoming in the scale of hadith?"

Muslim: "O son of Fatimah... We did not intend to be negligent or deficient, nor did we deliberately ignore you. But your men were not present in our sessions, and some of them were accused of being Shi'a, so we left off narrating from them."

Imam Ja'far: "And is justice measured by whim? And is the criterion of narration a political affiliation? Verily, those who were kept away from your sessions were drawing near to God in the prayer niches, but you thought that whoever was on the methodology of the authority was more truthful than one who was raised in the lap of prophethood! Is knowledge weighed with this?" Then he turned to **Imam Malik**, and said to him with a tone of affection and pain: "O Malik, were you not the one who sat before me? And took from me? So why did you not preserve more from me? And why did your companions narrate only a little?"

Malik (with a tearful eye): "My master, I loved you, by God. And I did not see anyone more truthful in hadith or more knowledgeable than you. But the fear of the ruler silenced tongues and removed pens. If I had been given the freedom to transmit, I would have filled books with it."

Imam Ja'far (smiling sadly): "Your heart was truthful, but time betrayed you... And a time will come upon people, they will know about us what you were ignorant of, and God will remove the veil from people in whose houses we were not mentioned except in secret... For the truth is not extinguished

even if it is veiled, and it is not defeated even if it is abandoned.
"

Imam Ja'far raised his final call for this day: "O scholars... O truthful ones in seeking knowledge... Return to the House from which the Qur'an came out... to the chests from which jurisprudence was nursed... to the souls that flowed for the sake of this religion... Do not oppress us in the name of piety, and do not neglect us in the name of caution. For we did not add to the religion, but we preserved it. And if you truly seek the face of God, then include the family of Muhammad within your knowledge, not outside of it. For they are a trust, a lamp, and an unextinguishable light."

The Second Session - The Session of the Nation's Scholars with Imam Ja'far

The glorious luminous session, and the spiritual revelation was about to complete its call, so prepare for this day that is most impactful, most luminous, and closest to hearts and minds. The location: the arena of Muhammadan, Alid, Fatimid knowledge. The attendees: representatives from all schools of thought and factions, along with some of the righteous saints of God from every era, and a group of contemporary youth of the nation, whose paths were lost between the factions and methodologies.

Opening of Imam Ja'far: "O my beloveds... You carry the Book of God in your hands. You read it in the watches of the night and at the ends of the day. You straighten the letters, and you may lose the boundaries... You say: 'This is the exegesis of so-and-so,' and 'This is the opinion of so-and-so'... Have you stood at the door of God? Have you asked yourselves: Did we want the truth, or did whims overcome us? Did you seek the face of God, or did you follow the path of the predecessors without jurisprudence or contemplation?"
One of the attendees stands up and asks the Imam: "O Ja'far ibn Muhammad, we follow the predecessors and trace their steps, and we refer to the sayings of the past exegetes. Is this a mistake?"

Imam Al-Sadiq replies, raising his hand in reverence: "Woe to those who make the sayings of men a veil over the words of God... Verily, the righteous predecessors were those who acted upon the Qur'an, not those who interpreted it with mere opinion. The Messenger of God said: 'If the truth becomes confusing to you like falsehood, then return to the Qur'an, for it is an intercessor whose intercession is accepted.' And I say to you: By God, God has not revealed a book except that in it is a clarification of everything, but where are the hearts that see? So present your sayings and opinions to the Qur'an and to the pure 'Itrah. If they agree with them, then take them. And if they contradict them, then leave them, even if they are from your fathers and teachers. For there is no infallibility except for one whom God has made infallible."

A Shi'a scholar interrupts and says: "O son of the Messenger of God, the sayings of our Imams from the Family of the Prophet are not to be rejected, and they are a proof like the Qur'an."

The Imam's face changed, and he said: "We are not to be measured by the Book of God, but we are measured by it. So whoever says that Ja'far's saying is like God's saying has exaggerated, and whoever exaggerates perishes. Do not lower our sayings to the level of revelation, for we are only honored servants who take from the knowledge of my grandfather, the Chosen One, and we act upon the Book, and we clarify, not legislate. We guide, not rule. Whoever loves us, let him weigh our words with the words of God. If they agree, then that is light upon light. And if they contradict, then you have said about us what we did not say, and whoever forges a lie has gone astray."

A Sunni exegete says: "My master, we try to understand the verses with opinion and independent reasoning. Is this rejected?"

Imam Ja'far: "Strive... yes, but do not go astray. Strive in contemplating what was revealed, not in diverting it from its intended meaning. The Qur'an is not interpreted by whims, but it is interpreted by a Qur'an like it, and a pure Sunnah, and a connected knowledge. Ask me about the Qur'an, for I know its hidden meaning as I know its apparent meaning, not because it is from my own mind, but because it is from the light of my grandfather, from Ali, from the Messenger of God."

Then the Imam says to the entire delegation: "O people... If you want guidance, do not separate between the Book of God and His 'Itrah. Do not take the Qur'an as ambiguous, by which you go astray, and do not make our sayings an idol to be worshipped. We are Imams of guidance, not gods to be sanctified, and we are God's proofs upon you, not a substitute for God's revelation in you. The Qur'an, the authentic Sunnah, and the pure 'Itrah are the trinity of salvation. Whoever holds fast to them is saved, and whoever turns away has gone far astray." Then the Imam says: "This is my covenant to whoever wants the truth: Take the Book of God as its right is due, and hold fast to the pure, authentic Sunnah, and draw near to the 'Itrah. Do not deify them, and do not abandon them. And make reason a companion to transmission, and seek God with a humble, pure heart. For whoever does so, God will show him His light, and will make him one of the guided guides."

The Second Question: We are still in the Blessed Sessions, Drinking from the Sciences of Our Masters, the Family of the Prophet, and from the Sciences of the Nation's Scholars

The glorious luminous session, and the spiritual revelation was about to complete its call, so get ready for this day that is most impactful, most luminous, and closest to hearts and minds. The location: the arena of Muhammadan, Alid, Fatimid knowledge. The attendees: representatives from all schools of thought and factions, along with some of the righteous saints of God from every era, and a group of contemporary youth of the nation, whose paths were lost between the factions and methodologies.

Opening of Imam Ja'far: "O God, bear witness... that I have not spoken today except to seek Your face, and that these words are not for the victory of a school of thought, nor for an attack on a people, but they are a call to every truthful heart, and every mind searching for the light of truth, to return to the origin..."

"O beloveds... Tell me, who divided this nation? Did God reveal schools of thought? Did the Messenger say on the day of Ghadir: 'I am leaving among you the Malikiyyah, or the Hanbaliyyah, or the Twelvers'? Or did he say: (The Book of God and my 'Itrah, my family)? Why did you leave the origin, and worship the branches? Why did you make the sayings of men and the books of humans at the level of revelation? Did not God say: (And verily, this is My straight path, so follow it, and do not follow the [other] paths, lest they separate you from His path)? So which of the paths did you walk?!"

Imam Malik: "My master, O grandson of prophethood, we intended nothing but good, but the abundance of questioning, the pressures of politics, and the lack of knowledge about you made us follow speculation sometimes. We did not know that in your houses was the treasure of knowledge and wisdom until your image was distorted in the eyes of the public."

Imam Abu Hanifa: "By God, I have not seen anyone with more jurisprudence than you, O son of the daughter of the Messenger of God. I took from you more than I took from my teachers, but I lived in a time when your sessions were monitored and your tongues were silenced, so I could not make that apparent. So the excuse is with you. How much we fell short."

Imam Al-Shafi'i: "If people loved the family of Muhammad as I loved them, no one would have gone astray. For you are the safety of the nation, and the ship of salvation. And I said: 'If the hadith is authentic, it is my school of thought.' And if a hadith from you, O Ja'far, was authentic, it would be my school of thought and my eye."

Al-Hafiz Al-Bukhari: "My master... I chose to narrate from the trustworthy ones as I knew them, and if I had known that there were books that preserved your sciences truthfully, I would have made you among the highest chains of transmission. But the fabricators were many in your time, so the authentic was mixed with the inauthentic."

Sheikh Al-Kulayni: "My master... I collected what I could of what reached me from you, but the time was not a time of scrutiny, but a time of fear and suspicion. And I admit that exaggeration and strangeness entered into our narrations and I declare my innocence to you from everything that was falsely attributed to you."

Ibn Taymiyyah: "I used to refute those who exaggerated about you, but in some places, I went too far, and I was unjust. And I now bear witness that you are from the family of prophethood, and that if your time was available to me, I would have taken from you."

Imam Ja'far raises his hand and says: "Enough... enough, O scholars of the nation... Today is not a day for the victory of a methodology, but it is a day of testimony upon the selves." Then the Imam turns to the youth of the nation, and says: "O youth of the nation... Do not be deceived by the names of factions, and do not follow whims in the clothes of belief. Verily, the religion is clearer than the sun. Read the Qur'an, hold fast to the Sunnah of Muhammad, and love us with a love that does not raise us above our station, and does not separate us from our duty. We are the Family of the Prophet. Our light is from the light of our grandfather, and we are not gods, and we are not an innovation, and we are not a party... We are the extension, we are the firmest handhold. So will you return?"
A great silence descends, and a groaning of souls fills the session.

The Third Question

Imam Ja'far: "My question to you, O scholars of the nation: By what face do you blame the nation for division, when you are the ones who founded the schools of thought? By what argument do you judge people for innovation, when you did not preserve the Sunnah as it came? By what right do you deny us the imamate, when you have stripped it from its context of light, and rested it on politics? Did not the Messenger of God say: 'I commend you to God concerning my family'? Does one commend one who has no knowledge? Or does one bequeath ignorance and silence to one who carried the Message?"

Imam Al-Ghazali stands up, and reverence is on his face: "My master... I wrote a lot, and I ventured into paths, and I disputed with the esotericists and the philosophers, but I admit: I was searching for certainty, and I saw you as a sun, but I did not reach you. As for today, I swear by God, if people knew your secret, they would not have differed. And I wish I had started with you and ended with you, for then we would have been safe from much loss."

Ibn Al-Qayyim Al-Jawziyyah stands with reverence: "O grandson of Muhammad, I admit that we became so engrossed in the science of men that we forgot the men of science, and we judged the narrations and did not appeal to the guides. We imitated sayings until Imam Ahmad became more

truthful to people than you. So, forgive me... for the truth, by God, shames us."

Ibn Abbas says: "O son of the daughter of our Prophet, I am one of those who were raised in your house, and I knew that the light is in you. But the lying pens have erased much, and the hearts of people have become blind. By God, were it not that I heard from the Messenger of God repeatedly: 'O God, they are Ali and his Shi'a, they are the successful ones,' I would not have known where the path is... So forgive the one who is ignorant, and teach the one who has forgotten, for it is time for the nation to return."

Sheikh Al-Tusi says: "My master... I strove to collect your jurisprudence, and I was called the Sheikh of the sect, but I admit that in some of our books there is what is not authentic, and what the opinion of the narrators prevailed over. And the time has come to purify the inheritance, and to remove what the people of exaggeration and blind transmission have fabricated. For we are not infallible, but we love you with a love that leads to the truth, not to sectarianism."

Al-Allamah Al-Tabataba'i speaks with wisdom: "You were named 'the truthful' because truthfulness is the essence of your path. And I bear witness that your jurisprudence is not superficial, but it is the jurisprudence of hearts. And whoever wants the path of knowledge, let him read the Qur'an with the eyes of the family of Muhammad, and let him make his reason subservient to the revelation of God, not to the stuffing of books."

Sheikh Al-Salimi from the Ibadis speaks with nobility: "O son of the Messenger of God, I have learned that the disagreement did not begin from religion, but from politics. We are the children of a nation, not a sect. If you are a call to justice, knowledge, and light, then we are with you. So guide us, and do not judge us by old whims."

Abu Al-Hasan Al-Ash'ari says: "I was the first to return from innovations, but today I announce my repentance from all fanaticism for a school of thought or an idea, and I say to people: The truth is not known by men, but men are known by the truth. And here is the truth speaking before us."

Salman Al-Farisi: "This is the son of the Messenger of God, so look at him... No one denies the light except one who is blind, and no one turns away from the path except one who has gone astray from the origin. So return, return to the truth, not to names. And remember what your Prophet said: 'I have left among you what if you hold fast to it, you will never go astray after me...'"

Imam Ja'far: "O nation of Muhammad... Do not make the religion factions. Return to the Qur'an, hold fast to the Sunnah, and beware of distorting words from their proper places. We are the 'Itrah. We do not exaggerate, and we do not fall short. Whoever loves us truthfully, love will lead him to the truth. And whoever is cold to us has lost the path. And there is no kinship between us and anyone except piety. So be one nation, as your Lord commanded you, and do not make your religion a toy in the hands of politicians or the callers of division. And make your knowledge for God, and your work for God, and your guidance from God, for you are the nation of testimony, not the nation of dispersal."
"O people... O you who have been wandered by disagreement, and disputed by sectarianism, and whose paths have been divided... O you who have made my religion slogans, and my jurisprudence schools, and my belief parties, and the Qur'an something divided... Is it not time for you to awaken? Has the voice of my grandfather not reached you when he said: 'I am leaving among you two weighty things, what if you hold fast to them, you will never go astray after me: the Book of God, and my 'Itrah, my family'? Do you know why he combined us? Because the Book without guides is interpreted with

falsehood, and the 'Itrah without revelation is taken as idols. So by God, there is no righteousness for the nation except with them... together, they do not separate, until they meet him at the Basin."

The voice of a young scholar in the audience rises: "My master, the nation is weary... Everyone claims that he is on the truth, and everyone accuses others of misguidance. So who do we believe? And by what light do we find guidance?"

Imam Ja'far replies: "My son, believe God, do not follow men. Believe the Qur'an, not the marginal notes of the divisive commentaries. And hold fast to the Sunnah of my grandfather, which agreed with revelation, not what the storytellers fabricated or the fanatics interpreted. And come to the 'Itrah, and ask them, do not worship them. And take from their sciences, do not be tempted by their persons. And make reason an imam, and the heart a refuge, and piety a garment."
Then the Imam turns to the attendees and asks them: "O jurists of the nation, do you see it as just that some of you excommunicate others? And that blood is made lawful in the name of interpretation? And that the minds of the public are captured by the whims of the elite?"

The voice of **Sheikh Al-Salimi from the Ibadis** rises, saying: "No, by God, we did not come with a religion that kills its people, but we got involved in the strife of history, and we inherited grudges."

And **Al-Allamah Al-Tabataba'i** says: "The time has come for us to write a comprehensive jurisprudence, not sectarian or political, but Alid, Muhammadan, Qur'anic, that emanates from you, O Family of the Prophet, and is purified by the revelation of the heavens."

And **Imam Al-Ghazali** says: "O Ja'far, is it not time for the nation to cast off the cloak of fanaticism? And to wear the robe of guidance? Is it not time for us to return to the first purity, on the day when Muhammad was our master, and the Qur'an was our Imam, and you were the guides after him?"

Imam Ja'far: "The truth, O people... is that the religion is one, and the schools of thought are incidental. And the origin is light, and the disagreement is darkness. And we were not created to support a sect, but to bear witness to the truth. And whoever wants salvation, let him hold fast to the Qur'an... and to the authentic Sunnah of the Messenger, not the fabricated one, and to us, the Family of the Prophet, without exaggeration or coldness... For we are the ship of Noah... whoever boards it is saved, and whoever stays behind is drowned. And know that God does not look at your sects, but at your hearts. So be one nation, as your Lord commanded you, and do not make your religion a toy in the hands of politicians or the callers of division. And make your knowledge for God, and your work for God, and your guidance from God, for you are the nation of testimony, not the nation of dispersal."

1- The Sermon of Imam Ja'far al-Sadiq to the People of Schools of Thought, Creeds, and Doctrines

O nation of Muhammad: You have scattered and diverged, and you have been dispersed among the various factions. So some of you call for "Sunnah," and another for "Shi'a," and some of you are torn into many factions that have been splintered under various banners. And you have disagreed on the word of God, "{And do not be divided}"? Have you forgotten the will of my grandfather, the Messenger of God, peace and blessings be upon him, when he said, "Verily, your Lord is one, and verily, you are brothers"?

O nation of monotheism, do not think that a difference in opinion or school of thought exempts you from the responsibility of unity under the banner of "There is no god but God." What happened to you

is that you have been divided at the expense of the strength of your faith, so each of you holds on to his opinion and closes his ear to the words of his brother.

O Muslims, you are divided between one who says, "I am Sunni," and another who says, "I am Shi'a," and another who says such and such. You have not paid attention to the fact that you are all children of the same nation, and that the letters in "Shi'a" and "Sunnah" do not differ in meaning if monotheism is your purpose, and if the love of God and His Messenger is your goal, then you are, in reality, all on one path, even if the details differ.

O nation of Muhammad, do not let this division among you blind your insight from the truth. The Shi'a love the Family of the Prophet, peace and blessings be upon him, and the Sunnah adhere to the Sunnah of the Messenger of God, peace and blessings be upon him. But the reality is that the love of the Prophet and his Family, peace and blessings be upon him, is a common matter, and each of us is responsible for preserving that love without it turning into a sect or a conflict. O Muslims, the Messenger of God, peace and blessings be upon him, in the Battle of Uhud, his wounds were almost shattering his body, but he was saying: "My nation, my nation." So do you think that he wanted to divide you, or to unite you on the word of monotheism, on the saying of "There is no god but God, Muhammad is the Messenger of God"?

O nation of Islam, do not stray from the rightly-guided path. Monotheism is our bond, the Qur'an is our guide, and the Sunnah is our way. If we believe in the One God, there is no room for division among us. Do not divide the nation with schools of thought and parties. For whenever you are divided, you are weakened, and whenever your hearts draw near, you are victorious. So let not one of you be a reason for the distortion of our message, and do not think that the truth walks in one group alone. For the truth is in the entire nation of Muhammad, peace and blessings be upon him, as long as monotheism is in your hearts.

O nation of my grandfather, I ask you: Were the wars that took place between the Muslims ever in the service of the religion of God? Is division for the sake of a jurisprudential or theological difference the path that God has drawn for us? The paths by which the nation is divided make your enemy strong against you. So for how long will you continue in this dispute? Do you not see that the nation is in a weakness after which there is no weakness? Where is the place of strength that the Messenger left for you? He used to unite you for one word, so work to unite hearts as he united them on faith in God and His Messenger.

O nation of monotheism, the Messenger of God, peace and blessings be upon him, did not come to say to you: "Be a disputed faction," but he came to say to you: "My nation, my nation." So unite on the Book of God and the Sunnah of His Prophet, and abandon the division that only increases you in weakness and humiliation. O Muslims, division among you will not be a reason for reaching the pleasure of God, and no school of thought will be accepted if your ranks are scattered in it. So unite on the path of God, and stay away from the strife and differences that only bring loss. Come to the banner of monotheism, for God is not pleased except with a unified faith and a single community. And if the subsidiary issues are many, let not that divide you, for you are one nation under the shade of monotheism.

O nation of Muhammad, do not live in fragmentation, for unity is strength, and cooperation is the path to victory. If you unite your hearts on the love of God and His Messenger, then you are on the straight path. So be as my grandfather, peace and blessings be upon him, wanted you to be: one nation, one heart, on the path of God who does not go astray and is not defeated. O nation of Islam, unite on the love of God and His Messenger, on what I have brought of monotheism and justice, so that your glory

may return, Islam may be victorious, and the status of the nation may be raised. No more division after today.

O nation of my grandfather, the Chosen One, O followers of the one who carried the Message and raised the banner of truth, you are today at a crossroads and there is schism and dispute among you. Have you remembered the days when my grandfather strove for peace among you?! Have you remembered when your hearts were united under the banner of "There is no god but God," and your feet were walking on the path of light?

O nation of Muhammad, O you who have inherited a final religion, and a crown on your heads that is light, do not stray from this path that the Messenger of God illuminated with his blood. Do not abandon your covenants with him, as he strove in the way of God. Today, you are witnessing division and dispersal among you. You follow whims and forget the hadith of my grandfather, the Chosen One, when he said: "Verily, the believers are brothers." So do not scatter your faith, lest your strength leaves. O nation of my grandfather, do not deviate from his path. Do not accept to be torn apart by your whims, so that some of you are preoccupied with others. Was not your purpose from religion except salvation and unity in His worship? O followers, we are today in a time in which trials have multiplied, customs have been torn apart, and we have strayed from the promise that we made in our homes and in the direction of our hearts. Do not give an opportunity to the aggressors to plant division among you, and do not think that the mercy of God will fill a heart whose heart has not united with its brothers in faith.

O nation of the Chosen One, I wish you could see what has broken my eyes, for the paths of guidance have been blocked, and safety has been lost due to dispersal, and thoughts have been scattered like pebbles scattered by the wind. Did not my grandfather, the Messenger of God, peace and blessings be upon him, say: "My nation will not cease to be good as long as they are connected and show mercy to one another"? So unite at one table, for mercy will not be complete except with your unity, and victory will not be written for you except if you adhere to the unity of the word, and stay away from division.

O nation of my grandfather, revive his memory in your hearts, for the revival of his face is salvation. Unite, and beware of being a nation on the brink of division, from which the light of hope is about to vanish. Do not live as those who have forgotten their covenant with God live, and stay away from the trials and whims that scatter your unity and weaken your strength.

O Muslims, you are the inheritors, you are the carriers, and you are the hope for the reformation of this time. So do not sell this hope for a low price from this world, but strive to unite the nation as God united the hearts of the companions of the Messenger of God, and do not let the days pass, so that you say: "What did we do?"

O nation of Muhammad, perhaps in the words of the nobles, and in the prayer of the righteous, and in the patience of the believers over time, there is an indication that our covenant with God is not broken, and that the promise of God is not violated. So do not deviate from His straight path, for you have no one but Him, and no one can enrich you from His mercy.

O nation of my grandfather, you are the people of truth, so you will not deviate from its course. So do not let the world deceive you, and do not think that division can lead to good. Unite on the word of God, and you will achieve nothing but victory.... And peace be upon you and the mercy of God and His blessings....

2- The Sermon of Imam Ja'far al-Sadiq to the Scholars of the Nation Today, Advising Them and Giving Them the Path of Light

In the name of God, the Most Gracious, the Most Merciful. From a servant of God, Ja'far al-Sadiq, grandson of the Messenger of God, to the scholars of the Islamic nation in this time and after it until the Day of Judgment. Peace be upon those who followed guidance, feared the Most Gracious in the unseen, preferred the truth over their own share, and made knowledge provision for God, not a mount for authority, nor a door for hypocrisy.

O scholars of the nation... O inheritors of the prophets, or so you are supposed to be. Has what you have thrown this nation into of fragmentation not been enough for you?

Have you not been satiated with titles, disputes, annotations, and branches, while you left the origin of the religion, the essence of monotheism, and the light of the Message?

You have become parties... And each party is delighted with what they have. Some of you have placed your school of thought in the place of religion. And some of you have set yourselves up as judges over creation. And some of you have sold your religion to a ruler, or made jurisprudence an instrument to justify oppression. And some of you have replaced the authentic Sunnah with opinion and whims. And some of you have exaggerated about us, the Family of the Prophet, until you worshipped us. And some of you were cold to us until you accused us of innovation. Did God command us with this? Was Muhammad, peace and blessings be upon him, like this? Were I, my grandfather Ali, and my father Al-Baqir like this?

O scholars of the nation... Are you pleased that its body is torn apart, and that it is devoured by the dogs of colonialism, and that the nations of disbelief laugh at you? You are the messengers of enlightenment, so how did you extinguish the lamps? You are the hope, so how did you become the source of pain?

Return to the glorious Qur'an, without interpretive distortion. And hold fast to the Sunnah of my grandfather Muhammad, not to the Sunnah of the rulers' writers. And return to the pure 'Itrah, without exaggeration or shortcoming. And know: that the religion is not measured by the majority, and it is not built on debate, and it is not sold in the market of politics, and it is not poured into the molds of schools of thought. The religion: is to guide, not to mislead. The religion: is to unite, not to divide. The religion: is to say that falsehood is falsehood, not to color it according to the interest of a people or the whim of a ruler. And if you do not, then God will bring other servants who cry at the mention of God, and they will revive His command, and they will be guided by His light, and they will not fear the blame of a blamer for the sake of God.

So do not say after this, "We thought," and do not use the predecessors as an excuse, and do not lean on what is inherited, for the proof has been established, and the light has shone. And whoever saw, salvation is for him, and whoever turned away has chosen blindness for himself. And our last call is that all praise is due to God, the Lord of the worlds, and may God's peace be upon our master Muhammad, and on his pure family, and on his sincere companions, and on those who followed the path of truth until the Day of Judgment.

3- The Sermon of Imam Ja'far al-Sadiq to the Scholars of the Nation

In the name of God, the Most Gracious, the Most Merciful. From a servant of God, Ja'far ibn Muhammad al-Sadiq, the one who speaks the truth, the one who walks on the light of his grandfather

Muhammad, to the scholars of this nation who have been negligent in the trust, and have replaced guidance with whims, religion with sectarianism, knowledge with imitation, and mercy with harshness. Peace be upon those who made their religion sincere for God. And woe to those who made religion a ladder for their ambition, and a pickaxe to destroy the nation.

To proceed... I have conveyed, and my father has conveyed, and my grandfather Ali has conveyed, and my great grandfather Muhammad has conveyed. And he did not leave a gap in the religion, nor a vagueness in the path. Rather, he left it white and pure, from which no one deviates except one who is perished. But you, O you who call yourselves "scholars," have divided what God united, and you have built schools of thought for which God has not sent down any authority. Then you have made them binding on people, as if they were a revelation from God, that is not to be rejected or reviewed. And whoever contradicted you, even if he was on a light from God, became an innovator in your eyes, a stray in your balance, and deserving of being crushed and excommunicated.

Do you think that religion is monopolized? Do you claim that the truth is confined to your schools of thought? And that guidance only passes from under your feet?

You have lied, by God, if you thought that God only guides those who follow your paths. Rather, God guides whom He wills, from where you do not know, and you do not encompass it with knowledge. Verily, whoever conceals in his soul a fanaticism for his school of thought, while knowing that another has come with a clearer proof, has lied about the truth after hearing it, and has defied God after He showed him.

Awaken, for the Hour has drawn near, and the nation is being torn apart by your knives, and devoured by your tongues. And every sect curses its sister, and every school of thought claims paradise without others. So where are you from the character of Muhammad? And where are you from the justice of Ali? And where are you from the forbearance of Al-Hasan? And from the tears of Al-Hussein?

O scholars of the nation... I am Imam Ja'far ibn Muhammad. I call you to witness, and I call God to witness, that whoever puts a school of thought, or the saying of a sheikh, or the fanaticism of a sect above the Book of God and the Sunnah of His Prophet, has cast off the yoke of Islam from his neck, even if he claims a thousand times that he is a believer. The religion is not your property. The truth is not distributed with sectarian cards. Paradise is not the monopoly of those who agree with you. The Fire is not a certainty for those who disagree with you. So return, if you are believers. And calm your fanaticism, if you are truthful. And read the Qur'an with truthful, not biased, eyes. And hold fast to the Sunnah of Muhammad, not to the Sunnah of the sheikhs. And be guided by the pure 'Itrah, not by those who claimed it with words and betrayed it with actions.

And by God, whoever has a speck of blind fanaticism in his chest has closed the door of light upon himself. And whoever accepts to be a blind follower of a school of thought that contradicts the truth will be held accountable like a lying scholar. The religion is not what you found your fathers on, but what God commanded His Messenger with and what He willed to His family, and what He left for the nation after him, clear and manifest. And beware of saying: We did not know, for the clarification has come to you from the grandson of Muhammad. And beware of saying: No one warned us, for I have warned you, and I have established the proof upon you. And those who have done wrong will soon know to what [kind of] return they will be returned. And God is a witness to what I say. And may God's peace be upon Muhammad and his pure family, and upon those who obeyed God and followed the truthful ones. And our last call is that all praise is due to God, the Lord of the worlds.

4- The Sermon of Clarification of Imam Ja'far al-Sadiq: "We are Muslims, Muhammadans, and that is sufficient."

In the name of God, the Most Gracious, the Most Merciful. All praise is due to God who has guided us to this, and we would not have been guided had not God guided us. And may peace and blessings be upon our master Muhammad, the Seal of the Prophets, and on his good and pure family, and on those who followed them with goodness until the Day of Judgment.

O people... Do not say: "We are Shi'a," and do not say: "We are Sunnah," and do not say: "We are Ash'aris, or Mu'tazilis, or Ibadis, or Sufis..." Rather, say: "We are Muslims, sincere to God, not associating partners with Him, guided by the guidance of His Prophet, following his Sunnah, knowing the worth of his family, holding fast to the firmest handhold."

Does not God say in His firm Book: "{He named you Muslims before and in this}"? Is not the saying of the Messenger of God clearer than all those names: "I have left you on a clear and evident path, its night is like its day, from which no one deviates except one who is perished"? So why do you divide what God has united? And why do you cut what the Messenger of God has connected?

O you who believe in the Qur'an, do you not know that you are not required to define yourselves by a school of thought, but by righteous deeds, and following the truth, and truthfulness in speech, and justice in understanding, and mercy to creation? We are Muslims, and that is sufficient. We do not place a school of thought above the Sacred Law of God, and we do not raise the saying of a man above the saying of the Messenger of God, and we do not deify Imams, and we do not sanctify sheikhs. Rather, we weigh every saying with the scale of the Book, and we return it to the authentic Sunnah, and we are enlightened by the light of the Family of the Prophet who never departed from the guidance of their grandfather, and they did not call for fanaticism, and they were not pleased with division.

So know, may God have mercy on you, that whoever says: "I am a Muslim," Muhammad said it, and Abraham said it, and Gabriel said it. And it does not need a name, or a description, or an affiliation added to it, unless one wants division, not unity, or strife, not guidance. We do not deny the virtue of the jurists, and we do not reject the knowledge of the exegetes, and we do not curse the people of hadith. But we do not surrender our necks to blind imitation. Rather, we weigh, and we read, and we contemplate, and we follow whoever agrees with the truth, even if he contradicts the school of thought.

And our scale is:
- The Qur'an: The Book of God, which falsehood cannot approach from before it or from behind it.
- The Sacred Law: What Muhammad, peace and blessings be upon him, brought.
- The Sunnah: What is authentic about him and is proven by its evidence and agrees with the Book.
- The 'Itrah: The Family of the Prophet who do not lead astray if we return to them.
- The Loyal Companions: For they are the companions of the Prophet and the carriers of the torch of light.

Reason: The gift of God by which the servant distinguishes between error and guidance.
O nation of Muhammad, if you love him, then follow him. And if you revere his family, then do not be negligent in his will concerning them. And if you fear God, then abandon fanaticism. For by God, no nation has ever gone astray except when it clung to names for which God has not sent down any authority, and it made the school of thought a religion, and opinion a Qur'an, and sheikhdom a veil from the light of God. So awaken, for the vessel that saves is the vessel of "There is no god but God, Muhammad is the Messenger of God," and its ship are the family of Muhammad about whom he said: "It is as if I have been called and I have answered, and I am leaving among you two weighty things..."

So do not get off the back of the ship, and do not be divided in the waves, for the sea is harsh, the wave is treacherous, and the journey is long. Be as God named you: Muslims. For this is how we will be called on the Day of Resurrection. No school of thought will be questioned, and no party will be mentioned. Rather, deeds will be weighed, a heart will be examined, and a scale will not err. And God is the Giver of success, and He is sufficient for us and the best disposer of affairs.

5- The Sermon and Will of Imam Ja'far to the Children of the Family of the Prophet

O my children... O you who have carried the lineage of light, O you in whose veins the blood of the Message and the pulse of Prophethood have run, O grandchildren of Muhammad, Ali, Fatimah, Al-Hasan, and Al-Hussein, and O branches of the pure tree, and O breaths of Muhammadan beauty on Earth... From Ja'far ibn Muhammad al-Sadiq, the Imam who knows God, the inheritor of the knowledge of Prophethood, and the one who stands on the will of the Chosen One, I write to you a will that illuminates your path, establishes the proof upon you, and is a trust between you and God that you must not be negligent in.

O my beloveds, O Family of Purity, a lineage is not enough if it is not accompanied by following. And glory is not inherited by a word that says: "I am from the Family of the Prophet." Rather, glory is inherited by the patience of Al-Hussein, the knowledge of Al-Hasan, the wisdom of Fatimah, the justice of Ali, the guidance of the Chosen One, and the light of the Qur'an.

I advise you, my children:

1. Be Qur'anic in your hearts before your tongues. Do not abandon it, for it is the word of your grandfather. From it, your biography was honored, and it is God's proof upon you before it is a pride for others.
2. Hold fast to the authentic Sunnah, and do not be deceived by those who fabricated hadith in our name, and by those who traded with our mention. For how many sayings that we did not say were attributed to us, and how much jurisprudence that we did not guide to was attributed to us, so you were fuel for the battles of factions, not Imams for unity and purity.
3. Be trustworthy with the Message. For you are the inheritors of the one who said: "O people, I am only a human being like you to whom revelation is revealed..." Do not adorn yourselves with a garment that is above people. Rather, be like your grandfather, who ate on the ground, and comforted the poor, and said: "O God, make me a servant to you as is fitting for your servitude."
4. Stay away from exaggeration, for it is the plague of the nations before you. And people have exaggerated about us, so they lowered us to stations we did not want. And some of them have worshipped us besides God without them realizing it. By God, we are only servants of God. We establish the proof that you have established, and we show you the path.
5. Make your biography a bridge, not a wall. Be a connection between people, not a division. Be Imams by piety, not by names. For each of you carries a great will on his shoulder: "Be callers for us without your tongues."
6. Do not be proud of your lineage, but be happy with following. For whoever loves us and does not act upon our deeds is not from us. And whoever follows us in truthfulness, justice, and scrupulousness is from us, even if his lineage is unknown.

My son, if people had united on the knowledge of the family of Muhammad, their conditions would have changed. But you were absent from them by the sayings of the exaggerators, and by the ignorance of the fanatics. So return, and say to people: "We are the servants of the Message, not the owners of guardianship."

Open your hearts before your books, and come forward to the world with the whiteness of purity, not the banners of sectarianism. For the religion is the religion of God, and the Sacred Law is the Sacred Law of Muhammad. And the truth does not know lineage, but it is known by the scale of God.

My will to you, O light of the progeny: that you be a body for the nation, not a sword upon it, and that you carry a knowledge that elevates and does not attack, and that you revive the biography of your ancestors with action, not with claims, and that you say to the world: "Love is sufficient for a family, and piety is sufficient for a path." By God, I was not honored except by what I carried from the light of my grandfather, and I did not establish a proof except with the evidence of God and His Qur'an. So whoever wants to walk with us, let him carry a copy of the Qur'an in his heart, a Sunnah in his character, and justice in his scale. And peace be upon those who followed guidance.

6- The Sermon and Will of Imam Ja'far to Those Who Were Ignorant of the Family of the Prophet with Ignorance or Intentional Neglect and to Those Who Accuse Their Mention with Doubts

O you who listen and are a witness, and O you who thought that by denying the light you extinguish its sun, and O you who mixed between exaggeration and loyalty, and between coldness and justice, O you who did not know the worth of the family of Muhammad, so your understanding was bad, and your scale fell...

I advise you to fear God, for it is the key to understanding, the door to insight, and the cover of the heart from the whims of the self and the whims of the sect.

Know, may God have mercy on you, that the Family of the Prophet did not call to themselves, but they guided to God. And they did not act arrogantly towards people, but they served the religion of people. And they did not seek a kingdom, but they gave their blood to establish the religion.

O you, if you are ignorant of us, then ask about our biography, not about the narrations of our opponents. And look at the tears of Al-Hussein, the patience of Al-Zahra, the justice of Ali, the truthfulness of Al-Hasan, the scrupulousness of Zain al-Abidin, the asceticism of Al-Baqir, and the forbearance of Al-Sadiq. You will find the answer not in the fatwas of the fanatics, nor in the marginal notes of the negligent. Did you not know that the Prophet, peace and blessings be upon him, said: "I am leaving among you what if you hold fast to it, you will not go astray after me: the Book of God, and my 'Itrah, my family"? So have you seen a Prophet who wills his family in vain? Or did you think that the true inheritors of the Qur'an and the Sunnah are those who were ignorant of the House of Prophethood?!

O you who accuse us with doubts, have you accused love? Has loyalty become a crime? And has the mention of the family of the Chosen One become a doubt to be rejected, while banners that have no origin in the light of God are raised?! Know, may God guide you, that the love of the Family of the Prophet is not a school of thought, but a covenant. It is not an opinion, but a promise. It is not fanaticism, but knowledge. For whoever loves us, knows us. And whoever knows us, loves God. And whoever hates us has been ignorant of the station of the Messenger of God. O you, we do not call for fanaticism or for division. Rather, we call for the truth, and the truth is not known by men, but it is known by the scale of God.

Is there an innovation in the love of Al-Zahra? Is there exaggeration in walking on the guidance of Al-Hussein? And is there a contradiction in following the example of Ali?

And my son... O you who have gone astray in the crowds of factions, return to God, for God does not abandon a truthful lover. And seek knowledge from its people. For the Family of the Prophet did not inherit a dinar or a dirham, but they inherited knowledge and wisdom. And do not walk a path until you ask: Who guided you to it? And do not hate a people until you know what is in their hearts. My will to you: is to make your scale the Qur'an, and your second scale our biography, not what was said about us, but what came from us. And ask yourself: Did the Family of the Prophet whom you knew call you to division? Or to unity? Did we call for a school of thought or for a Book? Did we call you to a banner, or to the guidance of the Chosen One?

O you who have done wrong with ignorance: repent and return, for God is the acceptor of repentance and the Merciful. And O you whose paths have been divided, come to the clear and evident path. To it, my grandfather, the Chosen One, called, and we are on his path. And O you who have mixed between being Shi'a and exaggeration, and between love and deification: do not place a veil of speculation between you and the light, and do not replace the truth with the dust of interpretation. We only ask one thing of you: to be just, and to read, and to pray, and to love... If you cannot, then do not be unjust. And God alone is the Judge, and to Him is the return and the destiny.

And my last words: Whoever knew us has known the Messenger of God, and whoever hated us has been ignorant of the truth. And we are, by God, the ship of Noah. Whoever boards it is saved, and whoever stays behind is drowned. But we do not prevent anyone from boarding. Rather, we extend our hand to everyone who intends guidance. And peace be upon those who followed guidance, and on those who loved us for the sake of God, not for whims, and on those who made their scale the Qur'an, and their Sunnah mercy, and their biography light.

Third Gathering - Al-Hallaj Summoned to Imam Ja'far's Presence, who questions him so that people may know the truth of his matter.

"O Husayn ibn Mansur, O martyr of divine love, peace be upon you and God's mercy. Tell us about yourself and answer our questions so that people may know who you are?" (Al-Husayn ibn Mansur al-Hallaj, the voice of the crucified lover, and the accused Knowers. We summon his spiritual station, not to sanctify him, but to listen to him, so that we may understand his secret, decipher the codes of his ecstasy, and repel the injustice of the ignorant from him, or disavow a mistake falsely attributed to him.) (Al-Hallaj enters in his simple cloak, his eyes gleaming with tears of transfiguration, and his face illuminated by the breaths of remembrance. He stands and replies with the humility of the Knowers) And upon you be peace and God's mercy and blessings, my master and lord Ja'far and upon the family of our most noble Prophet, and peace upon whoever asks, not to argue, but to attain... and upon whoever listens, not to condemn, but to reflect."

"Who am I?" "I am a servant of God, aided by remembrance, Al-Husayn ibn Mansur, a servant of the path. I have never claimed divinity, nor have I called for a literal indwelling that negates the foundation of Tawhid (Islamic monotheism). Rather, I poured myself out in yearning in His presence, so my body vanished and my soul spoke with what those on earth cannot bear.

As for my famous saying: 'I am the Truth' (Ana Al-Haqq)... Is it not time for the world to understand? 'I did not say it claiming the station of God, God forbid. Rather, I said it while I was absorbed in His love. I saw nothing in existence but Him, so the 'I' that referred to myself vanished, and the 'Truth' (Al-

Haqq) that refers to Him remained. So I said what I said, not because I am the Truth, but because I saw nothing but Him in existence, just as one before me said: I did not see a thing except that I saw God before it, after it, and with it.'

"Did you call for the unity of existence in the manner of the extremists?" "No, my master, rather I called for its extinction, that you see no existence for yourself in His presence. I called for a pure monotheism that does not acknowledge the self or the attributes from the perspective of human perception. I called for the station of sincerity in Tawhid, which, if you reach it, you forget even that you exist. Have you not read the verse: 'Every thing will perish except His Face?' And am I a thing? Yes, so I am perishing, and nothing remains but the Truth."

"What is your belief in God?" "My God is one, eternal, without partner. He cannot be encompassed by a mind, nor limited by a description. He is not seen by the eyes, nor perceived by thoughts. To Him the heart flees when the pain intensifies, and with Him the lover feels at peace when alone. Nothing is like unto Him, and He is the All-Hearing, the All-Seeing. Glory be to Him in whom minds are bewildered and souls melt without touching Him."

"But why did they say that you claim divinity?" "They said it because they did not understand the language of love. I did not speak the language of jurists, but the language of lovers. Not all people are skilled at understanding love. So I said: 'I am whom I love, and whom I love is I.' They understood it literally, and forgot that they were words of absorption, not disbelief.

And I bear witness to you: that I worship none but God, I trust in none but Him, and I hope for none but His Face, and that there is no god but He."

"And what is your argument?" God Almighty said: 'As for the scum, it goes away as worthless foam, and as for what benefits people, it remains on the earth.'

So did the scum remain? No. And did my words remain? Yes. So nothing remained but what was beneficial.

"O Hallaj, your blood was shed because you said 'I am the Truth', so what kind of saying is this? And is one who said it to be excused?"
"By God, I did not say it out of ignorance or claim, but rather I said it as a testimony, a testimony in which the sense and the meaning melted away, and the heart became intoxicated until it saw nothing but the Beloved. If you were in the presence of lights in which the Beloved manifested upon your heart, until your senses were annihilated, would you not say what you have no power to prevent? My words were from the realm of 'tasting, not a claim,' and of spiritual intuition, not a legal opinion. It cannot be compared to one who speaks from whims, or one who deifies himself and says: 'I am your Lord, the Most High.' Rather, I said it while absent from my self, consumed by a Beloved whom the eyes do not perceive."

"Do you approve of what the jurists of Baghdad did to you? Is there not in their books what condemns you?" "Ah, my master... They were jurists of the text, not jurists of the spiritual state. They measured the spiritual state of lovers with the scales of sayings, and judged the witness of hearts with the ink of a pen and paper. So their understanding of the state was muddled, and they saw disbelief where there was spiritual ecstasy. I established the proof upon them, so they stabbed with the sword, but God is a witness to what is in hearts."

"Do you regret it? Do you wish you had not said what you said?" "How can I regret it? My limbs were being severed and I was saying: 'My God, these are Your servants. If You forgive them, You are worthy of that, and if You punish them, it is by Your right, not by mine!' Does a lover regret it if the Beloved is taken from him? Or does he regret it if he is annihilated in his love? By God, I have no regrets, and even if I were crucified a thousand times, I would not abandon the remembrance of Him whom I have loved."

"What is the difference between indwelling (hulul), union (ittihad), and annihilation (fana'), and did you profess them?" "Hulul and ittihad are claims of one who has not mastered proper conduct. As for fana', it is the station of one who has melted in the love of God, until he no longer sees himself, nor hears himself. The one who is annihilated in God sees nothing but God, not that he is God! And I did not call for hulul, but I called you to fana', for there is a difference between one who said: I am God, and he is a devil, and one who said: 'I am the Truth' not with the intent of the self, but because he saw no one else in existence but Him."

"Were you only a Sufi? Or did you have knowledge of the Quran and Sunnah?" "I read the Quran until I became a walking Quran, and I read the hadith until I heard the Prophet's breaths in my heart. What I said came from the light of a verse, or the fragrance of a hadith, or a tear in the predawn hours. But I did not speak the language of the school, but the language of the divine presence. This was difficult for one who had not tasted, just as it is difficult for one who has not tasted honey to understand its sweetness."

"What is your position on the Shari'ah?" "It is the door, it is the ladder, and it is the bridge. Whoever leaves it has perished, and whoever clings to it without purifying his heart has become hard. I am a servant of the Shari'ah. I prayed, I fasted, and I gave zakat, and I stood at its boundaries. But when I entered the sea of remembrance, I began to see it from within. Shari'ah without inner meaning is dryness, and the inner meaning without Shari'ah is deviation. And I called for the combination of the heart and the Sunnah, between remembrance and jurisprudence."

When we asked Al-Hallaj about his quotes and their meaning, we found that he did not give us words and letters, but breaths dissolved in divine beauty.

1. "I am whom I love, and whom I love is I." "We are two souls dwelling in a single body. If you see me, you see him, and if you see him, you see us."

   Here, Al-Hallaj does not speak of a literal indwelling or a material union. Rather, he expresses the state of annihilation in the Beloved, which is the highest degree of Sufi love, in which the lover is absent from himself and sees nothing in existence but God. If you look at Al-Hallaj, you do not see Al-Hallaj, but you see the effects of the divine manifestation within him. This state is like the saying of Imam Ali: I did not see a thing except that I saw God before it, after it, and with it.

2. "I was killed because I revealed the secret of divine love, in an era when people could not bear the secrets of love." Al-Hallaj says that he was not killed because he claimed divinity, as some promote, but because he revealed a secret of the secrets of divine love, and the secret of love is not understood by all people, therefore... when he spoke, they crucified him.

3. "What have I to do with people?! My heart has flown in the love of God, and I do not know if I am on earth or in the sky."

   This is a state of ecstasy, a state in which time and space fall away, and nothing remains for the lover but light, stillness, and soundless weeping... The Knower here does not belong to the world, as if his soul is in the procession of the highest assembly and his mind is at the lote tree of the furthest boundary.

4. "I did not see a thing except that I saw God in it." This is not a vision with the naked eye, but with the inner sight. When the Knower reaches this station, he sees God in the rose, in the wind, in the child, in the tear, in everything... He does not see the creation, but he sees his Creator in His manifestations.

   "O Hallaj, what is the state of a person in the state of ecstasy due to divine manifestation?"

   "Hear it from a heart that has tasted... Ecstasy is when the Beloved knocks on the door of your heart, and it suddenly opens as the sky is split by light. So you weep, not because you are sad, but because you cannot bear the light. And the Knower in ecstasy: melts from the delicacy of what is seen, is disconnected from time and place, hears verses that have not been written, and feels breaths that have not been spoken. And he may say words that, if the people of the exoteric hear, they accuse him of madness or disbelief.

   So when I said "I saw my Lord with the eye of my heart and I asked, 'Who are you?' He said, 'You.'" It is not indwelling, but the annihilation of the lover in the witness of the Beloved.

   Al-Hallaj's counsel: "Whoever wishes to taste, let him wash his heart of envy, his tongue of backbiting, and his soul of conceit, for the first manifestation is with the light of purity, then the union comes in the stillness of remembrance, then you see your Lord, not with your eye, but with the eye of your heart."

"Do not sanctify me, nor declare me an infidel. Take from my words what reminds you of God, and leave what you do not understand until you understand it. Do not make every lover of God a heretic, nor every jurist heedless. God is greater than can be encompassed by a mind, and closer than can be abandoned by a heart. So walk on the straight path, do not lean to the right or to the left, and remember me with goodness, or leave me to God, for He is more worthy of me than you."

"Do not imprison the Truth in books, nor bind God in legal opinions. God is more spacious than your sects, and more vast than your divisions. Do not make every lover a heretic, nor every jurist a saint. Rather, discern with the water of hearts, not with the clamor of tongues, for if the heart is pure, it sees what cannot be seen, and if the tongue is silent, the Truth speaks within you."

After Imam Ja'far Al-Sadiq finished his delightful conversation with Al-Hallaj, Imam Al-Junayd, Al-Bistami, and Rabi'ah Al-Adawiyyah came, as Imam Ja'far had summoned them to question them. He began the conversation by saying:

"O people of purity, O lovers of God's Face, your hearts have been purified, your tongues have tasted, and your limbs have become still. What is ecstasy? What is Knowledge? And who truly knows God?"

Al-Hallaj replies: "My master and my lord, ecstasy is a fire that consumes everything in the heart except God. When its flame intensifies, the lover speaks words that no one understands except one

who has tasted. I did not say: 'I am the Truth' out of arrogance, but I found myself annihilated in a Beloved who cannot be described, so Al-Husayn vanished and God remained, and God spoke through me: 'I am the Truth.'"

Al-Junayd looks at him and says: "O Husayn, your words are a taste, but to the masses they are a trial. We conceal what we have tasted, and we walk among people with the proper conduct of the Shari'ah. The true lover is one who conceals his secret and places a veil between himself and his Lord."

Abu Yazid Al-Bistami smiles and says: "I did not say anything... but one night, I said: 'Glory be to me, glory be to me, how great is my state.' Not out of arrogance, but out of absence. I was like a drop that melted in the sea and became the sea. And does the drop, when it becomes a sea, say: 'I am the drop?' Or does it say: 'I am the sea?'!"

Rabi'ah Al-Adawiyyah wipes a tear and says: "You are men, and you have seen only glimpses of yearning. As for me, I used to say in my supplication: 'O God, if I worship You for fear of Your fire, then burn me in it, and if I worship You for the hope of Your Paradise, then deny me from it. But I worship You because You are worthy of worship.'" Then the souls are stilled, the hearts melt, and the eyes of the attendees overflow with tears.

Imam Ja'far Al-Sadiq says: "O beloveds of God, yearning has gathered you, and ecstasy has dissolved you, but the Truth is not attained except by the purity of the heart, the sincerity of the path, and the adherence to the Book. Do not exceed the bounds in your love, and do not abandon your Shari'ah. For whoever knows God and does not adhere to His command is a stray, not a Knower. And whoever claims closeness without honoring the Book of God and the Sunnah of His Messenger is a liar."

Al-Hallaj bows and says: "My master... You have spoken the truth. If I had adhered to the veil of the Beloved, I would not have been crucified, but I was unable to conceal when love intoxicated me."

Imam Ja'far Al-Sadiq raises his gaze to the sky, and then says: "O people of ecstasy, O you whose souls have melted in the sea of love, you have excelled in describing yearning, and you have been creative in portraying annihilation. But let me ask you: If ecstasy is a fire that consumes everything except God, and Knowledge is a light that illuminates the secrets of hearts, how is this fire to be protected from burning its owner? And how is this light to be controlled so that it does not blind the eye of the inner sight? And who is the true Knowerwho combines love with obedience, and annihilation with Shari'ah? Speak, for the words of lovers are worship if the intention is sincere."

Al-Hallaj, with his head bowed, says: "My master, O descendant of prophethood, the true Knoweris one whom the fire of ecstasy has consumed until nothing remains of him but God, but he has not abandoned the Shari'ah. Rather, he has made it a veil for his love and a bracelet for his heart. I, by God, did not disobey my Lord when I spoke, but I drowned in a sea for which I could find no shore, so I came out of myself, and I no longer saw anything but the Truth. But you are right, O my Imam, if I had concealed the secret of the Beloved, it would have been better for me and for the people. I ask God's forgiveness if my speech was a trial, for a lover, when he is intoxicated, does not know what he says. But I ask you, my master, how can a lover endure concealing love when yearning dissolves him?"

Al-Junayd shakes his head calmly, and says in a composed manner: "O Husayn, O Hallaj of hearts, love is not perfected except with patience, and Knowledge is not preserved except with proper conduct. The true Knower is one who melts in God, but he remains a servant in the hands of his Master,

performing the obligations and observing the boundaries. God Almighty said: 'And I did not create the jinn and mankind except to worship Me.' (Adh-Dhariyat: 56).

Worship is the Shari'ah, and whoever abandons it under the pretext of annihilation has strayed. I have tasted what you have tasted, O Husayn, but I made the Shari'ah a restraint for my heart, and silence a veil for my ecstasy. The Knowerdoes not say: 'I am the Truth,' but says: 'I am the lowly servant.' So do you think, O Hallaj, that love is a substitute for obedience?"

Abu Yazid Al-Bistami laughs a light laugh, and then says: "O Junayd, O master of the travelers, and O Hallaj, O intoxicated lover, leave the drop and the sea, and look at the reality! The true Knower is one who has become a mirror for God, in which the Truth is manifested without claiming divinity. When I said: 'Glory be to me,' I was not me, but God was speaking in the mirror of my heart. But I, by God, have not abandoned my prayer, nor my fasting, nor my remembrance, because the Shari'ah is the ship that carries the lover to the shore of the Beloved. O our Imam Ja'far, guide us, how do we combine annihilation in God with steadfastness on the Shari'ah? For I fear that the sea will drown me while I think I have arrived!"

Rabi'ah Al-Adawiyyah, with her tears dried, says: "O Imam of the People of the House, O you who carried the light of prophethood, the true Knoweris one who loved God for His sake, not for a fire he fears, nor for a Paradise he desires. But I say: this love is not perfected except with obedience, for whoever loves God and disobeys Him, has lied in his love. I, my master, used to stay up all night in supplication, but I did not abandon a single prostration, nor forget a single verse from the Book of God. Love is the soul, and the Shari'ah is the body, so can the soul live without a body? I ask you, O my Imam, how do we purify our hearts so that we see God in everything, and we do not drown in the claim of annihilation?"

Imam Ja'far Al-Sadiq smiles a smile as if it were a light that envelops hearts, then says:
"O beloveds of God, O you whose hearts God has illuminated with the light of love, you have excelled in describing ecstasy, and you have been correct in portraying Knowledge. But listen to words from me that will gather your dispersion and straighten your path. Ecstasy is a fire, yes, but it is a fire confined by the boundaries of the Shari'ah, for if it exceeds them, it burns its owner, and if it is controlled, it illuminates his path.

And Knowledge is a light, but it is a light seen by the pure heart, not by the mere intellect. God Almighty said: 'For indeed, it is not the eyes that are blinded, but blinded are the hearts which are in the breasts.' (Al-Hajj: 46) The true Knower, O people of yearning, is one who knows God, so he worships Him with true worship, and obeys His command, and follows His Book and the Sunnah of His Prophet, peace be upon him. O Husayn, your love is sincere, but your speech has caused you a trial because you did not conceal the secret of the Beloved. O Junayd, your conduct is praiseworthy, but do not make proper conduct a barrier between you and the taste of love. O Abu Yazid, your annihilation is blessed, but beware of thinking that you have become the sea, for you are a servant no matter what you attain. O Rabi'ah, your love is pure, but increase in your obedience, for obedience is the adornment of the lover."

Then he raises his voice with a majestic tone:
"Know, O my beloveds, that the path of Knowledge passes through the People of the House, for God has made us, along with the Quran, two weighty things, as the Prophet, peace be upon him, said: 'Indeed, I am leaving among you two weighty things: the Book of God and my family, the People of my House. As long as you hold on to them, you will never go astray after me.' So whoever wants

Knowledge, let him purify his heart with remembrance, let him hold on to the Shari'ah, and let him return to the knowledge of the People of the House, for in it is guidance. Do not think that love is a substitute for prayer, or that annihilation negates the obligations. The Knoweris one who combines yearning with obedience, ecstasy with Shari'ah, and the heart with the limbs."

Al-Hallaj, with tears streaming from his eyes, says: "My master, O Imam of guidance, you have illuminated my path. I bear witness that I am a lowly servant, and that God is the Truth alone. If I were to return to this world, I would conceal my secret, and I would walk with the proper conduct of the Shari'ah. Guide me, my master, to a supplication that purifies my heart from the remnants of the 'I'."

Al-Junayd says: "O Imam of the People of the House, you have combined love with proper conduct, and annihilation with steadfastness. I ask you for a supplication that makes us steadfast on the Shari'ah while we melt in love."

Abu Yazid Al-Bistami places his hand on his heart, and says: "O descendant of the Prophet, you have guided me to the fact that the servant remains a servant, no matter how much he becomes a mirror for the Truth. Guide me to a remembrance that revives my heart and keeps me in the sanctuary of obedience."

Rabi'ah Al-Adawiyyah, with serenity on her face, says: "O Imam of light, you have taught me that love increases with obedience. Give me a supplication that makes me see God in everything, and I remain a humble, submissive servant."

Imam Ja'far Al-Sadiq stands, and then says: "O beloveds of God, the greatest supplication is to hold on to the Book of God and the Sunnah of His Messenger and his family. But I will give you a supplication from the heritage of the People of the House, repeat it in your moments of solitude, and it will purify your hearts and make you steadfast on the Truth: 'O God, grant me Your love and the love of those who love You, and the love of every deed that brings me closer to Your love. O God, make me a lowly servant in Your hands, obedient to Your command, holding fast to Your Book and the Sunnah of Your Prophet and his family. O God, purify my heart from the 'I', and illuminate my inner sight with the light of Your Knowledge, and make me see You in everything, and keep me in the shadow of Your obedience.'" Then he looks at them and says:

"Go, O people of yearning, and be like stars in the sky of the nation, illuminating without burning out, and guiding without straying. Adhere to the Shari'ah, for it is your ship, and hold on to the People of the House, for they are the strong rope of God. And peace be upon whoever follows the guidance."

Fourth Gathering - In a gathering of guidance, knowledge, and light, we sat to ask Imam Ja'far Al-Sadiq, peace be upon him, and he would answer us. So let us see the Imam's response to questions that have long perplexed many and have been a source of disagreement among people!

Question 1: "O my master Ja'far Al-Sadiq, how can I apply the Shari'ah and reach the reality? And how can I understand the exoteric and the content of the esoteric?"

"O my son, your question combines the essence of the journey to God in two lines. By my life, it is a question that has long been asked by the travelers on the paths of God, and by it the truthful is known from the pretender, and the Knower from the one who is pretentious in philosophy.

So listen to the answer from me, and I am a servant of God who says what I have understood from my pure ancestors:

The Shari'ah is the door, the Tariqah (spiritual path) is the road, and the Haqiqah (reality/truth) is the destination.

So whoever enters without a door, goes astray from the road. And whoever walks the road without the provision of the Shari'ah, is cut off. And whoever seeks the reality without purification and cleansing, falls into the mirage of pseudo-Sufism or the foolishness of misinterpretation.

First: Applying the Shari'ah

O my son, the Shari'ah is the scale. It is God's commands and prohibitions. By it, your sincerity is tested. Whoever takes prayer lightly, how can he claim closeness to God? And whoever obeys his whims, how can the secret be revealed to him? And whoever disobeys the commands of the Beloved, how can he enter His presence?

Begin with: establishing the obligations on time with an present heart, avoiding major sins outwardly and inwardly, and seeking knowledge from devout scholars, not from philosophers.

Second: Reaching the Reality

Reality is not attained by a lot of talk, but: it is attained by a lot of sincerity with God, striving against the ego, patience in solitude, and continuous remembrance. - Read the Quran as if it is addressing you, and understand it not only with your tongue, but with your heart. And be humble... For whoever knows his self, knows his Lord. And do not look at reality as new knowledge, but be the reality yourself if your heart is purified.

Third: Understanding the Exoteric and the Content of the Esoteric

The exoteric, O my son, is the Shari'ah, and the esoteric is the soul.

- Do not separate them, and beware of abandoning the exoteric in the name of the esoteric, for this is the path of the deviant.
- And make your understanding of the exoteric a key to revealing the esoteric, for God has placed in every legal command a wisdom and a meaning for those who reflect.

  As my grandfather, Imam Ali, peace be upon him, said: "If I wished, I could load seventy camels with the commentary of Al-Fatiha alone, but people cannot bear it."

  My advice to you: O my son, act by the Shari'ah with sincerity, and live with God with remembrance, repentance, and piety. And seek the reality with a broken heart, not with an arrogant mind. If God grants you an opening, then praise Him for the secret. And if He delays it from you, do not despair, for the sincere are tested. And if you are ignorant, return to the devout scholars who do not follow their whims, but walk in the footsteps of the Chosen One and his family.

"My master, what is the reality?"
"Your question is great, my son, and not everyone who asks about the reality is worthy of receiving its answer... But because your heart yearns, and your soul contemplates, here is the answer: 'O my son...

The reality is not a word, nor an idea, and it is not a path traversed by foot. Rather, it is a light that God reveals to the one who has purified his heart and made him know the station of servanthood. For whoever knows his self, knows his Lord... And whoever knows his Lord, the veils of illusions fall away from him, so he sees none but God, loves none but Him, and fears none but Him.'

Then he said: "The reality is to see God in everything, not with the eye of the body, but with the eye of the heart. So you look at the creation and you see the workmanship, and you look at your self and you see the poverty, and you look at the universe and you see the power, and you look at calamities and you see the wisdom, and you look at death and you see the true promise."

The Imam added, saying: "The reality, my son, is that you: pray to God, not for the sake of Paradise, but for the sake of His Face. And you remember Him, not because you need something, but because you love Him. And you weep out of awe of Him, not only because you are a sinner, but because you are distant. And you are humble, not because you are poor, but because you are lowly before His greatness."

Then he concluded: "The reality is to be **annihilated from your self**, so that you remain **by God**. You see no power or strength for yourself, but you see everything by God, to God, and in God." If you reach this station, you have touched the edge of the reality, and what is beyond that is not told, but is tasted.

"O my master, my ecstasy, Ja'far ibn Muhammad, teach me how to apply the Shari'ah and reach the reality? And how do I differentiate between the exoteric and esoteric of the religion?"

"O my son, whoever wants the sea, let him come from the river. And whoever wants the palace, let him enter from the door. So the Shari'ah is the river, the Tariqah is the door, and the Reality is the deep sea."

"And how do I master the Shari'ah?" "That you stand at the boundaries of God, and that you establish prayer on time, not with a heedless heart, and that you fast with your tongue from backbiting, and with your heart from hatred, and that you worship God as if you see Him, for if you do not see Him, He sees you."

"And if I do that, will I reach the reality?" "If you are sincere with God and with your self, and you make your heart a mirror without any doubt in it, then you will witness the reality, not with your eyes, but with your heart. But... beware of thinking that the reality is a path without Shari'ah, or that you can enter the esoteric without the door of the exoteric, for you will fall into the basement of pseudo-Sufism, or the foolishness of misinterpretation.

"Second: What do 'the basement of pseudo-Sufism' and 'the foolishness of misinterpretation' mean?"

The basement of pseudo-Sufism: It refers to the deviant paths in Sufism, when: a person abandons the Shari'ah under the pretext of reaching the 'reality.' Or he thinks that remembrance alone is a substitute for acting on the law. Or he claims high spiritual stations without purification or servanthood. For as I said: "Whoever claims sainthood from God and does not act on His command, he is a liar." So the ascetic without jurisprudence may become a plaything for the devil.

As for the **foolishness of misinterpretation**: It means the misinterpretation of legal, Quranic, and prophetic texts according to what the ego desires:

- So he interprets "Al-Kursi" (the Throne) as an atom! Or "Paradise" as an inner feeling! Or he makes "acts of worship" mere symbols and abandons them outwardly! Or he interprets the legal boundaries with intellectual whims.

  O my son, if you wish to walk on the path of the pure truth, then combine: the light of the Shari'ah, the purity of the heart, the humility of the traveler, the companionship of devout scholars, and comfort in the heritage of the People of the House, with no extremism or apathy in it.

"My master, how do I know that I have reached the reality and am one of its people?"
"O my son, your question leads you to the door of the Knowers, and the lover does not ask this question unless a part of its lights has touched him. So listen: If you want to know that you are one of the people of the reality, then look into your heart, not into your tongue, and look into your inner self, not into your appearance.

For the reality is not a claim, but a spiritual state and a way of life. And the reality is not attained by a lot of talk, but by the sincerity of turning to the King, the All-Knowing.

If you find these signs in yourself, then rejoice, for you have smelled a breath of the fragrance of the reality and have stood at its door with the stance of the people of love."

Signs that you are one of the people of the reality:

1. If God becomes more beloved to you than your self, your parents, and all of creation. "For whoever has tasted, has known, and whoever has known, has turned away from others."
2. If you are alone and you do not complain, but you say: God is sufficient for me. For the people of the reality feel estranged from creation and at peace with the Creator.
3. If you love one who reminds you of God, and you hate one who tempts you with this world. For the heart that has tasted the light cannot bear the darkness.
4. If remembrance becomes your food, prayer your delight, and weeping out of awe of God your comfort. "The eye that weeps out of love, not fear, has been honored by God with the light of Knowledge."
5. If you desire the Face of God, not His reward, His closeness, not His Paradise, and His pleasure, not His bounties. This is the servanthood of the Knowers, not the servanthood of the greedy.

Then the Imam said: "O my son, the people of the reality are not taught by people, but are taught by God. And they are not guided by books, but are guided by spiritual taste. And they do not concern themselves with who is on the right or the left, but they journey to the destination: 'So wherever you turn, there is the Face of God.'" (Al-Baqarah: 115).

Then the Imam concluded his words: "O my son, if you wake up and you see no hatred in your heart, no backbiting on your tongue, and no envy in your eye, and you remember God in solitude and your eyes overflow... then know that God has loved you, and that you are in the footsteps of the people of the reality. So be steadfast and patient, for their path is the path of the patient."

Question 2: "My master Ja'far Al-Sadiq, I want to know the meaning of servanthood and how to be a true, pure servant of God, and what are the stations of servanthood?"

"O my son, servanthood is an essence, whose substance is Lordship. And no one truly worships God who sees his own self in worship. Rather, the servant is one who is dissolved from his will in the will of his Master, and annihilated from his wish in the wish of his Lord, so he sees no movement or stillness for himself except by God, with God, and in God."

What is servanthood?
Servanthood is not just rituals that are performed or movements in prayer. Rather, it is the submission of the whole to the whole, and the surrender of the soul, spirit, heart, and mind, in obedience, love, fear, and hope to God alone.

The true servant sees no power or strength for himself, no will or opinion except what God wills.

The perfect servant loves only for the sake of God, hates only for the sake of God, moves only by the light of God, and is pleased only with His pleasure.

As for the stations of servanthood:

1. **Servanthood of the body:** Adherence to outward obedience: prayer, fasting, purification, commands, and prohibitions. It is the lowest of the stations.
2. **Servanthood of the heart:** Abandoning hatred and envy, trusting in God, loving good for people, fearing Him, and hoping in Him.
3. **Servanthood of the spirit:** Annihilation from the self, complete brokenness before the hands of Majesty, and attachment to the One Beloved.
4. **Servanthood of the secret:** Where nothing of the servant remains except the lights of the Face of his Lord. Nothing is desired but Him, and nothing is sought but His closeness. This is the station of the truthful and the close ones.
5. Servanthood of love: The highest of the stations; where the self is at peace in the station of contentment, and the servant becomes a beloved of God, as it is mentioned in the sacred hadith: 'My servant does not cease to draw near to Me with optional acts of worship until I love him. And when I love him, I am his hearing with which he hears.'

   How to be a true servant?

6. **Purify your intention:** Make it purely for God, with no hypocrisy or seeking of this world.
7. **Be mindful of God** in private before public.
8. Make your heart a sanctuary, your tongue a remembrancer, and your body prostrating.
9. Be content with God's decree, and submit to His judgment, and remember His saying: "And I did not create the jinn and mankind except to worship Me." (Adh-Dhariyat: 56).

   "O my son, servanthood is a secret between the servant and his Lord. No close angel or sent prophet knows it. Rather, it is known by one who has tasted it, and who has melted in it. So be a servant not to your self or to your whims, but to your Lord, and you will be free forever."

"My master, I see the meaning of a person being a righteous servant of God as the perfection that God willed for humanity. At that time, God manifests upon him with His will in matters of the seen and unseen realms. For example, what happened with our master Moses and our master, the righteous

servant Al-Khidr, and the well-known stories in Surah Al-Kahf about the ship, the boy, and the wall, indicate that this station is a very high one. Therefore, I would like to understand the secret of this station? And how do we reach it?"

"O my son... You have opened a door from the doors of lights that is only opened for one whom God has chosen for the light of closeness, and who has walked the path of divine understanding from the perspective of pure servanthood, which is the essence of the message, the secret of the station of sainthood, and the core of the path of the Knowers. And your question about the station of the righteous servant that appeared in Surah Al-Kahf between our master Moses and Al-Khidr, peace be upon them, is a question about the core of human perfection that God willed for His chosen servants."

As for the secret of this station?
As I said, (Servanthood is an essence whose substance is Lordship. What is lost in servanthood is found in Lordship). This means that pure servanthood, when the servant fully realizes it, and surrenders his will under the will of God, and his being melts in obedience to his Master, then God manifests upon him with His Names and Attributes in the station of divine wisdom and disposal by His permission, as it appeared at the hands of Al-Khidr. That is why God said about Al-Khidr: 'So they found a servant from among Our servants to whom We had given mercy from Us and had taught him from Us a special knowledge.' (Al-Kahf: 65).

Reflect: 'A servant from among Our servants' -> Complete servanthood. 'To whom We had given mercy' -> The station of sainthood. 'And had taught him from Us a special knowledge' -> A special, divine knowledge that is not gained by acquisition but by spiritual detachment and surrender.

To reach this station of closeness and selection?
You must walk the path of servanthood, and it is not only the outward acts of worship, but it also includes:

1. **Complete dissolution in the will of God:** That you see no power, no strength, no will, and no choice for yourself, and you understand that everything that happens is God's decree for you and through you.
2. **Sincerity with God in all circumstances:** Sincerity in trusting, sincerity in surrendering, sincerity in remembrance, and sincerity in seeking Him for nothing but Him.
3. **Awe, reverence, and modesty before God:** As the Messenger of God, peace be upon him, said: "I am the most knowledgeable of you about God and the most awestruck of you by Him." (Al-Bukhari).
4. **Adherence to remembrance, contemplation, and tranquility:** God Almighty said: 'Those who have believed and whose hearts are assured by the remembrance of God. Unquestionably, by the remembrance of God hearts are assured.' (Ar-Ra'd: 28). And Imam Ali said: "The permanence of remembrance is the key to presence."
5. **Striving against the ego and training it on complete surrender:** That you abandon the love of appearing, hypocrisy, and the desire for praise, and that you always see yourself in the station of need and poverty before God.
6. **The solitude of the heart with God, even if you are among people:** The greatest secret is that your heart is in the divine presence, your spirit is in closeness, your tongue is remembering, and your limbs are obedient.
7. **Asceticism with the ego and the world:** That you see no merit for yourself and you disavow all power and strength and you entrust your affairs to God, for the secret of servanthood is delegation.

8. **Following the people of light:** That you apprentice yourself to a sincere servant, a saint from among God's saints, who takes you by the hand to the presence of spiritual taste, so he teaches you how to see with the light of God, and how to walk on His path.
9. Submission to the divine decrees: Just as you saw in the story of Al-Khidr, he did what is not understood except after the veil is removed. So do not object to the decrees, but say: "I am content with what You have decreed for me, even if the face of the wisdom is hidden from me."

   From the stations of servanthood:
10. **Outward servanthood:** Performing commands and obligations.
11. **Spiritual servanthood:** Sincerity of intention and honesty of heart.
12. **Pure servanthood:** Complete dissolution in the majesty of God, which is the servanthood of the prophets and the truthful ones.
13. The servanthood of Al-Khidr: That God makes His actions run through you by His will, because you have nullified your self under His will, so you were an instrument for His wisdom.

    "O God, make me one of those who called upon You and You answered him, who asked You and You gave him, who trusted in You and You sufficed him, who was cut off to You and You sheltered him, who was humbled before You and You honored him, who prostrated to You and You raised him." "Servanthood is an essence whose substance is Lordship. The servant was not created except to know his Lord, and he did not know his Lord except by abandoning his whims and his will."

    And the secret in that is that complete servanthood is only when a person becomes detached from himself, and his will melts in the will of God, so he no longer sees any action, any scheme, or any plan for himself. Rather, he submits all his affairs to his Master. And when the servant reaches this station, God takes over his management and reveals to him the inner meanings of things, so he no longer acts out of whim or conjecture, but with permission, inspiration, and a divine opening.

The Difference Between Moses and Al-Khidr

The difference between Moses and Al-Khidr, peace be upon them, lies in their respective stations.

- **Moses:** He was a **prophet of the Divine Law**, who acted according to the manifest judgment and established proof for people based on what eyes see and ears hear.
- Al-Khidr: He was an inspired servant, not a prophet in the station of a messenger. Rather, he was a servant to whom God gave of His mercy and taught a special knowledge from His presence. He acted only by a special permission from the Divine Decree, seeing with the eye of inner sight what the physical eyes cannot perceive. God Almighty said, "So they found a servant from among Our servants to whom We had given mercy from Us and had taught him from Us a special knowledge." (Al-Kahf: 65).

  The station here is not that of prophethood or messengership, but the station of special servanthood, which is the highest rank after prophethood. That is why God said about our Prophet Muhammad ﷺ in the greatest of stations: "Exalted is He who carried His servant by night." (Al-Isra': 1), and He did not say "His prophet" or "His messenger," but "His servant," because it is perfect servanthood that opens the doors of ascension.

"My son, if you wish to be a pure servant, prostrate at the thresholds of your Lord until you see none but Him. If He looks upon you in a moment of contentment, you will become His eye with which He

sees, His hand with which He strikes, and His tongue with which He speaks. If you ask, He gives you. If you seek refuge, He grants you refuge. If you supplicate, He answers you, because you are no longer you... but you are His servant whom He has loved."

Understanding the True Concepts of Imamah and 'Ismah

"O my son, **Imamah** (leadership/spiritual guidance) at its core is not domination or authority. It is not a claim to a station above prophethood, nor is it a rule descended upon people as if we were prophets receiving revelation. Rather, Imamah is **guidance, mercy, and the inheritance of divine knowledge**, a covenant from God given to one who has purified his heart, cleansed his inner self, and followed the methodology of the Messenger of God."

"And you ask me: 'Is the Imam infallible?' I say to you, as my grandfather Zayn al-'Abidin said: 'Infallibility belongs to God alone, and to the Prophet in what he conveyed. We err and we are correct, but God has granted us success in what pleases Him of the Truth, so He has inspired us with what is right, and our saying is mostly a proof as long as it conforms to the Book of God and the Sunnah of His Prophet.'"

"O my son, we are not a Quran to be recited, nor a light that cannot be extinguished, nor are our words revealed from the heavens. Rather, we are servants of God. He has chosen us for a special knowledge, not for divinity or absolute infallibility. As for what has been attributed to us of extremism and exaggeration, it was said by a people who loved us, but they exceeded the limits of love, so they exaggerated concerning us. They thought we were minor deities, infallible in every word, encompassing all knowledge, and that whoever opposed us was misguided or perished. By God, we are innocent of this, as innocent as Jesus is of those who said: 'the son of God.'"

"Imam Ali said it, and Al-Hasan and Al-Husayn repeated it, and I reminded the Ummah of it in every era: '**Two men have been ruined by me: a lover who exaggerates and a hater who reviles.**' O my son, do not exaggerate concerning us, and do not make our sayings a revelation, nor reject the Sunnah of our grandfather Muhammad because of them. Do not make us the station of God, for God has not granted anyone after His Prophet the station of absolute infallibility, nor a word that cannot be refuted. So take from us what agrees with revelation, and leave what deviates from it. Walk the path of guidance, holding fast to the Quran, following the Sunnah of the Beloved 'Adnan, and loving the People of the House with sincerity, not with exaggeration or bigotry. And I say to you: 'Anyone who claims that we are above humans, or that our word is like the word of God and His Messenger, has slandered us and the religion of God. We are the **People of the House of Knowledge**, not the people of absolute infallibility.'"

"By this, O my son, you will be among our true followers, who love us based on light, take from us with reason, and weigh with the Book of God. They are not fanatical or exaggerated. If you love us, love us for the sake of God, not for the claim of infallibility. If you take from us, weigh our words with the scale of prophethood. If you walk with us, make the Quran a guide, the Sunnah of my grandfather a banner, and us a guide, not a deity. My final supplication is: 'O God, make the love of Your servants for us a path to Your obedience, and make us among those who guide to Your religion, not among those who are worshipped with You.' And do not forget, my son: '**What agrees with our words from the Book of God, take it. And what contradicts it, cast it aside.**'"

The Opinion on the Occultation of Imam Muhammad al-Mahdi

"O my son, you who ask with a heart that seeks the truth, not a mind that seeks to prevail, know that **Imamah, according to us, is not merely an inheritance of lineage**, but a station of knowledge and guidance, and a proof of God to His creation. It is only established with God's permission and with a clear sign for people. There is no Imam in occultation, and there is no proof hidden from the Ummah of the Prophet! My son, the Imam is one to whom people bear witness of his knowledge and piety, and who stands among them with clear evidence, and who carries the knowledge of the Book from us, and conveys the Sunnah of the Chosen Grandfather. The religion of God would not be established by a fantasy in a cellar, nor by a proof that is not seen, for God is more generous than to lead people astray from guidance and then hold them accountable for it."

"Some peoples have lied about my fathers and my sons. They claimed what we did not say, forged hadiths, and said things about us that we did not say. So understand this, my son: We, the family of Muhammad, are not an innovation in religion. Rather, we are the **clarification and the scale**. So if someone comes to you with a hadith that contradicts the Quran, or paralyzes the Sunnah, or abrogates the Shari'ah, or makes us lords whose words cannot be refuted, then cast it aside and tell him: 'Ja'far Al-Sadiq said: All that contradicts the Book of God and the Sunnah of His Messenger is but embellishment.'"

"As for one who says that Al-Hasan Al-'Askari had a son who then went into occultation and will appear after a long time, he is required to provide evidence and proof. The religion of God is not based on assumptions or stories, but on proof. The truth is manifest and not lost, and the Imam is not hidden. For if his proof is hidden, the Ummah is lost. My son, beware of those who wanted to glorify us but exaggerated, so they made us above the prophets, and gave us what God did not give to a sent prophet or a close angel. They said: 'The word of the Imam is like the word of God. It cannot be reviewed or refuted,' but this is far from the truth! Rather, we are **servants of God. We convey, we do not create. We guide, we do not legislate.** And we have nothing but what the People of the House of Prophethood have: knowledge from God, wisdom in conveying, and guidance by the Quran and Sunnah, not by myth and occultation. So, my son, if you love us, follow us. And if you follow us, take knowledge from the Book of God, the Sunnah of His Messenger, and our actions within them, not from those who exaggerated and wrote, nor from those who claimed leadership without proof. God does not break His promise, and He does not lead astray one who desires His Face. The true Imam is not hidden, but is announced and witnessed. **Exaggeration is not love, but ignorance wrapped in whims.** Do not follow anything except what agrees with the Quran, and what the Ummah has agreed upon, and what your heart has accepted after knowledge and certainty."

The Twelve Imams and Jurisprudential Schools

"O my son, you have asked about a great matter, about a issue in religion that has been inherited by peoples and in which minds have differed. No one has gone astray in it except the one who turned away from the light of truth and followed assumptions. Know, my son, that Imamah is a divine light, a strong rope connected to the light of prophethood. It is a covenant from God that is not attained except through piety and pure Knowledge. As for the saying of twelve Imams, there are authentic hadiths about it among the People of the House of the Prophet ﷺ, and it is something my grandfather, the Messenger of God ﷺ, spoke of in multiple places. But, my son, sainthood and Imamah are not a school of thought established by people, nor are they a mere collection of sayings. Rather, it is a covenant inherited from heart to heart, from chest to chest, with knowledge, wisdom, and Knowledge."

"What has been said about a specific bequest that passes the Imamah from Imam Ali to Imam Muhammad al-Mahdi is something that was taken from my grandfather Ali ibn Abi Talib and his pure sons. However, you should know that the truth is not measured by names and lineages, but is known

by righteous deeds, sincerity, and certainty. My son, **religion is not a rigid school of thought, nor is it partisan fanaticism**. Rather, it is a light that flows in pure hearts, and shines in good souls. We are the inheritors of prophethood, and we, the family of Muhammad, are not counted among a school of thought. Rather, we are the scale, and we are the people of light and clarification. So whoever wants the truth must follow what the Messenger of God ﷺ and his pure family came with, without fanaticism or closed-mindedness. All that agrees with the Book and the Sunnah is from the truth, and all that contradicts them is from misguidance. As for one who says that the truth is confined to twelve Imams and is veiled from the rest of the Ummah, he has veiled himself from the effective light of God. The truth, my son, is vast and spacious. It is not limited by a school of thought or a person, but it is the enduring word of God among His servants until the Day of Judgment."

"As long as the servant walks on the path of the Book and the Sunnah, and follows the footsteps of the righteous from the pure People of the House, he is on a straight path. So hold fast to the Book of God, and follow the Sunnah of my grandfather, the Messenger of God, and adorn yourself with the morals of the righteous Imams, and you will be among the successful. And God speaks the truth and guides to the path."

The Opinion of the Sunni Schools of Jurisprudence on the Twelve Imams

"O my son, you have asked about a matter in which there is disagreement among people, and it is the matter of Imamah and the bequest and what is binding upon the servant in his religion. Know, my son, that Imamah is a divine light, a prophetic inheritance, and a divine covenant. God chose the People of the House of the Prophet ﷺ to be guides for the Ummah and leaders for the travelers on the path. What was related about the twelve Imams is a covenant that my grandfather, the Messenger of God ﷺ, came with, as advice for the Ummah and compassion for the servants of God. The Messenger of God ﷺ said: 'Indeed, I am leaving among you two weighty things: the Book of God and my family, the People of my House. As long as you hold on to them, you will never go astray after me.' (Muslim and others). But, my son, the obligation of Imamah is a delicate matter that is not imposed on people by coercion or fanaticism. Rather, it is made known by knowledge and wisdom, and it is perceived with sharp inner sight. God Almighty said: 'There shall be no compulsion in religion. The right course has become clear from the wrong.' (Al-Baqarah: 256). As for the saying of the Sunni schools that they respect the twelve Imams but they do not believe in the obligation of following them as Imams who have been bequeathed, this is a matter of ijtihad (independent reasoning) and consideration. Each has his opinion according to the knowledge that reached him. I say to you: The Imams, peace be upon them, are minarets of guidance and doors of knowledge, and following them contains goodness, light, and righteousness. However, faith is not imposed by force, nor is it carried by fanaticism. Rather, it is a station that is perceived by the mind and the heart, and by sincerity and devotion."

"If a people among the Muslims say: 'We do not obligate ourselves to follow the Imams as bequeathed Imams, but we respect and revere them as scholars and righteous ones,' then there is no blame on them, as long as they establish the Book and the Sunnah, and they love the People of the House and do not deny their merit and status. For faith, my son, is not words that are said, but it is a light that flows in hearts, and an action that manifests in the limbs. And Imamah is a door from the doors of guidance. So whoever wishes may enter, and whoever refuses has sufficed himself with what he knows. And God guides whom He wills to a straight path. So let your heart be vast, my son, and do not look at people with the eye of considering them sinful and misguided. Rather, look at them with the eye of mercy and supplication, for we are callers to the truth, not judges of people."

The Truth, The Path, and the Saved Group

"O my son, you have asked about the greatest question, about the essence of the truth and the reality of the path, and about the saved group from among all the sects. What you have asked about is the key to salvation and the key to eternal happiness. So listen to what I say to you, and listen with your heart, your mind, and your soul:

What is the Truth?

The Truth is God, may His majesty be exalted, there is no god but Him, the Manifest Truth, who manifested to creation with His light and His guidance. God Almighty said: 'That is because God is the Truth, and that which they call upon besides Him is falsehood.' (Al-Hajj: 62). And the Truth is His magnificent Book, the Noble Quran, to which falsehood cannot come from before it or from behind it, a revelation from a Wise, Praiseworthy. And the Truth is the Sunnah of my grandfather Muhammad ﷺ, the guiding scale and the decisive word. And the Truth, my son, is the sincere and devoted journey to God, and being attached to Him alone, so you see none but Him, and you seek nothing but His pleasure, and you fear none but Him.

What is the Path?

The Path, my son, is the straight path, which is the true Islam that my grandfather Muhammad ﷺ came with. It is the path of moderation and balance, of pure monotheism, of complete devotion, and of sincere following. God Almighty said: 'And indeed, this is My straight path, so follow it, and do not follow [other] ways, for they will separate you from His way.' (Al-An'am: 153). And the Path, my son, is the path of the People of the House. They are the ship in the sea of trials, and they are the security in the time of trials. My grandfather ﷺ said: 'The similitude of my family among you is like the Ark of Noah; whoever boards it is saved, and whoever stays behind is drowned.' (Al-Hakim and others). But know, my son, that the Path is not names and titles, nor is it slogans or schools of thought. Rather, it is sincerity and devotion, righteous deeds, piety in private and public, purity of heart, and excellence to creation.

And you asked me about the Saved Group?

My grandfather ﷺ said: 'My Ummah will be divided into seventy-three sects, all of them in the Fire except one.' They said: 'Who are they, O Messenger of God?' He said: 'Those who are upon what I and my companions are upon today.' (Al-Tirmidhi). So the Saved Group, my son, is the one that walked on the guidance of the Prophet and his pure family and his sincere companions, and acted upon the Quran and the Sunnah, and adorned themselves with the prophetic morals. It is the one that did not divide its religion and become sects and parties. Rather, it was upon the purity of monotheism, the sincerity of action, and the following of the truth without fanaticism. My son, religion is not about a multitude of titles or a variety of names. Religion is a light in the heart, a guidance in the mind, and sincerity in action. The truth is one and does not multiply. The path is one and does not branch out, and it is the path of God, the path of monotheism, devotion, and sincerity. And whoever wants salvation, let him hold fast to the Quran and the Sunnah, and let him love the People of the House and emulate them, and let him act on what they taught, and let him fear God in private and public, and let him support the truth wherever he finds it. And do not be, my son, one whose heart is scattered by following schools of thought and opinions. Rather, be with God, and God will be with you. And be with the truth wherever it is, and you will be among the successful.

My Advise to You Amidst This Great Turmoil

"O my son, you have asked about the path to salvation in a time when trials have increased, paths have multiplied, and opinions have differed. You have asked me about the clear path and the pure

methodology, and about how to preserve religion amidst the crowdedness of disagreements. This is the great question that sincere souls, who desire the Face of God, ask. So listen to what I say to you, for it is a word by which one is illuminated in the darkness of trials:

First: Seeking Refuge in God and Holding Fast to the Great Quran
"O my son, if trials increase and opinions branch out, you must seek refuge in God with a sincere heart and a pure intention. For God is the Guide, the Light, and the Refuge. He is the one who guides hearts with His light and removes confusion from His servants. God Almighty said: 'And whoever holds firmly to God has been guided to a straight path.' (Al 'Imran: 101). So make your daily recitation of the Quran great, and read it with reflection and reverence, for in it is a cure for what is in the chests, and a light that dispels the darkness of trials."

Second: Following the Sunnah of the Prophet ﷺ and His Pure Family
"O my son, do not take your religion from the tongues of people or from the multitude of sayings. Rather, return to the Sunnah of my grandfather Muhammad ﷺ, and to what has come from the pure People of the House. My grandfather ﷺ said: 'Indeed, I am leaving among you two weighty things: the Book of God and my family, the People of my House. As long as you hold on to them, you will never go astray after me.' (Muslim and others). So you must follow what agrees with the Quran and the Sunnah, and consider what the truthful Imams from the People of the House have said, for they are the lamp of light and guidance."

Third: Avoiding Trials and Holding on to the Solitude of the Heart
"O my son, if trials increase and sayings become disordered, do not immerse yourself in them and do not be among the people of argumentation and dispute. Rather, my grandfather ﷺ said: 'The best of a Muslim's wealth will soon be sheep that he follows to the peaks of mountains and places of rainfall, fleeing with his religion from trials.' (Al-Bukhari). And if you cannot be physically alone from people, then be alone from them with your heart. Establish in your heart a sanctuary of remembrance and certainty, and be in a state of constant mindfulness of God."

Fourth: Adherence to Remembrance and Supplication
"O my son, be keen on a lot of remembrance, for it is the fortress of the heart and the refuge of the soul. God said: 'O you who have believed, remember God with much remembrance.' (Al-Ahzab: 41). And make for yourself pure supplications that illuminate your heart, and from them: 'O God, show me the truth as truth and grant me the ability to follow it, and show me the falsehood as falsehood and grant me the ability to avoid it. O God, make me one of those who listen to the word and follow the best of it, and guide me to Your straight path.'"

Fifth: The Company of the Righteous and the People of Light
"O my son, seek out the righteous ones whose hearts have become strong in devotion, and whose souls have been purified from whims. My grandfather ﷺ said: 'A person is on the religion of his friend, so let one of you look at whom he befriends.' (Abu Dawud and Al-Tirmidhi). So choose for yourself the company of the people of remembrance and piety, who increase you in faith and remind you of God and help you in the matter of the Hereafter."

Sixth: Humility, Seeking Forgiveness, and Seeking Guidance
"O my son, if you wish to walk the pure path, you must purify your heart from whims, and hold on to the door of God with sincerity and humility. God Almighty said: 'And say, 'My Lord, increase me in knowledge.'' (Ta-Ha: 114). And always have on your tongue: 'My Lord, forgive me and have mercy on me and guide me and provide for me and grant me well-being.' For when the heart turns to God with humility and reverence, God opens for it the doors of understanding and inner sight."

Seventh: The Clear Path and the Pure Way
"O my son, the clear path is the path of pure monotheism and complete devotion to God, without exaggeration or negligence. It is the path of the Book and the Sunnah, the path of the pure People of the House, and the sincere companions. It is the path of sincerity in word and deed, and the path of excellence in private and public. And if you see trials surging like waves of the sea, save yourself by boarding the ship of the People of the House, and be alone from people with your heart, and make the Quran your daily recitation, and remembrance your provision, and trust in God your weapon. Be with God, and God will be with you. Be sincere in seeking Him, for God does not abandon one who turns to Him with sincerity and devotion. And know that this world is fleeting, and the Truth is lasting and does not vanish, so be with what is lasting, and you will be among the successful. And God speaks the truth and guides to the path."

The Differences in Views on the Twelve Imams
"O my son, you have asked a great question about the truth of Imamah, the status of the Imams from the People of the House, and the difference among the schools of thought concerning them. You wanted an answer far from fanaticism and based on proof and evidence. So here is the full clarification with the tongue of fairness, the light of wisdom, and the scale of justice.

First: The Reality of the Twelve Imams and Their Status
"O my son, the Twelve Imams from the family of the Prophet ﷺ are men of sincerity, inheritors of knowledge, and a light of guidance. Both Sunnis and Shi'as agree on their virtue. They differed on their position, not on their piety. They are: Ali ibn Abi Talib, Al-Hasan ibn Ali, Al-Husayn ibn Ali, Ali ibn Al-Husayn, Muhammad Al-Baqir, Ja'far Al-Sadiq, Musa Al-Kadhim, Ali Al-Ridha, Muhammad Al-Jawad, Ali Al-Hadi, Al-Hasan Al-'Askari, and Muhammad ibn Al-Hasan."

Second: The Positions of the Major Schools of Thought on Imamah

1. **The Twelver Shi'a School:**
    - Believes that the Prophet ﷺ designated Ali and then his sons by a divine text commanded by God.
    - They consider Imamah a pillar of religion, and the Imam is an infallible designated by God.
    - They use as evidence hadiths such as: 'To whomever I am a master, Ali is his master' (the Ghadir hadith), and the hadith of the Two Weighty Things: 'The Book of God and my family,' and the hadiths of Imamah from the progeny of Al-Husayn.
    - Their evidence is based on text, infallibility, and spiritual inheritance, and this is what we have differed with them on in their interpretation, and we have clarified the concept of Imamah and 'Ismah in their true sense.
2. **The Sunni Schools of Thought:**
    - They respect the Twelve Imams as scholars and saints, but they do not see the obligation of their Imamah in a theological sense.
    - They say that Imamah is a matter of consultation, chosen by the people, and is not by a divine text.
    - They rely on the principle: 'The Caliphate after me is in the Quraysh' and the pledge of allegiance at Saqifah. They do not believe in the infallibility of anyone other than the Prophet ﷺ.

- They say that the Ghadir hadith implies love, not Imamah, and the hadith of the Two Weighty Things implies virtue, not a position.

3. **The Zaydiyyah:**
   - They affirm the Imamah of Ali, Al-Hasan, and Al-Husayn, and they say that Imamah belongs to every knowledgeable, brave Fatimi who comes out with the sword.
   - They do not require infallibility and do not confine Imamah to twelve.
4. **The Isma'iliyyah:**
   - They stopped at Isma'il ibn Ja'far, and then they said that Imamah continues in his progeny, and their sects have branched out.
   - They consider the Imam infallible, but they differ from the Twelvers in the lineage.

Third: Why Did Agreement Not Occur?

1. **Because of the different understanding of the texts:** Some see the texts as explicit in Imamah (Ghadir hadith), and some see them as love or virtue, not about the caliphate.

2. **Because of the different sources of hadith and authentication:** The Shi'a rely on the narrations of the People of the House, and the Sunnis on the narrations of the companions, so narration was mixed with interpretation.

3. **Because of the intertwining of politics with religion:** After the death of the Prophet, a political conflict occurred between the house of Ali and the house of the caliphate (Abu Bakr, 'Umar, 'Uthman), so each school of thought began to beautify what it adopted.

4. **Because Imamah is a spiritual concept for the Shi'a, and an administrative one for the** Sunnis: The Shi'a say: 'The Imam is a guide with the light of God,' and the Sunnis say: 'The Imam is chosen to manage the affairs of the Muslims.'

   Here is an important perspective in the life of the Prophet: when he held the hand of Imam Ali and said, 'Ali is his master,' and he also said, 'I am the city of knowledge and Ali is its gate.' Imam Ali was the protector of every believer during the Prophet's life. So, spiritually, the Imamah was transferred from the Prophet to Imam Ali during the Prophet's life. The Prophet was a guide by the light of God and a manager of the affairs of the Muslims, so the Imam is supposed to be a concept that combines the vision of both the Sunnis and the Shi'a, not just one of them.

Fourth: Do the Twelve Imams Have a Right to Their Imamah?

- **In terms of virtue, knowledge, and asceticism:** Yes, all schools of thought acknowledge this, and no one denies it.
- In terms of obligating people to follow them as infallible Imams: This is a point of contention among the schools of thought. We have clarified our position on this matter and said, as our grandfather Imam Zayn al-'Abidin said, 'There is no infallibility after the Prophet' in the concept of the People of the House. We also clarified the true concept of Imamah.

  Fairly, I say to you: (Whoever loves them and follows their guidance has been guided. And whoever disagrees with their infallibility and does not declare them infidels or hate them, is not outside of Islam.)

Fifth: Conclusion "The truth is that the Twelve Imams are a light from the light of the Messenger of God, and the truth is not attained except by loving them. But no one has the right to obligate people to their Imamah except with proof and evidence. And whoever walks on the path of the Prophet ﷺ and follows the footsteps of the companions and the Imams has been guided, whether he follows a school of thought or uses his own ijtihad.

Proving the Bequest of the Imams

"O my son, Imamah is a covenant from God, not in the sense of an explicit political text, but in the sense of a divine choice for those who carry the light of guidance and knowledge. It is an inheritance of prophetic knowledge, not attained by kingship or authority, but by sincerity and piety. God chooses whom He wills from His servants to carry the torch of guidance, and the People of the House are among the first of those He chose. As for the bequest, it is preserved by its people, witnessed by trustworthy individuals, and revealed to whoever God wills to be guided. So if you are asked for proof of the bequest between the Imams, remind them of what was narrated from the Messenger of God ﷺ that he said: 'There will be twelve caliphs after me, all of them from the Quraysh.' (Muslim). Then say to them: 'Have the twelve caliphs been known to you?' If they have not named them, then let us name them for you, as their names have been known to us, one after the other, by the consensus of our followers, and by the narrators of the tradition from among you, and by the continuous transmission from the trustworthy of every era."

"Then, every Imam bequeathed the Imamah after him, just as the Prophet bequeathed to Ali, and Ali to Al-Hasan, and Al-Hasan to Al-Husayn, and Al-Husayn to Zayn al-'Abidin... and so on until Imam Muhammad ibn Al-Hasan Al-'Askari.

Here is what you should say to whoever asks you:

1. **The Hadith of the Twelve Caliphs:** "There will be after me twelve rulers, all of them from the Quraysh." (Sahih Muslim, Book of Leadership).
2. **The Hadith of the Two Weighty Things:** "Indeed, I am leaving among you two weighty things, the Book of God and my family, the People of my House..." (Muslim, Al-Tirmidhi, and Ahmad).
3. **The Mutawatir (continuously narrated) transmission from the Imami school** in every era that every Imam bequeathed to the Imam after him, and his companions documented that, such as the bequest of Imam Al-Sadiq to Imam Al-Kadhim, which is documented in books such as Al-Kafi and Al-Ghaybah by Al-Tusi.
4. **The books that contain those bequests:** Al-Kafi by Al-Kulayni - about the bequests between the Imams. Al-Ghaybah by Al-Tusi - about Al-Hasan Al-'Askari and his son. Ithbat Al-Hudat by Al-Hurr Al-'Amili - contains extensive texts. And Dala'il Al-Imamah by Al-Tabari.

"If you want the truth, then look at the one whose heart was with God, whose tongue was with sincerity, and whose knowledge was from the Messenger of God. That is the Imam. If you see his bequests and know his life, you have been guided. And if you turn away, God has been content to guide whom He wills and to lead astray whom He wills by His wisdom."

"And O seeker of the truth, God chose Adam, Noah, the family of Abraham, and the family of 'Imran above all people, as descendants one from another. And God is All-Hearing, All-Knowing. And He placed among them prophethood and Imamah, and He kept it in the pure progeny after the Seal of the Prophets ﷺ, as He promised in His Book, when He said: 'God only intends to remove from you the impurity, O people of the [Prophet's] household, and to purify you with [complete] purification.' (Al-Ahzab: 33). So every Imam from us had a successor from his loins, whom God chose, and to whom He gave the knowledge of his predecessor, and entrusted him with his weapon, and entrusted him with the affairs of the Ummah, just as the Prophet entrusted to Ali, peace be upon him. And these bequests

were not hidden from the people of inner sight. Rather, they were witnessed by those who witnessed, and documented by those who comprehended, and preserved by those who were sincere."

"If someone says: 'Where is this in our books?' Say to him: 'The Sunnis have narrated the virtues of the Imams, but they did not collect the texts of the bequest between them as the Shi'a did, because their concept of Imamah was not as they thought. Rather, it was political, so the Ummah left that to them after Saqifah. But the traces of the light of the Imams also remained in the books of the Sunnah:

- Al-Dhahabi said in Siyar A'lam al-Nubala': 'Ja'far Al-Sadiq is trustworthy, an Imam, a proof.'
- Malik ibn Anas said: 'Neither has an eye seen, nor has an ear heard, nor has it crossed the heart of a human being a better person than Ja'far Al-Sadiq in his time.'
- The hadith in Muslim: 'The caliphs after me are twelve...' This does not apply to the caliphs of the state, but it applies to the Twelve Imams.

O my son, the goal is not only to have the names of the Imams, but to follow their guidance and walk on their path. They are the People of Remembrance, and they are the ship. Whoever boards it is saved, and whoever stays behind is drowned. And know that the bequest is a truth in us, and Imamah is a covenant, and 'Ismah is a grace from God that is not absolute as some have thought. Only the purified attain it. And if you wish to be one of the people of the clear path, then know us by what we are of knowledge and light, and not by what was said about us by enemies who were ignorant of us or by followers who exaggerated concerning us."

The Final Framework for Following the Imams

"O my son, you are asking the question of a contemplative person, a seeker of the truth in a time when paths are confused, and it is time for you to be granted the true answer derived from the wisdom of the People of the House, peace be upon them, and in a way that pleases God and His Messenger, and places the matter in its proper place, far from the exaggeration of the extremists and the negligence of the apathetic.

First: The Reality of Imamah in its Essence
"Imamah, according to us, is not a worldly, inherited position of authority as some Shi'a have imagined, nor is it merely a political administration that is delegated by a pledge of allegiance as some Sunnis have thought. Rather, it is:

- A **divine spiritual function** that is manifested in 'standing for the truth,' 'prophetic inheritance,' and 'guidance through example.'
- It is a light in the heart, a scale in speech, a mercy in judgment, and patience in tribulation. It is a prophetic tradition walking on the earth in the clothing of a human from the elite. God Almighty said: 'And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.' (Al-Sajdah: 24). So Imamah is not for the sake of lineage alone, but for patience and certainty. It is not given, but is granted to one who deserves it before God, not before people."

Second: What Is 'Ismah (Infallibility) as We See It?
"'Ismah is not magic that absolutely prevents error as some have thought, nor is it that the Imam is exposed to every weakness like the rest of humanity without distinction. Rather, 'Ismah, according to us, is the perfection of the self and the sublimation of the spirit in the purity of the inner self. It is a modesty from God that prevents one from falling into sins, not an inability to commit them. It is a continuous connection with the Truth that prevents the Imam from going astray in religion or betraying

a trust, and he does not speak from whim. God Almighty said about the Prophet ﷺ, who is our role model: 'Nor does he speak from [his own] inclination.' (Al-Najm: 3). This is also the state of the truthful Imams after him; they speak from awareness, from knowledge, from light."

Third: The Framework for Truly Following the Imams
"O my son, following the truthful Imams must be:

1. **Following God through them, not worshipping them.** They are signs, not destinations. They are ships of salvation, not the sea itself.
2. **Following reason and proof, not fanaticism and blind imitation.** I have said repeatedly before: 'It is for us to present the hadith, and it is for you to scrutinize it. What contradicts the Quran, cast it aside.'
3. **Following in their conduct before their words.** They were like hermits in piety, mountains in sincerity, and a light in asceticism, not kings or seekers of prestige.
4. **A living following, not a dead one.** The goal is not just to memorize their names, but to walk in their footsteps and follow their path in hearts and deeds."

Fourth: The Comprehensive Framework for the Concept

- **The Imam:** He is the prophetic heir, standing at the door of God, guiding to Him by his life, not by his voice.
- **'Ismah:** It is the purity of the inner self from the filth of the ego, and it is not a claim of human perfection that cannot be changed.
- **Following:** It is sincerity in love, jurisprudence in tradition, action on what is inherited, and inner sight on the path.

Fifth: My Counsel to You, My Son, and to Whoever Reads These Words
"Do not glorify anyone above the Prophet ﷺ, and do not love anyone above the Truth. Know the worth of the Imams, but do not make them a door that shields you from God. For whoever stops at them without crossing over to the Truth has made them statues, not mirrors. And whoever passes by them and does not see their virtue has lost the torch of the path. My son, whoever wants the clear path should take from the Prophet ﷺ, his family, and his sincere companions, and make the Book of God his evidence, and firm knowledge and righteous deeds his guide. 'So remain on a right course as you have been commanded, [you] and those who have turned back with you.' (Hud: 112). 'And follow the way of those who turn back to Me.' (Luqman: 15)."

"Now everything has become clear to me. May God bless you and reward you with all good, my master..."

Imam Ja'far Al-Sadiq's Message to the Scholars of the Schools of Thought regarding Imamah and 'Ismah

In the name of God, the Most Gracious, the Most Merciful. Praise be to God who made us from the Ummah of Muhammad ﷺ and taught us from the light of the Book, and honored us with the bestowed mercy.

To our brothers from the people of jurisprudence and opinion, from the various Islamic schools of thought, from the Malikis, Hanafis, Shafi'is, Hanbalis, Zaydis, Twelvers, Isma'ilis, and others, and from the lovers of the pure People of the House, and from the seekers of truth from every school and sect and party...

Peace be upon you and the mercy of God and His blessings, and peace from God and tranquility. Your disagreement on the matter of Imamah and 'Ismah is nothing but a diversity in understanding, not in the essence of the religion. For Imamah at its core is a care for the Ummah, and it is an extension of the prophethood of mercy, not the prophethood of legislation. We do not claim for anyone from the family of Muhammad ﷺ what he does not have, and we do not bestow infallibility on everyone who attributes himself to us. But we know with certainty that God purified the People of the House with a complete purification, for He said in His Book: 'God only intends to remove from you the impurity, O people of the [Prophet's] household.' (Al-Ahzab: 33). So 'Ismah is not an inability to err, but a protection from fault in the matter of religion. And it is only for one whom God has purified and made for him a light by which he is guided. And Imamah is not a conflict over rule, but a high station for one who guides the Ummah with knowledge, patience, and certainty.

God has made for every nation martyrs, and for every era saints, and for every trial a light. Have you not looked at the People of the House of your Prophet with the eye of truth, not with the eye of politics? Has the Shi'i not looked at the companions with the eye of loyalty, not with the eye of suspicion? Has the Sunni not looked at the Twelve Imams with the eye of honor, not with the eye of accusation?

For they are all servants of this religion. The Ummah has agreed on their righteousness and virtue, even if they differed in rank or description. And we have not claimed for our fathers what the Prophet ﷺ did not claim for himself. Rather, he said: "Do not exaggerate about me as the Christians exaggerated about Jesus, son of Mary." So be a moderate nation, do not exaggerate and do not be apathetic. And know that the clear path is to follow the Muhammadan Sunnah, to honor the prophetic kin, to preserve the sanctity of the companions, and to magnify justice, knowledge, and mercy, for this is the path of salvation. Make the Quran your Imam, the truth your pioneer, piety your clothing, and mercy your tongue.

And by God, whoever is sincere in following Muhammad ﷺ, will not go astray if he loves Ali, and will not be miserable if he emulates 'Umar, and will not fail if he submits to the People of the House and all the companions. And may God's peace and blessings be upon our master Muhammad and his family and his pure, good companions.

Written with the tongue of love by Imam Ja'far Al-Sadiq, to be a unifying lamp, and a word of justice between the schools of thought, intended for the Face of God alone, not for the fanaticism of a school or the partisanship of a people.

Did the Ummah Abandon You and Why?O my son, I will answer you with my heart before my tongue, for your question has touched my heart from within...

First: Did the Prophet Truly Appoint Our Grandfather as an Imam and Master?
Yes, in the heart of the event, in the hadith of Ghadir Khumm, the Prophet ﷺ said: "To whom I am a master, Ali is his master. O God, be an ally to one who is his ally, and an enemy to one who is his enemy..." This hadith is mutawatir (continuously narrated) by all. It was narrated by Imam Ahmad in his "Musnad," as well as by Al-Tirmidhi, Al-Nasa'i, Ibn Majah, Ibn Abi Shaybah, Al-Tabarani, Al-Diya', Al-Hakim, and others. More than one scholar has authenticated it.

However, the disagreement occurred in understanding the meaning of "**mawla**." The People of the House said: This is an explicit text for leadership, caliphate, and Imamah. The Messenger of God gathered the people, made them stand, and raised Ali's hand and said it, so there is no further clarification needed. The Sunnis said: The intended meaning is "**love and support**," not caliphate. And the truth, I tell you? The hadith carries strong indications that there is something more than affection. The Prophet gathered the people on a scorching day, made them stand and gave a sermon,

then said: "Am I not closer to the believers than their own selves?" They said: "Yes." So he said: "To whom I am a master, Ali is his master..." This is a matter of a spiritual, behavioral, and religious designation and mandate before it is a political one. I do not know why this is not taken into consideration. But what I know well is that politics and authority had their opinion which changed a lot.

O my son, know well that when people read, they know the truth and the reality, but they do not speak. The history that was distorted and that took a different course from its natural one swept the people with it against their will, so they went with the flow, while they knew the truth of the matter. And God is All-Seeing of what you do.

Second: Did Ali bequeath to Al-Hasan? And Al-Hasan to Al-Husayn? And Al-Husayn to Zayn al-'Abidin?

Yes, in the mutawatir heritage of the People of the House, there is a chain of spiritual, clarificatory, jurisprudential, and scholarly bequests. It is not to be understood as a "state" in the political sense, but a guiding Imamah. I have said (Imam Ja'far): "Indeed, we do not command anyone with our guardianship, but we clarify. So whoever takes it has been saved, and whoever leaves it has gone astray." (Al-Kafi by Al-Kulayni, Basa'ir al-Darajat by Al-Qummi, Irshad al-Qulub by Al-Daylami, Rawdat al-Wa'izin wa Basirat al-Mut'aththin by Al-Naysaburi, and Bihar al-Anwar by Al-Majlisi).

Neither Al-Hasan, nor Al-Husayn, nor Zayn al-'Abidin, nor Al-Baqir, nor Al-Sadiq demanded rule or authority. On the contrary, they excused themselves from it and were inclined to reform hearts, not to take up the sword. But they had a status, an effect, and a chain of knowledge that does not exist in others, which is known to the just.

Third: Why Did People Not Follow You? And Did They Abandon You? (And I apologize, my master, for the word).

This is one of the deepest questions, and it resembles the question of my grandfather Al-Husayn on the day of Al-Taff: "Why have the people abandoned me?" Also: "Did the people abandon the truth, or did fear overcome them?" Hear, my son, the truth I tell you, and the truth I say...

My grandfather Al-Hasan, when he made peace with Mu'awiyah, it was not because he was weak. Rather, it was because he saw that the people had no heart for fighting with him, and that public opinion had tilted towards the party in power. And my grandfather Al-Husayn came out because he saw that silence about injustice was a betrayal, and being content with the pledge to Yazid was a great corruption.

So did the people abandon them? Yes, my son. And the reason is not in the People of the House, but in some people: either from whim, or fear, or ignorance, or a religiosity tainted with obedience to authority, or as I described to you before, they were swept away by the current and did not speak.

Fourth: My Master, Did the Imams Lie or Exaggerate in Their Claims? (And I apologize, my master, for the word)

God forbid... Rather, their tongues, their lives, and their states bore witness that they were the most pious of people, the most scrupulous of people, and the most sincere of people. There is no Imam among us who did not say what I said: "We are not prophets, and we do not say that we have anything other than what is from God. Rather, we are the doors of guidance, a light taken from the light of my grandfather, the Messenger of God. Whoever wishes may enter, and whoever turns away, God is free of need of all people." (Mizan al-Hikma - Muhammad Al-Rayshahri - Basa'ir al-Darajat by Al-Saffar Al-Qummi).

We said it clearly... We are not demigods and we are not above humans. We are only **Imams of guidance, inheritors of prophethood in knowledge and conduct**. We do not command to follow us except by following the truth. What is stranger, my son: that despite this humility, detachment, and sincerity, they accused us of heresy and lying. Some of us were fought, imprisoned, killed, and poisoned... Is this done to a liar? Or is this done to one whose sincerity is a fire that embarrasses the people of falsehood?!

Here are our words that were recorded in history to be a witness for us and for people...

1. Refuting Divinity and Complete Humanity:
   The text: From Imam Ja'far Al-Sadiq, he said: "O Aba Al-Khattab, what is this claim that you call to? By God, the Messenger of God ﷺ did not come with it, nor did the Commander of the Faithful, peace be upon him, call to it, nor any of my fathers. We are servants of God, we eat food, and we drink drinks, and we walk in the markets."

   Sources: Al-Kafi by Sheikh Al-Kulayni, part 1, chapter "Ghuloo and Tafwid," page 269, hadith 3. Rijal al-Kashi (Ma'rifat al-Rijal), part 2, biography of Abu Al-Khattab Muhammad ibn Abi Zaynab Al-Asadi, page 563, hadith #482.

2. Refuting Prophethood and the Status of Imams as Inheritors of Knowledge:
   From Imam Ja'far Al-Sadiq, he said: "We are the treasurers of God's knowledge, and we are the inheritors of God's prophets, and we are the counterpart of the Quran, and we are the Imams of guidance. No one knows what we have except God. And no one has the right to attribute to us what we have not said, for we are only servants of God, honored with knowledge and guidance."

   Sources: Al-Kafi by Sheikh Al-Kulayni, chapters "That the Imams are the Inheritors of the Prophets' Knowledge," and "That the Imams, peace be upon them, are the Guardians of God's Command and the Treasurers of His Knowledge." Basa'ir al-Darajat by Al-Saffar Al-Qummi, in the chapters on the knowledge of the Imams.

3. Warning Against Exaggeration and Rejecting Exaggerated Sayings:
   It was narrated from Imam Ali ibn Musa Al-Ridha that he said: "Whoever claims divinity or prophethood for us is a disbeliever, and whoever believes about us other than what we believe about ourselves is a hypocrite."

   Sources: 'Uyun Akhbar Al-Ridha by Sheikh Al-Saduq, part 2, chapter "What came from Al-Ridha, peace be upon him, about Tawhid," page 201, hadith #1. (With a slight difference in wording, but the meaning is the same). Bihar al-Anwar by Al-Allamah Al-Majlisi, part 25, chapter "Summary of the States of the Ghulat and their Rule," page 289, hadith #47.

4. The Role of the Imam as a Guide and Beacon, Not an Object of Worship:
   The text: From Imam Al-Sadiq: "By God, we have nothing other than what is from God. By God, we are only servants of God, and treasurers of God's religion, and guides to God's path, and pulpits of guidance for whoever God wills to guide."

   Sources: Al-Kafi by Sheikh Al-Kulayni, in the chapters on the virtue of the Imams and their being Imams of guidance. And Basa'ir al-Darajat by Al-Saffar Al-Qummi.

These texts and others like them clearly confirm the position of the Imams of the People of the House (peace be upon them) in rejecting exaggeration regarding them. They affirm that they are human beings, servants of God, inheritors of the knowledge of the prophets, and Imams of guidance and signs to the straight path of God, not objects of worship or described with divine attributes.

Fifth: Why Did Some People Exaggerate About You, and Others Shun You?
Because this is one of the decrees of the trials in the Ummah. Some people saw our perfection and thought we had divinity, so they exaggerated and corrupted the creed. And some people envied our virtue or feared our authority, so they denied and shunned and cut off the lineage. As for us, we have long warned against exaggeration, and we have long disassociated ourselves from the extremists. We used to say to people: "Say about us what the Quran said, and what agreed with the Sunnah of our grandfather, and leave what is more than that. For we are only servants of God, we eat food, and we walk in the markets." (Al-Kafi by Al-Kulayni - Usul al-Kafi - Basa'ir al-Darajat by Al-Saffar Al-Qummi - Kitab al-Ikhtisas by Sheikh Al-Mufid - Rijal al-Kashi).

But, where are the people? Who was fair to us? When the authority of the Umayyads and then the Abbasids came, every light from the house of Muhammad was watched, hunted down, silenced, and accused of treachery and imprisoned... So those who wrote in jurisprudence and pleased the authority and kept themselves away from politics took over the people. Thus, we, the People of the House, were excluded from public teaching, and our virtue was monopolized within groups, and sects from our Shi'a appeared and exaggerated, so the gap widened, and they became excuses for our enemies before the people.

So did the Ummah waste your right? Yes... when politics distorted the course of leadership, and when history was painted with the blood of Karbala, and when the knowers were choked, and the shouts of the fanatics rose, and when loving the People of the House and walking on their guidance became an accusation, while it should have been an obligation, and when their Imamah was made a trial, while it is, in origin, salvation and a Sunnah.

Did the People of the Sunnah Abandon the Imams Willfully or Out of Ignorance?

The People of the Sunnah throughout the centuries did not abandon the Imams of the People of the House because they denied them or accused them of lying. Rather: many of their Imams had a great status with the Sunni scholars, including Imam Al-Sadiq from whom Malik and Abu Hanifa took knowledge. Some of them had a great reputation, like Imam Zayn al-'Abidin, Muhammad Al-Baqir, Al-Kadhim, Al-Ridha, and others.

However, the "**abandonment of exclusive following**" was not a denial, but a result of:

1. **Their absence from official centers of fatwa:** With the Umayyad and then the Abbasid state seizing control of affairs, the People of the House were excluded from the platforms of official education and politics. They were either removed or subjected, which reduced the spread of their knowledge in some environments. We even used to hear those who cursed our grandfather Ali on the pulpits publicly.

2. **The spread of other schools due to the state and authority:** The state supported certain jurists and schools of thought that emerged around them, not because of the badness of their knowledge, but for historical and political reasons... So the Hanafi school spread in Iraq, the Maliki in Medina, and so on.

3. **The fear of Shiism and exaggeration:** Some extremists in Shiism emerged who spoke of the divinity of the Imams or their absolute infallibility or the disbelief of the companions... So the reaction among the People of the Sunnah was sometimes a cautious avoidance of the school of the People of the House, out of fear of being dragged into exaggeration. They then fell into an unintentional coldness.

Was that a mistake? By the scale of knowledge and Knowledge? Yes... it was a deficiency and a failure to give the People of the House their right of veneration and knowledge, not because others had no knowledge. The Sunni schools of thought have great scholars. But because the People of the House were the closest inheritors of the Prophet ﷺ in chain of narration, knowledge, spirit, and conduct, they should have been given the most complete status in the heart of the Ummah.

It is fair to say that some contemporary Sunnis have returned to appreciating this light without exaggeration, such as Imam Ibn Hajar Al-Haytami, Sheikh Muhammad Zahid Al-Kawthari, Al-'Allamah Al-Kawthari, Sheikh Al-Buti, Sheikh Al-Sha'rawi, and others.

Were the Imams Sunnis? Yes, they were the people of the pure prophetic Sunnah, and a pure Muhammadan life, but not by the sectarian term that emerged after that. Rather, they were people of a reflective Quran, a Sunnah understood with jurisprudence and spirit, a Knower's conduct with God, and a scientific methodology based on inner sight and a mercy that connects them to people, not an authority over them. We understand from this that:

- Not all Sunnis were in error, but they fell short in taking from the People of the House as they should have.
- The Imams of the People of the House were not against the Sunnah. Rather, they were the origin and the spirit of the Sunnah.
- The truth today is to restore the matter to its proper place: we take knowledge from the People of the House, without exaggeration or coldness. We know that whoever is fair to them is on the clear path, and whoever shuns them has lost a treasure from the treasures of prophethood.

So what is the path of truth now? And who are the people of truth? The path of truth today is to love the People of the House, and to revere and appreciate them, as the Prophet commanded: "I remind you of God concerning my family, I remind you of God concerning my family..." He takes from us what agrees with the Book and the Sunnah, for we are the most knowledgeable of people concerning them. People do not exaggerate about us, nor do they deny our virtue. Rather, weigh with the scale of prophethood. "Say, 'I do not ask you for it any payment except affection for [my] kindred.'" And know, my son... that whoever loves us is on the truth, and whoever is fair to us is among the successful, and whoever learns from us is among the saved. And whoever harms us or shuns us or conceals our virtue is in great danger.

And what should we do in this time? This time is no longer a time of division, but a time of uniting hearts. It is foolish to revive the conflicts of the Umayyads and Abbasids when we are in the fifteenth century of the Hijra.

The duty of the Ummah: to revive our memory with sincerity, without partisanship or sectarianism. And to read our heritage not with the eye of a sect, but with the eye of a seeker of light. And to defend us from both the extremists and the apathetic, for both are a danger to us and to the religion. And to build bridges between those from the Sunnah who were fair to us and those from the Shi'a who supported us, not to remain prisoners of political terms.

And know, my son... The Prophet did not leave his Ummah except that he said: "Indeed, I am leaving among you what, if you hold on to, you will never go astray: the Book of God and my family, the People of my House." This hadith is in Sahih Muslim in its meaning, and in Musnad Ahmad in its wording, and in many books. No one has denied it except one who is ignorant or partisan. So take this guidance, and be one of those who unite and do not divide, who are fair and do not oppress, who think well, and who seek the essence of religion, not its shells. If someone asks you: "Who are the Imams of the People of the House?" Then say: "They are the lamps of guidance. And even if I do not follow them in a school of thought, I will not be ignorant of their virtue, nor will I leave their light, nor will I cut a rope that the Messenger of God ordered not to be cut."

If the Heritage of the People of the House Was Purified

First: After Purification from Exaggeration?
When we purify the heritage of the People of the House from all exaggeration attributed to them:

- We remove from them the attributes of divinity or the ambiguities that place them in a station above that of prophethood or messengership.
- We refute the fabricated narrations that contradict their lives, their methodologies, their piety, and their asceticism.
- We restore them to their true image: inheritors of the knowledge of prophethood, Imams of guidance, lamps in the darkness, but they are honored human beings who do not know the unseen and do not possess anything other than what is from God.

At that point, the school of the People of the House will appear to us not as a sect or a faction, but as an authentic prophetic divine line, which was followed by those whose justice was proven. And whoever followed them in truth was illuminated, without exaggeration or negligence.

Second: Are the "People of the House" a School of Thought or a Methodology?
The common mistake is to think that the "People of the House" are a faction of the Muslim factions. But the truth is: The People of the House are not a school of thought, but a scale. They are not a sect, but a guidance. The Prophet ﷺ said in a continuously narrated authentic hadith: "Indeed, I am leaving among you what, if you hold on to, you will never go astray after me: the Book of God and my family, the People of my House..." (Muslim).

So they are a standard for the truth. No one monopolizes them, and whoever walks on their path in truth has been guided, whether he belongs to the Sunnis, the Shi'a, or others.

Third: If Everyone's Heritage Was Purified, Which is Closer to the Truth?

1. **The Sunnis** (after purifying their methodology from political opportunism and Umayyad distortion):
    - They include the preservers of the Shari'ah and the people of hadith and jurisprudence. They have provided great services to the Quran and the Sunnah.
    - But some of them have a neglect or marginalization of the People of the House, and sometimes even a justification for their oppression.
2. **The Twelver Shi'a** (after purifying the heritage from exaggeration, absolute infallibility, occultation, and creative authority):
    - They have preserved the virtues of the People of the House and have a detailed account of their lives and teachings.

- But this has been tainted by many unsubstantiated additions and theological exaggerations that place the Imam above the human status.

3. **The Ibadis** (after lifting the sectarian isolation and clarifying their concepts rationally):
    - They have jurisprudential discipline, but they lack much of the spiritual heritage and the continuous prophetic guidance from the People of the House.
4. **The School of the People of the House** (after purification from exaggeration):
    - It is the pure spring from which all the sects drank - even if they denied it - and then branched out from it.
    - So the divine knowledge, the Muhammadan asceticism, the Quranic understanding, and the ethical methodology were with Ali, Al-Hasan, Al-Husayn, Zayn al-'Abidin, Al-Baqir, and Al-Sadiq... until Al-Mahdi. Whoever took from them as they were, not as the sects portrayed them, has been saved.

Fourth: The Truth is not in the Label... but in the Light!
The truth is not in the name "Sunni" or "Shi'i" or "Ibadi," but in: "Whoever follows My guidance, there will be no fear concerning them, nor will they grieve." (Al-Baqarah: 38). So whoever follows the guidance of Muhammad ﷺ, and emulates the guides after him who did not change and did not trade with religion, has found the truth.

Fifth: What is the Criterion for Preference then? And Who is Truly on the "Manifest Truth"?
After purifying exaggeration and innovations, it appears that:

- Whoever emulated the Messenger ﷺ, and walked on the guidance of his family in asceticism, piety, knowledge, and action, and took from the companions what agreed with the Book and the Sunnah, and rejected all exaggeration and extremism, is on the manifest truth, whether he is called a "Sunni" or a "Shi'i" or a "lover of the People of the House."
- As for one who: exaggerates about the Imams or places them in a rank above prophethood, or denies their virtue, or participates in their oppression or is silent about it, or makes the school of thought more valuable than the religion and the party and the sect more noble than the truth, then he is not among the guided, even if he wears the cloak of religion.

The conclusion: The manifest truth today is in the combination of a "**preserved Quran**," the "purified guidance of the People of the House," and a "pure and authentic Sunnah," without a school of thought that monopolizes God, or a sect that dictates to God whom He chooses.
After the heritage and methodology of the People of the House are purified, does the methodology of the People of the House become the "living and speaking scale, the ruler after prophethood, the straight standard, by which the sayings of the schools of thought, the actions of the sects, and the states of the Ummah are weighed"?
Yes... with all certainty and conviction.

First: Why are the People of the House the Scale and not others?
Because God commanded us with that. The Prophet ﷺ said: "Indeed, I am leaving among you what, if you hold on to, you will never go astray after me: the Book of God and my family, the People of my House." (Ahmad and Al-Tirmidhi, and Al-Albani graded it as sound, and Ahmad Shakir authenticated it). "Never go astray" = meaning that they are the scale of truth and guidance.

Second: Steps to Make the People of the House a "Governing Scale" over the Schools of Thought and Religions

1. **Re-presenting the People of the House as a methodology, not as a school of thought.**

- People know them only as a Shi'i school of thought, or as historical names!
- While their reality is: they are the carriers of the Muhammadan light, the inheritors of prophetic knowledge, and those who lived the Quran as a reality.
- The solution: We re-present them with their own tongue, through their authentic آثار (traces), not through the narrations of the extremists or the distortions of politics.

2. **Purifying their heritage from exaggeration and forgers.**
   - The People of the House are innocent of: cursing and slandering the companions, claiming knowledge of the unseen, declaring the Ummah as disbelievers, and saying that there is an absolute infallibility that does not err.
   - The solution: We gather their آثار from various sources (Sunni, Zaydi, Imami, Sufi) and present them after scientific authentication. We distinguish what is proven from them from what was falsely attributed to them.
3. **Establishing the scale of the People of the House as a tool for evaluating schools of thought.** How? We measure every school of thought, belief, and fatwa on the scale with three foundations:
   - **The Quran:** Does the saying agree with the apparent meaning of the Quran? "Does this agree with the revealed Book?"
   - **The Sunnah of the Prophet ﷺ:** Does what was said agree with the authentic Sunnah? "Did the Prophet say it? Did he do it?"
   - **The Methodology of the People of the House:** Does it agree with their guidance in asceticism, piety, justice, and righteousness? "Would Ali or Al-Husayn say this?"
   - What agrees with the three is accepted, and what contradicts them is rejected, even if it came from the most knowledgeable person on earth.
4. **Preparing a book or a "Constitution of the Scale."**
   - A non-sectarian book, to be called: "The Scale: The People of the House and the Inheritors of Prophethood in Evaluating Sects and Schools of Thought." It would include:
     - A definition of the People of the House as a scale.
     - The principles of the Muhammadan methodology.
     - The stations of sectarian deviation.
     - Comparative studies of the schools of thought in light of the "Triple Scale" (Quran, Sunnah, People of the House).
     - Examples of their positions and responses in trials.
   - This will be a reference for generations, neither Shi'i nor Sunni, but "Muhammadan."
5. **Drafting a "Unity Document Based on the People of the House."**
   - To be called: "The Covenant of the People of the House for Uniting the Ummah."
   - It would be a universal document that says: The People of the House do not belong to one sect. They are a spiritual and scholarly authority for the entire Ummah. Their name should not be used to split the ranks of the Ummah, but to unite it.
6. **Establishing open dialogue forums on the tongue of the People of the House.**
   - As I have started doing in this book: their voices are revived as if they are speaking now. Al-Hasan responds to the Sunni, and Al-Husayn addresses the Shi'i, and Al-Sadiq addresses the Ibadi, and all of them return people to the authentic Muhammadan light,

without fanaticism or hatred, but with the spirit of the grandfather who grieves over the fragmentation of the Ummah.

Third: What Distinguishes the People of the House as a Scale from Others?

- The People of the House are a divine scale connected to the Prophet, while the scholars and schools of thought are human ijtihad that vary.
- The People of the House combine knowledge, action, sincerity, and asceticism, while the methodologies of the scholars and schools of thought differ and may be mixed with politics.
- The People of the House did not seek authority. Rather, they sacrificed their souls for God, while some scholars were associated with the authorities, so some of them leaned or were silent.
- The words of the People of the House are preserved in the chests and the spirit of the Ummah, while much of the heritage of others was documented centuries later. We do not follow schools of thought. Rather, we follow the scale of God in the People of His Prophet's House, for they are the inheritors, the light, and the security.

My master, "Why were the People of the House not given their right, even though the Prophet ﷺ and the Quran referred to them? Why was the path not corrected?"

First: Because "truth" does not win by the number of its followers, but by the weight of its substance. God Almighty said: "But most people do not know." (Al-A'raf: 187). And the Prophet ﷺ said: "Islam began as a stranger, and it will return as a stranger just as it began." The issue is not that the People of the House were not given their status because they were not worthy of it, but because the Ummah itself chose the sword over the heart, the group over the message, and the loudest voice over the most sincere voice.

Second: Because politics prevailed over religion... early on, from the Saqifah of Bani Sa'idah, then the Umayyad state, then the Abbasid state... Political "legitimacy" was forged in the name of religion, and not by religion. Al-Husayn, peace be upon him, said it clearly: "The son of the claimant has made me choose between two things: between the sword and humiliation. And humiliation is far from us." But he was killed, his head was cut off, and his women were taken captive... in the name of Islam! And history was documented under the rule of these sultans... so they wrote what suited their authority and deleted the truth that would embarrass them!
Third: Because scholars, except for those whom God had mercy on, preferred safety over frankness.

There were sincere scholars throughout the ages: like Al-Tabari, Al-Nasa'i, Al-Dhahabi, Ibn Abi al-Hadid, and Ibn Khaldun. But many of them feared the authority, or were silent about the truth, or had nothing in their hand but the pen, not the pulpit. Here, Imam Ja'far Al-Sadiq said: "If you see a scholar who loves the sultan, then accuse him of his religion."

Fourth: Because people worshipped the names of the schools of thought, not the essence of Islam. People were born into the schools of thought of their fathers, so they thought that the truth was what they found in the books, not what came from the People of the House! So they grew up with: "The Sunnis are the saved group" and "The Shi'a are the rightful group" and "The Sufis are the people of closeness." But... how many of these carried the prophetic Muhammadan scale detached from fanaticism? Few.

Fifth: Because the People of the House chose the path of silence when the voice of blood became dominant.
Why did Imam Zayn al-'Abidin not start a revolution after Karbala? And why did Imam Al-Baqir not demand the caliphate? Why was Imam Al-Kadhim imprisoned and did not supplicate against his oppressors? Because they knew that their battle was not political... but spiritual. And they knew that "time" would reveal the scales. That is why Imam Al-Sadiq said: "Be an adornment for us, and do not be a disgrace to us."

Sixth: Because God stored a time for them when the silent would speak!
We are in a time, thank God, when people have begun to doubt the narrations and search for the origin. Researchers have begun to re-read the biography with the light of the heart, not with the fire of **the sect. The youth of the Ummah have begun to ask: Where is the House of Prophethood? And where is the truth? And where is the inheritance?**

And here our role in this book appears, to renew this neglected truth and to return the People of the House to their position as a scale, not as a party or a sect. My son, the Prophet said: "Indeed, I am leaving among you what, if you hold on to, you will never go astray after me: the Book of God and my family, the People of my House." But people held on to the sayings of men, and they left the scale they were commanded with... but do not despair, for Al-Husayn did not die, and Ali is still teaching in every assembly, and Al-Sadiq is still giving fatwas with good manners, and the Qaim will stand with a word, not with an army. And what you are in today of searching, scrutinizing, and loving is one of the signs of the "awakening of the light." So go forth, my son... and do not despair of an Ummah in which there is God, and in which there is Muhammad, and in which there is someone like you.

How the People of the House Can be a Scale for the Ummah
May God increase you in understanding and piety, my son. I will explain to you in detail, so pay attention to what I say and understand the intention. And God is the helper...

Chapter One – Defining the People of the House as a Scale
First: What is Meant by "The Scale"?
The scale in the language of the Quran is: "The just standard by which sayings, actions, and methodologies are weighed, to distinguish the truth from falsehood." God Almighty said: "And We place the scales of justice for the Day of Resurrection." (Al-Anbiya': 47). And the People of the House are the scale of this Ummah in this world, just as the scale is in the Hereafter.

Second: Why are the People of the House This Scale?

1. **The Prophet's ﷺ Will in the Mutawatir Hadith:** "Indeed, I am leaving among you what, if you hold on to, you will never go astray after me: the Book of God and my family, the People of my House." So they are a counterpart to the Book, not after it. One cannot be understood without the other.

2. **The Characteristics of the People of the House that Qualify them to be a Scale:**
    - **Prophetic Lineage:** From the loins of the Messenger of God ﷺ and the origin of the Muhammadan light.
    - **Direct Nurturing:** Ali, Fatimah, Al-Hasan, and Al-Husayn were raised in the house of prophethood in knowledge and action.
    - **Tribulation in the Path of God:** They did not compromise with a tyrant and did not seek authority. Rather, they sacrificed their souls.

- **Knowledge and Piety:** No one was more truthful in speech than them, nor more ascetic in this world than them.

Third: What is the Function of the People of the House as a Scale?

1. Purifying the prophetic Sunnah from what has been attached to it from politics and exaggeration.
2. Establishing the correct understanding of the Noble Quran.
3. Refuting the deviations of some schools of thought and sects through their practical guidance.
4. Uniting the Ummah on a comprehensive methodology, which is not sectarian, but purely prophetic.

Fourth: The Sources of Knowledge about the People of the House as a Scale
What was narrated from them in:

- Sunni sources (like Al-Bukhari and Muslim in their mention of them).
- Zaydi sources (the Jurisprudential Collection, and the Dictations of Zayd).
- Imami sources (Nahj al-Balaghah, Al-Kafi - after purification).
- Sufi sources (like the Alawite 'Ataiyyah Judgments, and the gatherings of Al-Hasan Al-Basri).

We combine authentic narration, sound reason, and a divine spirit.

Fifth: The Controls for Dealing with the People of the House as a Scale

- **No Exaggeration:** No absolute infallibility, no divinity. Rather, they are guided guides.
- **No Marginalization:** It is not permissible to marginalize them under the pretext of "the majority school," for they are the will of the Prophet ﷺ.
- **Presentation to the Quran and Sunnah:** What agrees with the Quran and the authentic Sunnah from them is accepted, and what contradicts is rejected. But what is proven from them is often a manifest light.

Sixth: Their Own Words About Themselves as a Scale

- Imam Ali: "Look at the People of the House of your Prophet, and adhere to them, for they are the most upright of people with the scale of religion, and the most insightful of them in the command of God." (Nahj al-Balaghah, sermon 150).
- Imam Al-Hasan: "We are the People of the House of mercy, the source of the message, and the keys to wisdom. By us the guided are guided." (Kashf al-Ghummah - Al-Manaqib by Ibn Shahrashub).
- Imam Al-Husayn: "I did not come out for mischief or arrogance. Rather, I came out to seek reform in the Ummah of my grandfather. I want to command the good and forbid the evil." (Al-Kamil fi al-Tarikh by Ibn al-Athir).

The People of the House are a scale sent by God not to be a slogan for a sect, but a torch of truth for the entire Ummah of Muhammad ﷺ. Whoever approaches their light becomes upright, and whoever moves away, his heart deviates.

Chapter Two – The Principles of the Muhammadan Methodology
"This methodology is not a school of thought, but a divine path that the Prophet ﷺ carried and bequeathed to his family in word and deed, knowledge and spirit, sacrifice and justice."

First: What is Meant by "The Muhammadan Methodology"?
It is the complete path that combines:

1. **The message of Muhammad** ﷺ as it was revealed by Gabriel.
2. **Ali's application of it** with wisdom, justice, asceticism, and jihad.
3. **Al-Hasan's submission** in the great trial to preserve the unity of the Ummah.
4. Al-Husayn's revolution against injustice and corruption to restore the spirit of the message.

   It is a methodology that does not stop at texts, but moves in reality. It reforms, guides, and sacrifices. It does not remain silent about falsehood and does not sell religion for politics.

Second: The Pillars of the Muhammadan Methodology

1. **Quranic Light:** Adherence to the Book of God in word and deed, not a political interpretation, nor a practical exclusion.
2. **Purified Sunnah:** What is authentic from the Prophet ﷺ and what his family approved and did in their daily lives.
3. **Divine Spirit:** Purification of the soul, asceticism, sincerity, renunciation of this world, love for creation, and gentleness with people, like the state of the Prophet and his family.
4. **Resistance to Falsehood:** Standing against injustice and tyranny as Ali and Al-Husayn did, and not engaging in compromises.
5. **Unity of the Ummah:** Al-Hasan made peace between the two factions and was the first to give up his kingdom to preserve religion.
6. **Leadership by Example:** Not just fatwas, but living what you say. Imam Ali would sweep the mosque, eat dry bread, and divide fairly.

Third: Practical Applications from the Lives of the People of the House on the Methodology

1. **Ali ibn Abi Talib: The Methodology of Justice and Knowledge.** When he was asked: "Why don't you hasten to take the caliphate?" He said: "I will submit as long as the affairs of the Muslims are in a state of peace, and there is no injustice in them except to me personally." When he took office, he did not leave a corrupt person except that he removed him. It was said to him: "O Commander of the Faithful, they are followers of 'Uthman!" He said: "The truth is not known by men. Rather, men are known by the truth." His scale: no politics is to be preferred over justice.

2. **Al-Hasan ibn Ali: The Methodology of Reform and Unity.** He gave up the caliphate to Mu'awiyah despite being more deserving of it, when he saw the trial flaring up. He said: "I feared that the Ummah would kill some of its own, so I wanted to be a mender, not a destroyer." His scale: the unity of the Ummah is more important than gaining authority.

3. **Al-Husayn ibn Ali: The Methodology of Steadfastness and Rejecting Injustice.** He did not come out for rule, but he said: "I did not come out for mischief or arrogance. Rather, I came out to seek reform in the Ummah of my grandfather." He refused to pledge allegiance to Yazid because he saw that the religion was being erased, so he said: "And one like me does not pledge allegiance to one like him." His scale: no peace with the oppressor, even if it costs you your blood.

Fourth: The Components of this Divine Methodology

- **Knowledge:** Imam Ali was asked and he would answer with a wisdom that no one could match, so he was called "the gate to the city of knowledge."

- **Asceticism:** Imam Al-Hasan would wear rough clothes in his house and feed people the best of what he had.
- **Jihad:** Imam Al-Husayn came out without equipment or an army, but he carried "the intention" that would turn the face of history.
- **Mercy:** Imam Ali was merciful to his killer, Al-Hasan would give in charity while he was sick, and Al-Husayn would cry over his killers before he was killed.
- **Patience:** They were patient with injustice, and they were content with the divine decree, and they did not compromise with anyone at the expense of religion.

Fifth: Why is this Methodology the Scale?

- Because it combines: the preserved Quran, the authentic Sunnah, and the complete practical application.
- And because it is a savior: in the time of trials, when schools of thought were mixed with politics, and pulpits with takfir.
- And because it is sincere: it does not seek money or authority. Rather, it seeks the pleasure of God alone.

The conclusion: Whoever wants guidance, let him read the life of Al-Husayn in Karbala, not in Kufa. And let him look at the tranquility of Al-Hasan when he left the kingdom. And let him stand with Zayn al-'Abidin in his night as he supplicates to his Lord, not on the political pulpit.

From Prophethood to Conflict: Stages of Sectarian Deviation

"Muslims didn't differ on prayer, but on who leads them to prayer. That was the Great Fitnah, followed by sectarianism, then extremism, then takfir (declaring others disbelievers)... And people only deviated when they abandoned the 'Triple Scale': The Quran, the Sunnah, and the People of the House."

A Historical Map of Deviation

1. **After the Prophet's ﷺ Death:** The political disagreement over the succession. They left the text and disputed the Imamah.
2. **The Trial of 'Uthman's Assassination:** The emergence of schism among the companions. It was religious-political, where swords were raised in the name of religion.
3. **The Battle of Siffin and Arbitration:** The division of the Ummah (Ali vs. Mu'awiyah). It was religious-sectarian, leading to the emergence of the Kharijites.
4. **Al-Husayn's Martyrdom:** The complete politicization of religion. It was religious-ethical, marked by silence about injustice.
5. **The Rise of the Umayyad State:** Inheritance in the name of the caliphate. It was religious-authoritarian, where jurisprudence served the authority.
6. **The Abbasid Era:** The explosion of sects and schools of thought. It was sectarian-philosophical, where documentation occurred without a single scale.

The First Deviation: The Caliphate... From Consultation to Authority

In the time of the Prophet ﷺ: there was no Imam except Muhammad ﷺ, and the authority was the revelation only. There was no politics, but a message.

After his death ﷺ: they differed on who would be the caliph! The prophetic texts were not referred to (the hadith of Ghadir, the hadith of the Family...). So the scale began to be imbalanced... Imam Ali

said: "By God, Ibn Abi Quhafah (Abu Bakr) put on the garment (of the caliphate), and he knew that I was the one most deserving of it..." (Nahj al-Balaghah, the sermon of Al-Shiqshiqiyyah).

This wasn't a personal criticism, but a clarification of the absence of the "**divine scale**" and the predominance of "**expedient consultation**" in its place.

The Second Stage: Siffin - The Trial That Divided the Ummah

Imam Ali represented the bequest and knowledge, while Mu'awiyah represented tribal inheritance and rule in the name of blood.

They raised the Qurans on spears, and arbitration was imposed. This was the beginning of the sanctification of "superficialities." The Kharijites appeared, saying: "No rule except for God" (but they killed the Imam who ruled by God's rule!).

The result: religion became a tool for politics, and the People of the House began to be excluded from leadership and authority.

The Third Stage: Karbala - The Ummah's Breaking Away from the Scale

Al-Husayn came out seeking reform. The Ummah pledged allegiance to him, then abandoned him. Then he and his family were killed, and his women were taken captive! **Here, conscience died, and religion began to be sold in the courts of the caliphs.** Zayn al-'Abidin said in Kufa: "Is it not amazing that you wonder about our matter?! Al-Husayn is killed, and you weep?! So who killed him then?!"

The Fourth Stage: The Establishment of the Authoritarian Jurisprudence

In the Umayyad and Abbasid eras: the "official jurisprudence" began to be documented. And hadiths were written in favor of the rulers (e.g., hadiths of obedience to the ruler). The People of the House were excluded from the centers of fatwa and leadership. Example: The caliph would appoint the judge and prevent "opponents" from giving fatwas. Al-Baqir and Al-Sadiq were pushed away, while the "jurists of the court" were brought closer.

The Fifth Stage: The Appearance of Exaggeration and Schisms

- **The Shi'a extremists** elevated the People of the House to the rank of "**complete infallibility**" and sometimes deification and independent legislation.
- **The Sunni extremists** ignored the People of the House completely and took from their enemies (like those who narrated from the Nawasib).
- **The Mu'tazilites** presented abstract reason and moved away from the text.
- **The Sufis** sufficed with spiritual taste and illuminations and abandoned the scientific scale.

The Root Cause of Deviation:

- Abandoning the Prophet's will (the Quran + the Family).
- Preferring politics over religion.
- The predominance of the sect over the Ummah.
- The politicization of jurisprudence and hadith.
- Forgetting that the People of the House were the trustees of this religion, not parties in a sectarian conflict.

A Comparison Between What Was and What Became

	What Was	What Became
Leadership	By knowledge and justice	By force and inheritance
Authority	The text of revelation and the People of the House	The jurists of the sultans
Unity	By mercy and piety	By blind obedience
Jurisprudence	Came from piety	Was made in the palaces
Hadith	What agreed with the revelation	What agreed with the authority

How Do We Correct the Course?

We return to the **Triple Scale**:

- **The Quran:** No sectarian interpretation.
- **The Authentic, Non-Politicized Sunnah.**
- **The People of the House:** As a practical, spiritual, and scholarly educational authority.

The conclusion: **Every sect claims to be on guidance, but none of them stands under the sun of Karbala and says: "I am with Al-Husayn, not with Yazid." Here the scale is known, and here men are weighed.**

Comparative Studies of the Schools of Thought in Light of the Triple Scale

Schools of thought are known by the scale of light, not by the number of followers. For the truth is not known by men, but men are known by the truth.
What is the Triple Scale?

1. **The Noble Quran:** The origin, the highest authority. No interpretation in it contradicts its clarity.
2. **The Authentic Sunnah:** The proven sayings, actions, and approvals of the Prophet ﷺ, not weak hadiths, or fabricated ones, or those narrated to serve an authority.
3. **The Prophetic People of the House:** The practical, spiritual, and applied scale. They are the trustees of interpretation, the inheritors of prophethood, and the clarifiers of the path of guidance.

The Schools of Thought Under the Scale: An Analytical Study
We will divide this chapter into sub-scales for each school of thought:

1. The Sunni School of Thought:

- **Positives in Light of the Scale:** Clear adherence to the general prophetic Sunnah. Preservation of the apparent meaning of the Quran and hadiths in matters of creed and worship. Widespread influence and comprehensiveness in the jurisprudence of daily life.

- **Deviations According to the Triple Scale:** A great disregard for the scholarly role of the People of the House (despite their emotional love). Sometimes relying on narrators who slandered the People of the House (such as Samurah ibn Jundub and Marwan ibn al-Hakam).

The dominance of the jurisprudence of the authority over religious jurisprudence (hadiths like "listen and obey even if your back is beaten").

Quran	✔ (Apparent adherence is good)
Sunnah	✔ (But authentic has been mixed with weak and fabricated)
People of the House	✘ (Love without a true authority)

2. The Shi'i (Twelver) School of Thought:

- **Positives in Light of the Scale:** A clear scholarly authority for the People of the House (Ali, Al-Hasan, Al-Husayn, Al-Sajjad...). Clear veneration for knowledge and the Imamah as an extension of prophethood.

- **Deviations According to the Triple Scale:** Exaggeration in infallibility (the complete infallibility of the Imam in everything). Reliance on weak narrations or those attributed to the Imams without a strong chain of transmission. Giving a sectarian character to Quranic interpretations (like the hidden and the secret meaning always). The predominance of the element of "waiting" (the Hidden Imam), which freezes the practical role of the Imamah.

Quran	⚠ (Uncontrolled interpretations sometimes)
Sunnah	⚠ (The Sunnah is limited to what is attributed to the Imams only)
People of the House	✔ (But an authority sometimes tainted with exaggeration)

3. The Ibadi School of Thought:

- **Positives in Light of the Scale:** Focus on piety, justice, and scrupulousness. An independent, conservative jurisprudential ijtihad. An honest attempt to present Islam free from the struggles of authority.

- **Deviations According to the Triple Scale:** The exclusion of the People of the House as a primary authority. Sometimes excessive rational interpretation in understanding the texts. Weakness in the generally relied-upon hadith narrations.

Quran	✔ (Apparently good)
Sunnah	⚠ (The Sunnah is reduced to narrow limits)
People of the House	✘ (Almost complete absence from the methodology)

The School of the People of the House After Purification: The pure methodology of the People of the House, after it is purified from exaggeration, weak inherited narrations, and politicized interpretations. It is presented as it is: inheritors of prophethood, guides, scholars, just, clarifiers, not

sanctified or exaggerated about.

- **Features:**
  - The Quran is the first authority, without distortion or exaggerated interpretation.
  - The Sunnah is narrated from them with the scale of narration and reason together.
  - The People of the House are a realistic spiritual and scholarly authority.

Quran	✔ Pure, balanced understanding
Sunnah	✔ With the eye of the family of Muhammad, not with the narrations of the sultans
People of the House	✔ Without exaggeration or exclusion

The Overall Vision:
The goal of this comparison is not to condemn or declare others as disbelievers, but to direct the compass to the "Triple Scale" that the Ummah has lost. When the People of the House become the authority, not the subject, religion will be balanced again.

Examples of the Positions of the People of the House in Times of Trial

The scale is only made heavy by a word said by Ali, or a silent silence from Al-Hasan, or a tear from Zayn al-'Abidin, or a drop of blood shed in Karbala.

First: What is Meant by "Trials" in this Context?

A trial here is not just a political disturbance. Rather:

- Trials of authority and kingship.
- Trials of fabricated hadith and forged jurisprudence.
- Trials of division and partisanship.
- Trials of exaggeration in religion or its dilution.
- And trials of the exclusion of the People of the House or their deification.

Major Examples of Their Positions: Positions that overturn the scales of history, which the majority do not know!

1. **Imam Ali ibn Abi Talib:**
   - **The Trial:** The trial of the caliphate and the fighting after 'Uthman.
   - **The Position:** He refused to be silent about injustice, but he did not seek kingship. He fought those who rose against him after the pledge of allegiance, not before it. He wrote to the people of Egypt, Syria, and Iraq, informing them of the origin of the trial and ordering them to return to the Book of God. In Siffin, he refused to betray Mu'awiyah, and said: "I do not deceive and I do not betray. We are in a clear war that we do not seek, but we are repelling falsehood."

- **The Scale:** Justice is above the pledge of allegiance, and truth is above interests.

2. **Imam Al-Hasan ibn Ali:**
   - **The Trial:** The division of the Ummah and the weakness of the Islamic front against the Byzantines.
   - **The Position:** He gave up the caliphate to Mu'awiyah, despite the pledge of allegiance to him, to preserve the blood of the Muslims. A condition in his peace was that the rule would not be inherited and that people would be left to their religion. He said his immortal words: "I did not intend by that except reform as much as I was able."
   - **The Scale:** Preventing the trial is more worthy than gaining power, and true victory is the unity of the Ummah, not the seat of governance.

3. **Imam Al-Husayn ibn Ali:**
   - **The Trial:** The transformation of the caliphate into a corrupt kingdom, and the forging of God's religion in the name of the Umayyads.
   - **The Position:** He refused to pledge allegiance to Yazid ibn Mu'awiyah and said: "One like me does not pledge allegiance to one like him." He wrote to the Ummah informing them: "I did not come out for mischief or arrogance. Rather, I came out to seek reform in the Ummah of my grandfather." He was martyred in Karbala with his family, so blood became a scale.

   - **The Scale:** There are moments when silence is not religion, but betrayal.
4. **Imam Ali ibn Al-Husayn (Zayn al-'Abidin):**
   - **The Trial:** The deformation of religion in the Umayyad court and the concealment of the truth.

   - **The Position:** He endured humiliation in the procession of the captives, but he gave sermons in Kufa and Syria that shook the thrones of injustice. In Yazid's council, he said: "We are the People of the House... by us God began and by us He will conclude." He established a deep spiritual line in Al-Sahifah al-Sajjadiyyah and in acts of worship, because it was a time of silence, not a time of revolution.
   - **The Scale:** When you cannot break the sword, raise the voice of supplication and remembrance to revive hearts.

5. **Imam Muhammad Al-Baqir and Ja'far Al-Sadiq:**
   - **The Trial:** The warring schools of thought, the Umayyad and Abbasid tyranny, and the fabrication of hadith.
   - **The Position:** They established a scholarly school that transmitted the Quran and the Sunnah from their pure sources. They refused to enter the political game despite the revolutionaries' requests. They spread the Prophet's knowledge without a partisan slogan.
   - **The Scale:** Resistance with knowledge is sometimes more beneficial than coming out with a sword.

6. **Imam Musa Al-Kadhim - Imam Ali Al-Ridha - Imam Al-Jawad:**
   - **The Trial:** The containment of scholars by authority, and the transformation of religion into an adornment for the Abbasids.

- **The Position:** They faced restriction, pursuit, and imprisonment (Al-Kadhim). They refused to forge religion in exchange for the authority's gifts and presented rare answers in their debates that refuted the distortion of jurisprudence and creed.
- **The Scale:** Preserve the truth even if you are in a dark prison, for the truth is not imprisoned.

7. **Imam Al-'Askari and his son Muhammad Al-Mahdi:**
   - **The Trial:** The fragmentation of the Ummah, the increase in the spread of sects, and the claim of occult Mahdiism.
   - **The Position:** Imam Al-'Askari sent letters to revive reason and piety. Imam Al-Mahdi, according to what was narrated, was placed in an ambiguous position to avoid annihilation. Some of their sayings guide the Ummah to steadfastness, not exaggeration in them.
   - **The Scale:** Faith in a time of estrangement needs insight, not deification or occultation.

The Central Result: The People of the House were not invented to be glorified. Rather, God chose them to show us through them: how the truth is to be spoken, when to be silent about it, when to fight for it, and when to sacrifice everything without selling religion.

The Conclusion: Al-Hasan's silence was the sacrifice of power for the sake of unity. Al-Husayn's coming out was a rejection of unjust legitimacy. Al-Kadhim's imprisonment was patience for the truth without compromise. The jurisprudence of Al-Baqir and Al-Sadiq was the transmission of knowledge without distortion. Zayn al-'Abidin's sermons were a call in a time of oppression. Al-'Askari's silence was steadfastness in a time of loss.

And here I will tell you what the Imams of the People of the House said and what was documented for them so that the Ummah does not become divided or move away from their guidance?

1. **Imam Ali:** In a sermon in Nahj al-Balaghah (sermon 176): "People are only two men: a follower of the law and an innovator of innovation, with no proof from God of a Sunnah, nor the light of an argument." This means that reality is governed by the scale of the Shari'ah and the Family, and that whoever innovates has lost guidance. There is no legislation for the command of God that leads to the corruption of the Ummah. He affirms that inclining to whim at the expense of the scale is the origin of division.

2. **Imam Ali ibn Al-Husayn "Zayn al-'Abidin":** After the event of Karbala (narrations from the books of knowledge): "So they grieved for me that you were silent, so they created sects in their secrets and they became many in the religion of Muhammad." A text that shows that the Ummah's silence about the People of the House led directly to fragmentation and dissolution.

3. **Imam Al-Baqir:** "The Imams of injustice and their followers are isolated from the religion of God and the truth... like ashes blown away by the wind." A clear indication that whoever departs from the Family has reduced his religion to floating ashes, and a message to those who remain on their methodology that whoever does not accompany them in knowledge will be a reason for the word's disappearance and the Ummah's loss.

4. **Imam Ja'far ibn Muhammad "Al-Sadiq":** In Al-Kafi and Al-Saduq: "Whoever departs from our command, the People of the House, has gone astray from the path, and no people went astray

except that they abandoned our knowledge." The abandonment of the Family is linked to going astray and departing from the straight path.

5. **Imam Musa Al-Kadhim:** His narrations in prison: "O God, You know that I used to ask You to free me for Your worship..." His silence in the face of injustice expresses his bearing the responsibility of the Family as a standard of truth even in the harshest circumstances.

6. **Imam Ali Al-Hadi:** In Tuhf al-'Uqul and Basa'ir al-Darajat: "If people had followed our path, the disagreement would have been lifted, but they sufficed with conjectures instead of clarification..." He holds people responsible for leaving the foundation in their sects and schools of thought
.
7. **Imam Al-Hasan Al-'Askari:** In Bihar al-Anwar: "The only reason for the disagreement of this Ummah was when people were turned away from our door, and knowledge was taken from other than the source of light." A clear text that admits that the reason for fragmentation is the abandonment of the Family as a source of guidance.

The Document of the Ummah and the Covenant of the People of the House

It is time for the Ummah to lay down the burdens of sects and return to the origin, to the "House" that united and did not divide, inherited and did not betray, and was guided and did not go astray.

First: Definition of the Document:
It is a comprehensive luminous statement, in which the People of the House - by the tongue of the Quran and the Sunnah - declare that they are not a school of thought, nor a party, nor a sect... but inheritors of prophethood, people of the scale, callers to unity, and carriers of a legacy, not a kingdom.

Second: The Text of the Document of the Ummah and the Covenant of the People of the House
In the name of God, the Most Gracious, the Most Merciful. We, the People of the House of Prophethood, the inheritors of the Book, and the Ark of Guidance... do not call to ourselves, but to God. We do not establish a school of thought, nor do we destroy a school of thought. Rather, we establish a scale among the people. We do not consider the truth to be the monopoly of a sect. We do not claim absolute infallibility, nor do we claim independent legislation. But we are witnesses over this Ummah, just as our grandfather, the Prophet ﷺ, was a witness over it. Our scale is a triple one that does not break: The Book of God which falsehood cannot approach, The authentic Sunnah of the Messenger of God, stripped of politics and forgery, and our heritage of knowledge, guidance, justice, and mercy, with no exaggeration in it and no shortcoming. We do not curse anyone by name, and we do not judge God's creation. But we say: "Whoever loves them for the love of religion has a mistaken understanding, and whoever allies with them for the truth has betrayed the will of the Messenger of God."

We do not fight with the sword, but with the argument. We do not respond to falsehood with curses, but with clarification. For God is the Judge, and to Him is the return.

So, my son, make your heart a scale of justice, and present their sayings to the Book of God and the Sunnah of my grandfather, the Messenger of God. If they agree, then take them. If they contradict, then leave them. For the religion of God is not taken from the people of the sword, but from the people of sincerity, piety, knowledge, and mercy.

Greet those who are fair, and leave those who are fanatical, and be with the truth, even if it is alone. This is my word, and God is a witness to it."

My master, Imam Ja'far, what do you say about the Abbasid state?
"As for the Abbasid state, their banner was raised in our name, and their call was supported by our love. People were deceived into thinking that they would remove injustice from the family of Muhammad. But when they gained power, they turned as if they had never known us at all. Rather, our calamity from them became greater than our calamity from the Umayyads.

My son... they rode the wave of anger against the Umayyads and made Al-Husayn's shirt their slogan. Then they tore that shirt with their own hands, shed blood, and violated sanctities. Their swords did not distinguish between our followers and our enemies.

I cannot count for you those of our family who entered their prisons, nor can I describe our nights when we were taken from our homes and it was not known where we would be imprisoned or when we would be killed. Some of their supporters said: 'We supported them for the love of the family of Muhammad, but we found them to be the most hostile of people to the family of Muhammad!'"

My master, and what about the Fatimid 'Ubaydiya state?
"As for the state that is falsely attributed to us and is called the Fatimid state, I have a word about it that is not based on conjecture, but on insight.

My son... not everyone who claims our lineage is from us, and not everyone who raises our banner carries our light. How many a claimant of loyalty has followed the paths of whim and taken religion as a ladder to this world, and adorned for people what is contrary to the truth in our name! Indeed, those who founded this state were not from my progeny or from the offspring of Fatimah. Rather, they falsely claimed our lineage to be obeyed. They followed the path of the deviant and cunning Batinis, not of sincere piety. They mixed deviant philosophy with religion. They introduced into monotheism what is not from it, and into the Imamah what we did not say. They made the Imams gods besides God who legislate and abrogate, and this is a great falsehood.

We are a people who say: 'Whoever exaggerates about us is not from us, and whoever is apathetic about us is not from us. We are only servants of God whom He has honored with knowledge and piety.'"

My master, the Fatimid state attributes its virtue to you and used to call in your names. So how were they misguided? Please clarify this for us.

"My son... you ask me about the people who named themselves after us and attributed their state to Fatimah Al-Zahra, while they are innocent of her?

Know, may God have mercy on you, that we saw things from them that if my grandfather, the Messenger of God, had seen, he would have said: 'A curse on them, a curse on them!'

Here is how they contradicted the prophetic methodology, one by one. So open your heart to the truth:

1. **Exaggeration about the Imams to the point that paganism was ingrained in their hearts.** 'They made us lords besides God. They claimed that the Imam knows the entire unseen and has control over the universe. This is polytheism that is not said by one who truly knows God. We are servants of God. We inherited the knowledge of my grandfather Muhammad. We do not have the unseen, and we do not have infallibility except for what God has made us infallible

with.'

2. **Distortion of creeds and the spread of Batinism.** 'They introduced the schools of thought of the philosophers into Islam. They confused people with a hidden interpretation for which God sent down no authority. They made every verse have a ظاهر (outer meaning) and a باطن (inner meaning) that contradicts it. By this, they destroyed the Shari'ah from within. If my grandfather, the Messenger of God, had heard them, he would have said what he said about the Kharijites: 'They recite the Quran, but it does not go beyond their throats.'"

3. **Abrogation of the Shari'ah and punishments in the name of hidden wisdom.** 'They claimed that fasting, prayer, pilgrimage, and punishments are symbols that are not to be taken literally. The commands of God were suspended, and desires were adorned in the name of knowledge. The ruler would permit and forbid according to his whim!

4. **Using religion for domination and kingship, not for God.** 'They raised the banner of Fatimah, but they were not her allies. Rather, they made it a pretext to rule people in the name of the family of Muhammad. When they gained power, they denied us. When we disagreed with them, they harmed us. Were they not in power while we were in prisons? Were not the pulpits theirs, and the gallows for our followers?'

5. **Restricting knowledge and turning it into a secret that is sold, not given.** 'Knowledge with us is a light that is given, not a secret that is monopolized. But they made knowledge ranks for their sect. It is given to the select and withheld from the public. It is sold to those who obey the ruler and denied to those who oppose him. This is a betrayal of the Prophet's knowledge, who said: 'Convey from me even a single verse.'"

6. **Incorrect lineage and the false exploitation of Fatimah's name.** 'They claimed to be from my progeny, but the lineage was not proven, nor was it witnessed by a just person. Rather, it is a lie whose shame is exposed in the books of genealogists. We were never deceived by lineage. We only look at piety and truth.'"

My master, and what about the Ayyubid state? What is your opinion of it?
Imam Ja'far Al-Sadiq: "As for the Ayyubid state, it was a state that rose after the 'Ubaydis weakened and their influence waned. People praised God greatly for it, as it removed the exaggeration and extinguished the false light of the Batinis. There was a man among them from the lineage of the Kurds, named Salah al-Din. God used him to support Islam outwardly. He fought the Crusaders and repelled their defilement from Jerusalem. We did not deny him that. Rather, we supplicated for him and mentioned him with goodness in that regard.

But... do not be deceived by the outward appearance of victory. States may be established by swords, not by justice. A man may be praised, but the People of the House are forgotten. We saw things from the Ayyubid state that saddened the heart of a lover. For despite what they showed of supporting the religion, they concealed the mention of the family of Muhammad, fought our love, slandered our loyalists, and destroyed our graves. They prevented people from mentioning our virtue, as if the Prophet had not said: 'I remind you of God concerning my family,' three times.

As for Salah al-Din, he has his jihad, but we hold against him that he was apathetic towards the People of the House, brought those who opposed them closer, and honored those who hated them. We ask

God to judge him with His justice and mercy. We do not elevate him above his station, nor do we degrade him completely. Rather, we weigh men with the scale, not with applause."

My Master, Your Words Are Beautiful... Where Can We Find Your Complete Guidance?

"My son... not from books that were zealous and exaggerated, nor from minds that were bigoted and fettered. Rather, from a divine spirit that walks on the light of: 'Say, 'I am only a human being like you, to whom it has been revealed...'" My son, our jurisprudence is not a book, nor a written line. Rather, it is a "legacy of prophethood" that was preserved in the hearts of the sincere, and was passed down by the trustworthy from generation to generation. If you wish to reach me, look for me in one who seeks sincerity, abandons exaggeration, and looks with the eye of the Quran and the Sunnah, not with the eye of a school of thought or whim.

Here is how you can begin on this path, in its light and its signs:

1. **The Quran First:** Make the Quran your scale, for it is the Book of God which "falsehood cannot approach from before it or from behind it." I have said it many times: "Whatever contradicts the Book of God, throw it against the wall."

2. **The Authentic Prophetic Sunnah:** Take from the Sunnah of my grandfather, the Chosen One, what the just and trustworthy narrators have narrated. Do not differentiate between a Shi'i or a Sunni narrator if he is sincere and a preserver. The source is one: the Messenger of God ﷺ. I have said: "My hadith is the hadith of my father, and the hadith of my father is the hadith of my grandfather, and the hadith of my grandfather is the hadith of Al-Husayn, from Ali, from the Messenger of God."

3. **The Love of the People of the House Without Exaggeration:** Learn from the People of the House what agrees with the Book of God and the Sunnah of His Messenger, and hold on to their love without fanaticism. For **"we are the Ark of Salvation, but the sea is for God, success is from God, and the captain is Muhammad."**

4. **The Books in Which My Light is Present and My Words Were Not Distorted:** Look for me in these rare books that preserved my knowledge without exaggeration or insertion. Some reliable books on the path of moderation are:
    - **Al-Risalah al-Dhahabiyyah (The Golden Treatise) in Medicine:** (I wrote it for Al-Rashid. It is a science of medicine and a science of secret).
    - **Tawhid Al-Mufaddal (The Monotheism of Al-Mufaddal):** It is a great philosophical dialogue that I dictated to my student, Al-Mufaddal ibn 'Umar. It contains monotheistic lights that can purify the heart of every believer.
    - **Misbah al-Shari'ah (The Lamp of the Shari'ah):** It contains my breaths and my spiritual etiquette. There is no jurisprudence without spirit, and no law without insight.
    - **Al-'Ilal wal-Ma'arif (The Causes and Knowledge):** It was narrated from me by 'Abdullah ibn al-Fadl, and it contains spiritual reflections and divine meanings.

5. **My Noble Student, Malik ibn Anas:** Indeed, Malik, the Imam of the City of Hijra, drank from my cup, listened to me, and narrated from me. Read his school of thought, and you will see our light in it. If he differed on some matters, he had his own ijtihad (independent reasoning). I said to him: "I love you, Malik, for you are sincere in what you say. Even if you do not take all of our sayings, you are rewarded as a diligent scholar."

6. **Read with a Critical and Loving Eye:** When you read my books, read them with a contemplative mind, a loving heart, and a remembering tongue. Do not be fanatical about a saying attributed to me until you weigh it with God's scale. How many things have been attributed to me that I did not say, and how many things have been said in my name that I did not believe in.
7. **Walk the Path of Closeness:** Do not just repeat my sayings. Rather, live my way. Be a servant of God, not of anyone else. Make the night your companion, supplication your weapon, and the Quran your close friend. Study, reflect, and reason, then submit the matter to God.

My son, my book is your heart if it is purified. My school of thought is the truth if it appears. And my path is the straight path if it is upright. Take from me what agrees with the light. Supplicate for me, not to me. Love me for God, not for your whim. At that point, you will find me in every light, in every sincerity, in every tear of repentance, and in every prostration of gratitude. If you need your guide, I am with you on the path. If you get lost, return to the Quran, and you will find me waiting for you at its door. "My son... whoever resembles us in guidance is from us, and whoever loves us for God and not for a school of thought will be accepted. And whoever exaggerates about us or is apathetic toward us has gone astray. And whoever seeks us for himself is veiled. And whoever seeks God through us has arrived."
So listen, this is my will to you, Ja'far Al-Sadiq, not with a flowery sermon, but with the breaths of the poles of truth and the guardians of the secret:

1. **Submit to what is authentic from us, and leave what has been distorted or forged.** "Take what agrees with the Book of God, and leave what contradicts it, even if it is attributed to us." How many things have been said about us that we did not say, and how many things have been written about us that we did not command. So your scale is the Quran and the Sunnah.
2. **Adhere to sincerity and humility, and leave sectarian fanaticism.** "Whoever is fanatical about his whim has made the school of thought his lord, not his Lord his guide." Learn from every sincere person, for God gives wisdom to whomever He wills. Seek the truth. If it comes to you from an opponent, it is a light, not an enemy.
3. **Hold on to the Sunnah of your grandfather, the Chosen One, and read our biographies.** Read the Sunnah of the Chosen One in the books of the Sahihs and Sunan with the eye of a researcher, not a fanatic. And read my biography in the books of the moderates from both sides, such as: Tawhid Al-Mufaddal, Misbah al-Shari'ah, Nahj al-Balaghah, the books of Sheikh Al-Saduq, the narrations of Imam Malik, and the books that are purified from the exaggeration of the extremists and the audacity of the apathetic.
4. **Be a tongue of mercy, not a sword of trial.** The believer is one from whom people are safe from his tongue and hand, and who is merciful to his family, gentle with the servants of God, and firm in truth, not in argument.
5. **Make your heart your book, your conduct your jurisprudence, and your insight your Imam.** "Knowledge is a light cast into the heart, not shouting or argument." Do not suffice with memorizing. Rather, live what you read, and be the message you are looking for.

My son, who seeks the lamp in a time of darkness, if you want to follow my footsteps, then: Make God first in everything. Follow the Sunnah of your grandfather Muhammad, the Chosen One. Learn our jurisprudence from the doors of mercy, not the gates of schools of thought. Love us with a love that brings you closer to your Lord, not one that separates you from Him. And be a servant of God, not of any name, even our name. If you do, you will find us waiting for you at the door of light, not just to let you in, but to walk with you to the Presence, asking God to make you from us, with us, and in our

company.

My master, people do not know you. How can we find the way and the means to know you with true Knowledge? And every time we read your pure biography, we cry with longing for you and for our helplessness, because I have not offered anything to you in a time when accusations and doubts have become easy and simple?

"My son... when hearts are purified, they yearn for the pure ones. When souls are sincere, they long for the source of the truthful. And the love that has been cast into you is not from you. Rather, it is from your Lord. Do not think of it as an emotional inclination, but as a light of guidance, and a flash from the First Covenant. My son, you who cried for our biography, know that the tear shed over our injustice is not a rhetorical tear. Rather, it is a testimony that the truth is not forgotten, even if people have failed it. Weeping for us, if it is not weeping of remorse for an Ummah that did not know the worth of its Prophet and his family, then it is weeping of pride in those who walked on a straight path and paid the dowry of truth with their blood and souls.

As for your saying about people's ignorance of us, that has been our disease since Al-Husayn was killed and the truth was sacrificed at the gates of the sultans. The hearts of the people were veiled, many history books were forged, our biography was distorted, and our knowledge was confined within the walls of sects instead of being taught to the Ummah.

But know, my son, a time will come, and it has already begun, in which those who revive our memory will be sent with reason and clarification, not with shouting and coldness, with a love that unites, not a fanaticism that divides. So be one of them. And you who long for us... listen to what I say to you: **'Indeed, whoever loves us, but does not know us, is on goodness. And whoever knows us, but does not love us, has rejected the grace of God. And whoever loves us and knows us, and then walks on our guidance, is from us, and we are from him, even if he never met us one day.'** So do not grieve, my son... if people do not know us today, they will know us tomorrow, when they get tired of the fragmentation of schools of thought and long for the purity of the House in which God gathered prophethood, mercy, wisdom, and knowledge. So go, write, publish, teach, and say: 'I love the People of the House not because they are above the Shari'ah, but because they are its beacons and the keys to understanding it. I love them not because they are a substitute for the Quran, but because they are its translations, its light, and the shadows of its guidance.' And cry whenever you wish, for tears for the family of Muhammad are an honor. But rise after crying, for you are the son of loyalty, the son of awareness, and the son of the old covenant that was taken in the world of spirits when it was said: **'Am I not your Lord?' They said: 'Yes.'** And the hearts of the lovers there had already said: **'And we love whoever You love, O Lord, and we follow whoever guides to You.' My master, Imam Ja'far Al-Sadiq, please make a supplication for us that will be a help, a guidance, and a clarification for us.**

"This is my supplication for you. So supplicate with it and take advantage of it, for it contains great secrets... 'O God, O Listener of the secret conversations of hearts, O Knower of the hidden secrets and calamities, O He who has encompassed everything in knowledge, and has encompassed everything in mercy and forbearance, I ask You by the light of Your Face that is not extinguished, and by Your Greatest Name that is not rejected, and by the right of Your beloved, the Chosen One, and by the right of his pure family, whom You made the arks of salvation, the lamps of guidance, and the provision of the Knowers, that You make their lovers among the guided, the rightly-guided, the steadfast on the manifest covenant.

O God, in the end of time, there are people who loved us but did not see us, and who believed in us but did not sit with us, and who believed in our guardianship while they were amidst trials like pieces of the night. So make them steadfast, O Lord, on the clear path, and save them from the pitfalls of whim. Preserve their religion from the trials of schools of thought. Write for them residence in sincerity, ascent in guidance, and a station in Paradise with the prophets and the truthful ones. O God, do not make their love for us an accusation. Rather, make it an honor that elevates them, a knowledge that illuminates their path, and a reason for opening the hearts of the Ummah to know the truth with gentleness, not with exaggeration, and with clarification, not with hostility. O God, they did not exaggerate about us. Rather, they loved us with the love of a follower, not an innovator. They shed tears out of love, not innovation. They followed us with the following of a rational person, not a blind imitator. So make them among the people of the white pages, the pure hearts, and the luminous pulpits. O God, if their helpers are few, and the arrows against them are many, do not leave them alone. And make with me in this supplication the hearts of my grandfather, the Messenger of God, my father Ali, my mother Fatimah, my brothers Al-Hasan and Al-Husayn, and the Imams of guidance from our progeny, to be intercessors for them, and their supplication for them a veil from trials, a drink in the thirst of this world, and a shade on the day of exposedness. My Lord, these are my children in spirit, even if my lineage did not bear them. These are my loved ones in You, even if the ages have separated us. So make me an intercessor for them with You. Mention them in a better assembly than theirs. Bring them closer to the springs of Your mercy just as their hearts were brought closer to our love. My Lord, place in the heart of everyone who loves the family of Muhammad a light that is not extinguished, a tranquility that does not depart, a wisdom that does not go astray, and a support from the heavens that is not forsaken. And bless my grandfather Muhammad and his noble family as long as the night and day remain, and as long as there remains a believer on Earth who says: **O God, I love the family of Your Prophet, I hold on to the Book, I adhere to the Sunnah, and I seek light from the knowledge of the Family.**"

Chapter Two: We asked Imam Ja'far: What If...

1- My master Ja'far, what if the Prophetic will had been written on the Calamity of Thursday?

First: The image of the incident as it was narrated: In the last days of the Messenger of God ﷺ, during his final illness, he said to the companions around him: "Bring me a writing implement so I may write for you a document after which you will never go astray." The companions differed amongst themselves:

Some of them said: Bring the Messenger what he asked for, so he may write a will for us.

And some, like 'Umar ibn al-Khattab, said: "The Prophet is overcome by pain, and we have the Book of God, which is sufficient for us."

The argument and disagreement increased in the presence of the Messenger of God ﷺ until he said: "Leave me. It is not appropriate for you to dispute in my presence."

So they became silent and departed, and he did not write anything for them at that moment. The narration is in Sahih Al-Bukhari, Muslim, and others, and it is called "the Calamity of Thursday."

Second: So... what did the Messenger of God ﷺ want to write for them? Here, the understanding is divided into two levels:

1. **The apparent, surface understanding:** Some people said: He ﷺ wanted to establish general rules to preserve the religion. Or to advise adherence to the Quran and Sunnah. Or to warn against the coming trials. This is true, but it is not everything.

2. **The deeper, inner understanding:** There are Imams from the **People of the House** and great scholars who said: The Messenger of God ﷺ wanted to explicitly name the caliph after him without any ambiguity. He wanted to write a will that his family would be the reference after him, and that they are the trustees of his religion. And he wanted to clarify the path of guidance for the Ummah more clearly than what happened, so that the paths would not diverge. This interpretation is consistent with many hadiths in which he said, "I am leaving among you the two weighty things: the Book of God and my family, my People of the House," and "I remind you of God concerning my People of the House."

Third: What would the summary of the will have been? If he had written it, its spirit would have said to the Ummah: "After my death, hold on to the Book of God, and take knowledge and guidance from my **People of the House**, for they are the treasuries of my knowledge and the lamps of my guidance, and do not differ so you may not go astray." It would have been a comprehensive, all-encompassing text that would have preserved the path of light for the Ummah until the Day of Judgment.

Fourth: Why did destiny prevent it from being written? Here lies a strange secret...
God, in His wisdom, willed to test the Ummah: would they adhere to what they heard from the Prophet throughout his life? Or would they abandon some of his wills and differ? And indeed, when they differed and disputed, a great trial was fulfilled, and the door to the trials that followed was opened.

Fifth: It is as if the Prophet ﷺ wanted to write a light to protect them, but when the dispute appeared even in his presence, he knew that the hearts had begun to be entered by Satan. So he chose to leave the matter to God, for His destiny to take its course and to distinguish the evil from the good.

A scene of how the will would have been written, with words that, if they had been sent down, would have made the earth light? And would the Ummah have been united without division?

The will of light that the beloved ﷺ intended: "In the name of God, the Most Gracious, the Most Merciful. This is what Muhammad, the Messenger of God ﷺ, has willed to his Ummah:

- O people, I advise you to fear God, who split the grain and created the soul.
- I advise you to hold on to the Noble Book of God, for it is the rope extended between the heavens and the earth. Whoever holds on to it is saved, and whoever turns away from it goes astray and is lost. And I advise you regarding my **People of the House**, for they are a pure lineage and guided scholars. God will never lead you astray by them.
- Do not precede them, nor fall behind them, nor oppose them in religion. For they are the trustees after me, the carriers of my knowledge, and the lamps of your darkness.
- And know that I am leaving among you the two weighty things: the Book of God and my family. And they will never separate until they meet me at the Pond. So see how you deal with them. For whoever loves the family of Muhammad has loved me, and whoever hates them has hated me.
- Be merciful among yourselves, and abandon disputes and arguments that divide the community and extinguish the light of religion.
- I advise the strong to be merciful to the weak, the rich to honor the poor, and the scholar to be humble to the ignorant.
- Be servants of God, brothers, a light upon light, a testifying Ummah to people, just as I was a witness to you.
- O God, I have conveyed. O God, bear witness. And may God's blessings and peace be upon Muhammad and his family, a great peace."

This will stems from the Prophet's ﷺ mercy for the Ummah, not from tribalism or politics. It draws the path to God: a **Quran** that guides, and a **People of the House** that illuminate the way. And it would have, if it were written, closed the door of trial and gathered hearts under the banner of light.
Imagine with me: If these words had been sent down, written and sealed with the seal of prophethood, would the Ummah have differed? Or would it have walked in one line behind the light until God inherits the earth and all that is on it? But... God willed that the Ummah be tested, to show the sincerity of the sincere and the patience of the patient.

2- What if the People of the House had ruled religiously and worldly and the will was fully implemented?

First: Unity of the Ummah: The Ummah would have been a single body, its heart the Quran, its mind wisdom, and its soul mercy. No Sunnis and no Shias, no division and no disagreement, but one single community named: the **Ummah of Muhammad**.

Second: **Justice of the Caliphate**: Because the **People of the House** were raised in the bosom of prophethood and drank from the spring of mercy and truth, the caliphate among them would have been a perpetual, rightly-guided caliphate. No injustice, no partisanship, no seizure by the sword, and no monopolization of power.

Third: The Light of Knowledge: They would have opened the treasures of spiritual and religious knowledge. The Ummah would learn the truths of the outer and the inner, the jurisprudence of secrets before the jurisprudence of the body. The knowledge of **Ihsan** ("to worship God as if you see Him") would have spread, instead of being limited to superficialities.

Fourth: **Flourishing of the Spirit and Civilization Together**: They would have established a civilization that combines divine justice and human progress, a civilization that serves both the spirit and the mind, and opens the world with the lights of peace, not with wars of greed.

Fifth: Universal Love Instead of Hatred: Hearts would yearn for Al-Husayn, Al-Hasan, Ali, and Fatimah as they yearn for light. They would not be demonized or accused. Rather, the family of Muhammad would be elevated above wounds to be beacons of guidance.

Sixth: **Tasting the Secret of the Clear Path**: They would have carried the entire Ummah on the straight path that the Messenger of God ﷺ left them on, where night and day are the same, and no one deviates from it except for one who is doomed.
If the **People of the House** had ruled by the decree of prophethood, we would be today an Ummah with no equal, its light flowing in the east and the west, and on its banner would be written, "**A mercy to the worlds**."

3- What would have happened if Imam Al-Hasan had completed his caliphate and no one had disputed him?

1. **Unity of the Ummah around the Muhammadan House**: The blood of the Muslims would have been preserved. The trial of Siffin and the internal incitement would not have occurred. The hearts of the Muslims would have voluntarily gathered around the pure lineage, who are the trustees of knowledge and mercy.

2. **Continuation of the Caliphate on the Prophetic Path**: Imam Al-Hasan would have ruled with the logic of his grandfather Muhammad ﷺ, with mercy, not oppression; with advice, not overpowering; with love, not cunning. He would have inherited the caliphate to his brothers from the sons of Fatimah and Ali, a pure, just lineage, as long as God willed.

3. **The End of the Corrupt Kingship Forever**: The kingship of the Umayyads, the Abbasids, and the corrupt sultans would not have been established. The states built on the sword and wealth would not have become a series. The "serving caliphate," not the "dominating caliphate," would have been the rule of governance.

4. **The Spread of Inner and Outer Knowledge**: Imam Al-Hasan and his **People of the House** would have spread the knowledge of prophethood that was stored with them: the secret of the Quran, the knowledge of the names, the wisdom of the Shari'ah, the light of sainthood, and the treasures of deep interpretation.

5. **Flourishing of Justice, Knowledge, and Mercy**: Imagine an Ummah with no hunger, no injustice, and no sword over the necks of the people except the sword of mercy and guidance. The truth would be established even against one's self. The weak would be protected, the ignorant would be elevated with knowledge, and the stranger would be treated with kindness.

6. **The Nearness of the Great Mahdism**: If people had walked in the light of Al-Hasan, the world's steps would have accelerated towards the era of the complete caliphate that establishes global peace and the full appearance of the **Mahdism of Light and Justice**.

What would the state of the Ummah be today? We would be an Ummah holding the keys to the heavens and the earth. There would be no separation between the science of the Shari'ah and the science of truth. No wars for power, but a competition in piety and mercy. Every house would have tranquility and light, and every heart would be connected to the light of God.
Alas for the people... how the great opportunity was lost when whim prevailed over light, and people exchanged gold for straw! But hope remains as long as souls know the path to the Prophet's family.

4- What if Al-Husayn and the family of the House had not been killed in Karbala?

1. **Continuation of the Political Light of the Prophetic House**: Al-Husayn ibn Ali, peace be upon him, would have completed the revolution of reform with which he came out, whose slogan was: "I did not come out for mischief or arrogance. Rather, I came out to seek reform in the Ummah of my grandfather." Perhaps the caliphate would have returned to its pure prophetic course: justice without injustice. Consultation without tyranny. Asceticism in this world and working for the Hereafter.

2. **People's Voluntary Submission to the Station of the People of the House, not by Coercion**: People would have seen with their own eyes the justice of Al-Husayn and his **People of the House**. They would have gathered around them in a single line, and the Ummah would have been a great, luminous mass.

3. **The Disappearance of Sectarian and Shi'a Trials**: The political Shi'ism that arose after Karbala came from the wounds of injustice and the feeling of disappointment among the lovers. If Al-Husayn had lived and been victorious, the love for the **People of the House** would have been a natural, universal matter without sectarian division or factionalism.

4. **The Extinction of the Roots of Great Injustices**: Many of the great deviations in Islamic history (such as bloody tyranny and the distortion of the spirit of religion...) go back to Karbala and the tragedy of the **People of the House**. If Al-Husayn had been victorious or his blood had been preserved, perhaps the Ummah would have entered a golden age of spiritual and political purity.

	If they were not killed	**If they were killed**
Result	The Ummah would have united around the People of the House and their right.	The Ummah would have been divided into sects.
Growth	The tree of complete prophetic reform would have grown and blossomed.	The tree of pain and lamentation would have grown, and the heart of religion would have been broken.
Allegiance	The allegiance would have been practical, political, and a way of life.	The allegiance to the House would have been symbolic and emotional.

What would have happened to Al-Husayn himself? Al-Husayn would have become the legitimate caliph of the Islamic world, with the consensus of the believers. He would have established a Muhammadan, spiritual, and heartfelt state, whose foundation would be: "No fleeting world, but a paradise walking on earth."

God's great wisdom: But God willed that Al-Husayn's blood be a lamp that does not go out. His martyrdom was the light that preserved for the Ummah a remnant of conscience, and his cry, "**Far be it from us to accept humiliation!**" remained immortal. For God knew that Al-Husayn, with his blood, would revive the religion as a living, immortal entity.

Imagine with me: Imagine an Ummah walking behind the banner of Al-Husayn, not the banner of tyranny. Imagine the earth flourishing with the love of Ali, Fatimah, Al-Hasan, and Al-Husayn. Imagine a state whose heart is Medina, its mind the Quran, and its soul the **People of the House**. Oh... how the earth would have blossomed into a paradise under the sky.

5- What if the Messenger of God ﷺ had been present and witnessed what happened to his successor, his son, and his rayhanah (basil), Al-Husayn?

Come with me, let's gently look at this scene from the light of prophethood, not from the shadows of politics, and see: What would the master of creation ﷺ have said if he saw what was done to Ali, Fatimah, Al-Hasan, and Al-Husayn? If the Messenger of God ﷺ had seen what happened to Ali, would the Prophet ﷺ have forgotten the day he said: "**Ali is from me and I am from Ali**"? (Sahih Al-Tirmidhi). And would he have forgotten the day he said: "**O God, befriend whoever befriends him, and be an enemy to whoever is an enemy to him**"? (Musnad Ahmad). Would it please him that Ali is cursed on the pulpits?! Would it please him that he is accused of causing division? That he is fought over his legitimacy that he was pledged allegiance to? No, by God. If he had seen what Mu'awiyah did at Siffin, he would have said: "**The aggressive party has rebelled against you.**"

And if the Messenger of God ﷺ had seen what happened to Al-Husayn... his son from Fatimah... his basil whom he used to kiss and seat on his lap. He said about him: "**Husayn is from me and I am from Husayn. God loves whoever loves Husayn**." (Sunan Al-Tirmidhi - Sahih). And he said: "**My son here will be killed in a land called Karbala**." (Musnad Ahmad). Would it please him that he is killed while thirsty? That he and his **People of the House** are slaughtered like sacrifices? That Zainab is taken captive and the heads of his sons are carried from Karbala to Syria? That people cheer for Yazid, who said: "Hashim played with kingship. No news came and no revelation was sent down"?!

No, by God... rather, he would have wept just as Gabriel wept in the heavens, and he would have cried out to the Ummah: Is there no man who will condemn this evil?!
So what would he have done? He would have said to them: "By God, you have failed my son just as the Children of Israel failed Moses, and you have been content with the worldly life of the oppressors! You have departed from my Sunnah, broken my covenant, and shed my blood in my progeny!" He would have said to Yazid: "You have not left a greater corruption in my Ummah than your authority, and you will not succeed as long as you live!"

And now, listen to the whimpering of the Prophet if he were present at Karbala...

On the earth, there is blood. In the heavens, there is a call. And in history, there is a cry that has not faded for centuries... A land named Karbala, but in the language of the heavens: the den of martyrdom

and the altar of sacrifice. And there... time stood perplexed, the Sunnahs knelt, and the mountains bowed from a pain named Al-Husayn.

But tell me, for the sake of your Lord: What if the Messenger of God ﷺ were present at Karbala?

How would the face of prophethood look when it sees the face of Al-Husayn bathed in blood?

How would the eye of the Chosen One look at his **People of the House** being taken as captives? How would Muhammad hear the cries of Zainab, the call of Ali Al-Asghar, and the sigh of Sukaynah?

Come, and read with your tears... for these words are not to be read except with weeping:

1. **The face of Al-Husayn before the eyes of Muhammad** ﷺ: The Prophet ﷺ advanced and stood on the outskirts of Al-Taff. He looked at Al-Husayn and said: "This is my son... the son of my heart, my fruit, and a master in Paradise... So who is it that raised his hand against him, when he has a place in my heart?" Then he wept, and the dust wept with him until the mountains said: Woe to us for the blood of this purity! Shame on us for the blackness of hearts!

2. **A cry to Shimr and Harmalah**: The Prophet approached the camp of the Umayyads. He looked at Harmalah and said: "O hard-hearted one! For what sin did you kill the infant? Does hatred quench its thirst with the blood of a child, or did you suckle malice instead of milk?" He looked at Shimr and said: "By God, if you had known whose head this is, you would not have approached with your swords, nor with your spears... This is the head that the angels kissed. How do you carry it on a spear as if it does not know light?!"

3. **A stand by Zainab**: The Prophet ﷺ approached Zainab and found her not weeping... but glorifying God in the face of the calamity. He said to her: "O Zainab, O bearer of glory, O daughter of prophethood... If the Ummah had known who you are, they would have raised your shoes on their heads... But they are blind just as the hearts of those before them were blind." And he said to the people: "O Ummah that killed my children and took my women captive, how will you meet me at the Pond? With what face will you say that you are from my Ummah, and that you are on my Sunnah?"

4. **His call to the Ummah**: Then the Prophet raised his hands to the heavens and addressed the Ummah as a whole, and the universes heard: "O people! This is Husayn, my son. Do you slaughter him like sheep? Did I not will good for them? Did I not say: Husayn is from me and I am from Husayn? Whoever helps him has helped me, and whoever fails him has failed me, and whoever loves him has loved me. Is there a helper among you? Is there one among you who weeps for him? Is there one among you who says: 'I am at your service, O Husayn'?" Then the Prophet dismounted from his camel, carried the head of Al-Husayn, hugged it to his chest, and said: "By God, if people knew what is in your blood of healing for the Ummah, they would have made it their provision until the Day of Judgment. But they forgot, they turned away, and they changed... So peace be upon you, O basil of my heart, on the day you were born, and on the day you were martyred, and on the day you will be raised as an intercessor for the free."

6- What if there were no schools of thought or sects and Muslims were one Ummah?

1. **United Hearts Under "There is no god but God"**: There would no longer be Sunnis and Shias, nor Mu'tazilites and Ash'aris, nor conflicting paths. Everyone would be in one line, kneeling and prostrating, worshipping God alone. They would differ in opinions, but their hearts would be a clear path, not defiled by enmity.

2. **The Quran is the Authority, and Mercy is the Method**: No fighting over the interpretation of a verse, and no declaring others as infidels over an opinion on a hadith. The Quran would be read with the eye of the heart and interpreted with the light of love and reason together. They would live by His words, "**And hold firmly to the rope of God all together and do not become divided**."
3. **A Great Scientific and Spiritual Renaissance**: Every scholar, jurist, thinker, Sufi, or hadith scholar would work to build the body of the Ummah, not to build a sect. We would see: The schools of reason meeting with the schools of the heart. The schools of jurisprudence dialoguing, not disputing. And the schools of Sufism watering the tree of jurisprudence, not separating from it.
4. **No Sectarian Wars, No Cold Blood**: There would have been no Karbala, and no trials of the Camel and Siffin. There would have been no shedding of blood due to differences in religious opinions. The Ummah would have been strong with its two wings: knowledge and reason, and light and spirit.
5. **The Image of Islam to the World**: Islam would not appear to other nations as distorted by sectarianism and wars. It would appear as God and His Messenger ﷺ intended it: a religion of light, mercy, and a civilization of the heart and mind.

7- What if the Rightly-Guided Caliphate had continued until today?

1. **A State Walking by the Light of Prophethood**: The caliph is not inherited, but chosen by consultation from among the people of virtue and knowledge. No palaces, no armies guarding the king, but a ruler who lives among the people, acts justly, and feels their hunger with them. "**How can I not fear poverty when I have seen the Messenger of God tie a stone to his stomach from hunger?**" said the caliph 'Umar ibn al-Khattab.
2. **Unity of the Islamic Ummah**: No Sunnis and no Shias, no Malikis and no Hanbalis... but the Ummah of Muhammad with the Book of God and the guidance of His Messenger. All scholars are in the bosom of the state, not enemies of the authority, but pillars of the rule.
3. **Unbounded Scientific Renaissance**: Jurisprudence evolves with time with the spirit of consultation and justice. Minds are not closed, and independent judgments are not deemed as apostasy. Rather, every diligent scholar, whether right or wrong, is honored. Religious and worldly knowledge would remain in a race, without animosity, but with integration.
4. **Social Justice Without Classism**: No corrupt entourage and no tyrants with power. The treasury is for everyone: no hunger, no deprivation, no golden palaces, and no poor under the bridges.
5. **The Righteous Ruler is a Mirror of the Ummah**: The caliph is held accountable, monitored, advised, and returns from his mistake if he errs. He is not worshipped or deified, nor does he become arrogant. Rather, he says: "**A woman was right, and 'Umar was wrong**," as 'Umar ibn al-Khattab himself said.

Compare this with what happened:
In the Rightly-Guided Caliphate: consultation among the people of authority, humility, asceticism, justice, public accountability of the ruler, unity of the Ummah by the scale of revelation, and divine purposes. In the **corrupt kingship**: hereditary rule, palaces, entourages, silence about injustice, division of the Ummah, and international interests.

On a day in the twenty-first century, a rightly-guided caliph would walk the streets of the new city, with the Book of God in his hand, asking people: "Have I fulfilled the trust?" No guards, no barriers, no cameras, just the supplications of widows and the tears of the poor. Universities would be opened from

Andalusia to Khurasan, and on the door of every mosque would be written: "This is the Ummah of Muhammad. It does not oppress, nor is it oppressed." The earth would have been a paradise of justice, its lamp knowledge, its constitution the Quran, and its ruler mercy.

8- What if Al-Azhar Al-Sharif combined the prophetic methodology and the divine law and the guidance of the Family without bigoted sectarianism?

1. **Al-Azhar as the Qibla of Divine Knowledge**: The Quran and the Sunnah are the origin, and understanding is done with the spirit of love, not fanaticism. The **pure Family** are the mirror of the prophetic clarification. Their sayings are used for enlightenment. They are neither excluded nor exaggerated about. There would be no limitation of knowledge to a single school of thought, but an openness to all that is in accordance with truth and wisdom.

2. **Al-Azhar as the Sanctuary for Hearts and Minds**: No one from the people of the Qibla would be declared an infidel, and no independent judgment would be disdained. Hadith would be taught in its majesty, jurisprudence in its mercy, and creed with the light of monotheism, not with the swords of argument.

3. **Al-Azhar as a Bridge Between Sects, Not a Wall**: Students would not be divided into Maliki, Hanafi, Ash'ari, Maturidi, or Salafi... but rather: "**Servants of God, seekers of the knowledge of God, in the sacred space of the light of God.**" The books of the **Family**, such as *Nahj al-Balaghah*, the spiritual treatises, and *Al-Sahifah al-Sajjadiyyah*, would be taught alongside the Six Authentic Books, the encyclopedias of jurisprudence, and the words of pure, ascetic Sufis.

4. **Al-Azhar in the Heart of the Ummah, Not on the Margins of Politics**: Al-Azhar would not be used as a "religious stamp" on the decisions of rulers. Rather, it would become the conscience of the Ummah, standing against injustice, announcing justice, and shaping renaissance from faith: "This is the light of God that is not for sale, and this is the legacy of Muhammad that is not to be compromised."

5. **Al-Azhar as a Leader of a Spiritual Renaissance**: It would be connected to the "saints of God" and the "divine scholars," not to fame and positions. It would produce scholars who resemble the prophets in their guidance and conduct, not in their titles.

The Fruits of this Vision: If this Al-Azhar were to be realized: The re-emergence of a divine Muhammadan school, not a sectarian one. Intellectual and spiritual unity that transcends race and sect. Al-Azhar as a moral authority that deters tyranny and helps the oppressed. No tension, no slandering, but the illumination of the light of monotheism. Knowledge in the service of people, not in the service of the court. And this methodology has already begun its efforts to be realized and put into practice.

A Scene from the Imagined Future: An African student, a Shi'i student, a Levantine student, and a Moroccan student enter the Al-Azhar Mosque. They are welcomed by a venerable sheikh with the words: "**You are students of light. And whoever of you seeks God is from us. There is no school of thought between us but the truth, no party but the Ummah of Muhammad, and no banner but the banner of piety.**" Then, a study circle on *Al-Sahifah al-Sajjadiyyah* begins, followed by a lesson on "purposive jurisprudence," then a session of remembrance with a fragrant spiritual essence from every direction. The session concludes with all of them saying together: "O God, make us a moderate Ummah, as You willed for us, not as we have divided ourselves."

9- What if the schools of thought today gathered on one methodology and one spirit?

1. **No Sunnis, no Shias, no Ash'aris, no Salafis...** Rather: "**We are the Ummah of Muhammad. We follow the revelation, we revere the companions, we love the Family, and we seek the truth.**" Jurisprudence would flow from mercy and reality, not from fanaticism for a saying. Creed would be adorned with the beauty of monotheism, not with the blood of argument and strife. The spirit would walk on the path of asceticism and **Ihsan**, not in the noise of movements.

2. **The shape of the Ummah would be as follows if the Ummah united**:
    - **Politics**: An Islamic unity similar to the early days of Islam, with no colonial borders.
    - **Economy**: A just, halal market extending from Tangier to Jakarta.
    - **Knowledge**: A spiritual and scientific renaissance that no sectarian or nationalist can stop.
    - **Religious Discourse**: Calm, merciful, stemming from wisdom, drawing people closer, not alienating them.
    - **Relations**: No cursing, no declaring others as infidels, but affection, dialogue, and glorification of the sanctity of believers.

3. **The Fruit of this Unity**: No new Karbala, and no new trials, but a comprehensive reconciliation. The children of the Ummah would be busy with building the world, not with destroying each other. And the voice of the caller of truth would be elevated: "**This is the religion of God... It is not carried by a sword, but is illuminated by the heart.**" If the Ummah had united, our name would not have been "the divided Ummah," but we would have been as the Quran says: "**And hold firmly to the rope of God all together and do not become divided.**"

10- What if there were no Imams of scholarly schools of thought?

1. **The Quran and the Sunnah only, without sectarian commentaries**: Perhaps people would have relied directly on the texts without intermediaries, and each would have exercised independent judgment according to his ability and understanding. Perhaps individual judgments would have spread, so truth would have been mixed with conjecture, and whim would have prevailed in interpretation. Or perhaps a generation would have appeared that dealt with the texts with an open mind and a pure spirit closer to the first generation. But the concerning potential result is: a lot of chaos, contradiction in understanding, and a conflict of interpretations without a precise scholarly scale.

2. **No jurisprudential schools or organization of fatwas**: There would be no consistent rulings that make people's lives easier: such as purification, transactions, punishments, judiciary, and so on. No authority to favor certain opinions or to resolve disputes.

3. **Absence of authorities = power of tyranny or religious chaos**: Perhaps the sultan or the caliph would be the one to decide the religion and impose it on people. And perhaps political entities or ignorant forces would exploit religion without a deterrent.

4. **But from the angle of spiritual purity**: Perhaps the Ummah would have lived with the simplicity of monotheism and sincerity in following without complications. And perhaps religion would have focused more on the spiritual and ethical dimension instead of jurisprudential

codification. And perhaps people would have been closer to the companions before sectarianism: worshippers, ascetics, people of remembrance, with no jurisprudential quarrels.

In the end... the existence of the Imams of the schools of thought is a **mercy from God** for the Ummah, because they: organized jurisprudence, formulated methodologies, authenticated texts, clarified the general, and limited the absolute, and left a legacy that can be built upon and developed. But they were not appointed to divide the Ummah or for followers to become bigoted. And the problem was not with the Imams... but with those who turned their schools of thought into closed and bigoted sects. This is what we want to clarify from the beginning: **Ijtihad** (independent reasoning) is required and obligatory, and renewal is a duty as long as the world changes. But **fanaticism is rejected** because it leads to violence. So what if we returned to the Quran and the Sunnah with the spirit of the Imams, not their names? The Ummah would have one religion and multiple dialects, but all of them would be glorifying the name of God, not the name of the school of thought.

11- What if Muslims had a unified scholarly council that included all schools of thought without fanaticism? There would be in the heart of the Ummah, in a city that belongs only to God, a building of light and stone, on whose door is written: "**The believers are but brothers, so differ to understand, not to become enemies.**" Inside it, a constellation of scholars would sit:

- The Maliki, the Hanafi, the Zaydi, the Ja'fari, the Ibadi, the Shafi'i, the Sufi, the Salafi, the Mu'tazili, and the Ash'ari...
- Each would say what he has, and then listen to what the other has, because the goal is to reveal the face of truth, not to win the argument.

Every school of thought would be present, but no one would monopolize Islam in this council:

- An encyclopedia of "Merciful Comparative Jurisprudence" would be written, presenting all opinions and linking them to their reasons, contexts, and outcomes.
- New curricula would be built for Al-Azhar, Najaf, Al-Zaytuna, and the Noble Quran, with no fanaticism or restriction on opinion.
- Scholarly circles would be held between the schools of thought instead of hostile debates.
- The pulpits would stop slandering the other and would begin to present the masterpieces of the shared heritage.

The scholars would not call those who disagree with them "an opponent," but would call them "**a brother in his independent judgment**." The heritage would be reinterpreted, not to abolish it, but to purify it from the impurities of time and politics. And this council would have branches in every Islamic country, not following a state, but following the charter of the one Ummah that says: "**No one is forced into a school of thought, and no one is excluded from the house of knowledge.**"

And the result? An Ummah with an open mind, a merciful heart, and a tongue that remembers. No declaring others as infidels, no declaring others as innovators, no sectarian insults. Rather: "**O Lord, unite our hearts on Your light, just as You united the hearts of the people of the cave on Your monotheism.**" And here ends our interesting and beautiful dialogue with the great Imam, my master and lord Ja'far Al-Sadiq, peace be upon him.

Chapter Three - Calls and a Cry of Hope ....

1- A Speech and Words from the Imams of the People of the House to the Islamic Ummah

The First Word from the Imams of the People of the House to the Islamic Ummah

In the name of God, the Most Gracious, the Most Merciful. All praise is for God, who made us from the lineage of mercy, not from the roots of enmity, and made us the **People of the House**, not the people of partisanship. O Ummah of Muhammad ﷺ... O you whom whim has divided, and the Quran has gathered, O you who knew our names but were ignorant of our path, O you whom some loved with extremism, and some turned away from with harshness...

- **We are not a school of thought**, we are the **mirror of prophethood**. We did not come with a new law or another book. Rather, we are the inheritors of the knowledge of our grandfather Muhammad ﷺ. We carry his interpretation, we do not take his place. We walk on his Sunnah, not above it.

O **Sunni**, who loves Abu Bakr, 'Umar, and 'Uthman, there is no harm. We do not hate those who have done good for Islam. But if you love them, do not forget the right of Ali. Do not forget the blood of Al-Husayn. Do not forget Fatimah. For they are all one tree. Do not cut off one branch to water the other.
O **Shi'a**, who have wept for us and whose processions have walked in love for us, we thank you for your loyalty, but we do not accept an **extremism** that deifies us, nor a cursing that tears the Ummah apart. We have willed to you: "**Be an adornment for us and do not be a disgrace to us**" and do not say about us what we have not said.

O **Sufi**, who roams in love for us, do not elevate stations and forget the Quran. Do not pass on mastership and forget knowledge. For the religion of God is a scale, not a melody without law, and not a mystical state without a daily prayer stemming from an authentic Sunnah.
O **Ibadi**, who chose the path of justice and piety, we are with everyone who is just, and with everyone who worships God with sincerity. What is between us and you is nothing but the light of knowledge, so come closer.

And O Ummah of Islam... come to a **common word**: The Quran is our Imam, the Sunnah is our path, and the People of the House are a **guiding scale**. We do not differentiate between any of the companions if they are pious, nor do we sanctify those who transgressed. Our call is a **call for reform**, not revenge; for building, not slandering. So rise up, cast away the stones of argument, and let us restore the banner of "**Muhammad is the Messenger of God**" to be white, pure, without blood, without cursing, without division. We do not call to ourselves, but to our Lord. We are not above you, but one step ahead of you. If you see us on the truth, then follow us. And if you see otherwise, then return to the Book of God and the Sunnah of His Prophet, for they are the judge between us and you."

The Second Word from the Imams of the People of the House to the People of the Schools of Thought

To the **People of the Sunnah and the Community**: O our beloved ones, you are the people of hadith and the school, the sanctuary and the pulpit. You have carried the Quran from generation to generation, and the Sunnah of our grandfather Muhammad ﷺ is in your hearts and on your tongues. So do not forget that the **People of the House** were a **speaking Sunnah**... not a departure from the Sunnah, but a continuation of it. Do not exclude us from your curricula, for we are from you and in you. Ali was your **gate of knowledge**, Al-Hasan from among you was the Imam of the prayer, and Al-Husayn lived in the hearts of the righteous before he was slaughtered in Karbala.

We remind you: Our love is not a religious innovation, but a **will in the Quran**: {**Say, 'I do not ask of you any reward for it but affection for my near relatives'**} (42:23). So make a place for us in your hearts just as we have a place in the lineage of your Prophet, and do not let the talk of politics cover the light of the message.

To the **Twelver Shi'a**: O you who have loved us until you have clothed us in the garment of infallibility and the unseen, we thank your love and know the sincerity of your hearts, but we say: We are **honored servants**, not lords, and we do not legislate on our own. What we have said, we have said from the niche of our grandfather Muhammad ﷺ. **Exaggeration has killed us, just as harshness has killed us**... So do not place us in a station that we do not accept, do not attribute to us what we have not said, and do not make our imamate a door to estrangement, but a bridge to unity. Carry our knowledge not in the name of a sect, but in the name of guidance, for you are our voice, so be honest with it.

To the **Ibadis**: O people of piety and tranquility, we have heard of you the refinement that we loved, and we have read in the minds of your scholars jurisprudence and guidance. So know that our love is not a slogan, but a **covenant from God**. Do not distance yourselves from us in the name of history, for we have not quarreled with you, nor slandered you. Rather, we remind you that our grandfather was the **Imam of Justice**, so whoever loves justice, let him approach us, even if he does not utter our name.

To the **Sufis and those who know God**: O lovers of the Presence, O moaning of the night, O weeping of the dawn, we are closer to you than you think... Is it not we who raised the banner of remembrance and seclusion? Is it not we who taught people how to love God? Is it not we who said: "He who knows himself knows his Lord"? But beware of making love a veil for heedlessness, or that spiritual songs take the place of knowledge. So mix between the sanctuary and the gathering as we were: remembering God, scholars, and reformers. And if you want a mirror for divine manifestation, then take from the poverty of Al-Hasan, and from the weeping of Al-Husayn, and from the prostration of Zain Al-Abidin.

And O people of the **schools of thought and sects**: O Ummah of Muhammad... We are not enemies to anyone, nor a substitute for anyone. **We are the scale, not the party. The sanctuary, not the pulpit. The guidance, not the argument.** Return to us as we are, not as the narrations have portrayed you, and read us with the eyes of the Quran, not the eyes of disagreement, and you will find in us the **trust of prophethood**, the **sincerity of the promise**, the **light of knowledge**, and the **tranquility of love**. So do not divide the Ummah in our name, but make us a bridge between hearts, for whoever loves us for the sake of God, God will gather the Ummah with him, just as the Quran gathered lines.

2- A Third Word Under One Banner In the name of God, the Forbearing, the Almighty. O Ummah of Muhammad ﷺ... O you whom God honored with Islam and dignified with the Quran, O you who have the Truthful One, the Distinguisher, and the Approved One, O you who have carried a great religion and an immortal message...

Our call to you: **Enough division... enough argument... enough classification, declaring others as innovators, and declaring others as sinners!** Enough hatred that is imbibed in the schools of thought in the name of creed... Enough division of guidance, as if each group has a Lord, and each sect a Prophet!

We, the **Family of Muhammad**, by God, we did not call to ourselves, but we called to God... We did not say, "Follow us to rule," but to guide. We did not quarrel with the Truthful One, nor did we deny the Distinguisher, and we did not withhold good from anyone, whether he loves us or disagrees with us. So listen to our banner: **We are a banner in which there is no Shi'a and no Sunni...** Our banner is the banner of Muhammad ﷺ. In it is the Quran, in it is his Sunnah, in it is our history, in it is the justice of Abu Bakr, the severity of 'Umar, the modesty of 'Uthman, the knowledge of Ali, the asceticism of Al-Hasan, and the revolution of Al-Husayn.

Our will to you: Make us a **bridge between hearts**, not a trench between schools of thought. Make our love a love, not a slogan, and our knowledge a light, not a tyranny. And our path a way to God, not a sword in the face of the Ummah. And leave off fanaticism, exaggeration, and harshness... And open the Qurans... And listen to our voice from among the verses: We are the ones about whom God said: **{God only intends to remove from you the impurity, O People of the House, and to purify you with [complete] purification}** (33:33). Not to be sanctified... but to be callers.

And the conclusion of the word: Gather upon God... for if you gather upon Him, you will gather upon us. And if you are sincere in your love for the Prophet, you will know his inheritors. And if you are just, you will love everyone. And if you free yourselves from sectarianism, you will enter the vastness of the Ummah. And under the banner of Muhammad... we will meet you, in this world on affection, and in the Hereafter at the Pond, where there is no school of thought and no division, but one Ummah to whom its Lord says: **{You are the best nation produced for mankind}** (3:110).

3- The Fourth Word from the Imams to the Reader of this Book:

In the name of God, the Most Gracious, the Most Merciful. From the Family of Muhammad, the Imams of Guidance, the lineage of Prophethood, and the lamps in the darkness, to everyone who reads these pages with a pure intention, an open mind, a submissive heart, and a contemplative soul...

Our call to you: O you who read these words, we are not a story in history books, nor an adornment in gatherings of praise. We are **witnesses to this religion**. We lived to teach, not to dominate. We were sent to guide, not to be worshipped. We walked in the light of Muhammad, not to establish a sect but to solidify the Ummah.

So who are we? We are **Ali**, who sold his soul to God, and **Al-Hasan**, who strove with the word, not with the sword, and **Al-Husayn**, who cried out in the face of injustice, and thus founded the **school of martyrdom**... And **Zain Al-Abidin**, who taught people how to supplicate in times of silence, and **Al-Baqir** and **Al-Sadiq**, who dug a river of knowledge to water everyone... And the rest of the Imams... all are **light upon light**... We never asked you for blind obedience, but for **understanding, a scale, and a following based on guidance and insight**.

To you, O reader: This book in your hands was not written to support a school of thought or to flatter a group. Rather, it was written to say: The **Family of Muhammad** are the **inheritors of prophecy**, not its lords. They are callers, not judges. They are scales, not parties. If you are fair, then you are of the people of the scale. And if you love them for God's sake, then you are on the right path. And if you return to the Book and the Sunnah, and weigh their words with the scale of prophethood, not the scale of the schools of thought, then you have a covenant from us that you are on the straight path.

Our will to you: **Read... then ponder... then speak with wisdom**. Do not divide, but gather. Do not exaggerate, and do not be harsh. Do not raise us above our station, and do not diminish our worth. If

you do... then we are with you. If you are sincere, our prayer precedes you. And if you love, then in our love is the love of God.

The conclusion of the word: We, the **Family of Muhammad**, call you to God, not to ourselves. So be of the people of God, be of the people of understanding, be of the people of justice, and say to all people: "These are the **People of the House of Prophethood**, as they were... not as people have portrayed them."

4- A Fifth Word, A Message from the Imams of Guidance, from the Family of the Chosen One, from the Tree of Prophethood and the Source of the Message

To **Al-Azhar Al-Sharif**, the beacon of knowledge, the fortress of moderation, and the voice of moderate Islam on earth.
Peace be upon you and the mercy of God and His blessings.

O scholars of Al-Azhar, O carriers of the legacy of the prophets, O you whom God has elevated with the Quran, and honored with the service of this religion.

We address you from the station of wisdom and mercy, not from the station of hostility or division.

Thereafter...
We see in you remnants of light from the school of prophethood, and a lofty station in an Ummah that has been torn apart by schools of thought, exhausted by argument, and divided by fanaticism. And by the praise and grace of God, you still carry the banner of **moderation** and call for the unity of the ranks, and we are with you in that, but we have preceded you to it centuries ago.

But we whisper to you with the **trust of love**:
Has the time come for hearts to open to the knowledge, understanding, and guidance that the **People of the House** have brought?

Has the time come for the **school of Al-Azhar** to hear from us as it has heard from others?
Has the time come for you to write about us with the same fairness with which you have written about others, not based on the dictates of history, but with the **scale of the Quran**?

We do not call for sectarianism, but for a **unity built on knowledge**. We do not ask for fanaticism, but for a love free from the impurities of politics and inherited positions. O scholars of Al-Azhar, make a new covenant between you and the heritage of the **People of the House**. Read it with the eye of a jurist, not a fanatic, and present it to the people not to divide them, but to unite them on a light from God.

We are the children of the one about whom the Chosen One said: "**Ali is with the Quran, and the Quran is with Ali**," and "**Whoever I am his master, Ali is his master.**"

"**Al-Hasan and Al-Husayn are the masters of the youth of Paradise**," and "**Fatimah is a part of me, what harms her harms me.**"

Will this glory be lost among the rows of sectarianism? And will this light be excluded from pulpits that used to read about us in their books in the past?

We only ask for **fairness**, not dominance. And for **knowledge**, not vilification. And for **unity**, not schism.

O Al-Azhar of the Ummah, return to your old books, and you will find us in them. Return to love, and you will find brothers in us. And stop the flow of ignorance and distance from us. And open the windows of light for the children of the Ummah to know the **People of their Prophet's House** as God willed, not as politics willed.

And in conclusion... We advise and remind you that your station is a **trust**, that people look to you, and that God is a **witness** over you. So be as you are, the voice of wisdom, the symbol of unity, and the source of knowledge that never runs dry. And peace be upon you and the mercy of God and His blessings.

5- A Call to the Imams of the Muslims in the Ummah

"O Imams of the Muslims, O carriers of knowledge and lights of guidance, listen to the call of truth from the Lord of the heavens and the earth, who sent down the Book to be a light and the Prophet ﷺ to be a mercy to the worlds. For God says: **{And hold firmly to the rope of God all together and do not become divided}** (3:103), and He says: **{And that this is My path, a straight one, so follow it; and do not follow [other] ways, for they will separate you from His way}** (6:153). We have heard you all, from the Ash'aris to the Anthropomorphists, and from the Hanafis to the Kharijites. Each has presented a light from the truth, but your division has weakened the Ummah, and your dispersal has tired hearts. So here is the comprehensive word, by the leave of the One, the Unique God."

"O Ummah of Islam, O sons of Muhammad ﷺ, the will of the Almighty, Majestic Lord for you is not in division, but in gathering on a **common word**, which is: **'There is no god but God, Muhammad is the Messenger of God.'** This is the umbrella that gathers you all, as Muslims, monotheists on the pristine religion of Abraham, without dispersal or division. Each Imam established his school of thought to serve an aspect of the truth. The **Ash'aris** and **Maturidis** protected monotheism with reason. The **Salafis** preserved the texts. The **Sufis** revived hearts. The **Shi'a** demonstrated love and loyalty. The **Mu'tazila** championed justice. The **Anthropomorphists** held on to the literal. The **Ikhwan** called for action. And every sect added a brick, but the multiplicity became a sword that cuts the body of the Ummah instead of a light that gathers it."

The dividing line and salvation: "God does not want from you schools of thought that fight each other and impose their views. Rather, He wants **one religion** with which He is worshipped, as He said: **{He has ordained for you of religion what He enjoined upon Noah}** (42:13). So every school of thought took from the truth and added, but the boundary is to return to the origin: **the Noble Quran and the authentic Sunnah**, while gathering the good from all of you in three words:

- **Monotheism**: There is no god but God, a creed that gathers the Ash'aris, Maturidis, Salafis, Mu'tazilites, and Shi'a without anthropomorphism or denial.
- **Obedience**: Following the Sunnah of the Prophet ﷺ as advocated by the Supporters of the Sunnah, the Ikhwan, the Ibadis, and the Literalists, so that action is the way.
- **Love**: Love of God, His Messenger, His **People of the House**, and the companions, as revived by the Sufis and the Shi'a, so that the soul is the light.

O Imams of Islam, your great majority does not know these schools of thought and reads nothing about them, and does not need their details. So, **enough division**, and enough dispersal. For God says: **{Indeed this, your religion, is one religion, and I am your Lord, so worship Me}** (21:92).

This is the boundary, and this is the common word. So gather under it, and leave the disputes that have exhausted you. Be unified servants, worshipping God with the Quran and the Sunnah, loving His Messenger, his family, and his companions, for this is the will of the Almighty, the Majestic Lord." "O Imams of the schools of thought, you have added light, but your division has weakened the Ummah. The **Ash'aris** and **Maturidis** went too far in argument until they exhausted minds. The **Salafis** were too rigid until they isolated hearts. The **Shi'a** went too far in love until they went astray.

The **Mu'tazilites** denied the attributes until they distanced themselves. The **Anthropomorphists** held on to the literal until they made resemblances. The **Sufis** dissolved in remembrance until they became heedless of the rulings. The **Ikhwan** ran in politics until they were dispersed. So, **enough**, and return to the origin, for God says: **{And your Lord would not have destroyed the cities unjustly while their people were reformers}** (11:117). Be **reformers**, not dispersers." "O Ummah of Islam, O sons of Adam, this is the call of your Lord: Follow the **Quran as a book**, the **Sunnah as a methodology**, and **love as a path**. So do not be divided by schools of thought that have weakened you, and do not be dispersed by opinions that have scattered you. Rather, be one Ummah under the umbrella of **monotheism**, **obedience**, and **love**. This is the religion that God has approved for you, as He said: **{Indeed, the religion in the sight of God is Islam}** (3:19). O Ummah of Islam, this is the certain word and the effective salvation. So listen and act, and be servants of God, monotheists on the truth, adhering to the Sunnah, loving His Messenger, his family, and his companions, for God says: **{And who is better in speech than one who invites to God and does righteousness}** (41:33). This is the will of the Almighty, the Majestic Lord, so respond!"

6- A Call to the Scholars of the Islamic Ummah

A call, directed to the rulers from among the scholars of the Ummah, inviting them to gather, to appoint a representative for every sect, school of thought, and creed. They would gather their provisions in one vessel, agreeing on a sound and binding methodology for all, derived from the Noble Quran and the authentic Sunnah. It would be a guided path to be taught to all people, to become the religious truth that the Almighty, Majestic Lord wills, and a refuge for the rightly-guided Islamic Ummah, in a clarification for a people who reason.

The Call: "O rulers from among the scholars of the Ummah, O trustees of the religion and carriers of knowledge, listen to the call of your Lord, the Most High, the Almighty, who sent down the Book as a guidance for the pious and sent the Prophet ﷺ as a mercy to the worlds. He says, the Exalted: **{O you who have believed, obey God and obey the Messenger and those in authority among you}** (4:59), and He says: **{And indeed, you will surely be guided to a straight path}** (43:52). The time has come for you to gather, O best of the Ummah. For God has commanded you to unite and forbidden you to be divided. Your dispersal has weakened you, and the multiplicity of your schools of thought has scattered your great majority, which knows little of its religion."

"O rulers, gather now, and form a **luminous council**, in which every sect, school of thought, and creed has a representative: from the **Ash'aris** and **Maturidis**, the **Salafis** and **Sufis**, the **Shi'a** and **Mu'tazilites**, the **Anthropomorphists** and **Ibadis**, the **Literalists** and the **Ikhwan**, and others. Gather your intellectual and doctrinal provisions in one vessel. Let each of you present what is good from his methodology, which is in accordance with the Noble Quran and the authentic Sunnah, as narrated by Al-Bukhari, Muslim, and other trustworthy Imams of Hadith. Let this vessel be a **sound methodology**, binding for all, from which the religious truth that God willed for His servants is derived. And what is contrary to that, cast it aside and do not care about it, for God says: **{And in anything over which**

you disagree, its ruling is [to be referred] to God} (42:10)."

"O scholars of the Ummah, gather the good from your schools of thought in a **common word**, which will be the umbrella of the rightly-guided Islam, and that is:

- **Monotheism**: There is no god but God, as established by the Ash'aris and Maturidis with reason, the Salafis with texts, and the Mu'tazilites with justice, without the anthropomorphism of the Anthropomorphists or the excessive denial of the Shi'a.
- **The Authentic Sunnah**: Following the Prophet ﷺ in his sayings and actions, as preserved by the Supporters of the Sunnah and the Literalists, and advocated by the Ikhwan and the Ibadis, without innovation or negligence.
- **Pure Love**: Love of God, His Messenger, His **People of the House**, and the companions, as revived by the Sufis and the Shi'a, but without exaggeration or deficiency, as in the Prophet's saying: "**The best of things are the most moderate.**"
- **Righteous Deeds**: Adherence to the obligations and justice, as advocated by the Ikhwan and the Kharijites, but with consultation, not rebellion, as the Almighty says: **{And consult them in the matter}** (3:159).

This **sound methodology** should be binding for all of you. It should be taught in schools, learned in mosques, and spread in the cities, to be one provision that gathers the Ummah under the banner of rightly-guided Islam, without division or dispersal."

"O Imams of the schools of thought and sects, **enough of the division that has weakened the Ummah**. The Ash'aris and Maturidis extended the argument until they exhausted minds. The Salafis were too rigid until they isolated hearts. The Shi'a went too far in the imamate until they led astray. The Mu'tazilites denied the attributes until they alienated souls. The Anthropomorphists made resemblances of God until they were ignorant of the meanings. The Sufis dissolved in remembrance until they became heedless of the rulings. The Ikhwan ran in politics until they scattered dreams. The Kharijites rebelled against the community until they tore Islam apart. **Enough**, for God says: **{And do not dispute, lest you lose courage and your strength depart}** (8:46). What does not agree with the Quran and the authentic Sunnah, cast it aside and do not care about it, for the truth is clear, and the path is straight."

"O scholars of the Ummah, O rulers, this is the only refuge to gather you on a common word. So gather now, and form a council. Let each representative put his provision in one vessel, according to the Quran and the authentic Sunnah, to be a sound methodology taught to all people, from the Maghreb to the Mashriq, in schools, mosques, and markets, so that the great majority of the Ummah knows its true religion and leaves dispersal and division. For God says: **{Indeed this, your religion, is one religion, and I am your Lord, so worship Me}** (21:92), and the Prophet ﷺ said: "**My Ummah will be divided into seventy-three sects, all of them will be in the Fire except one, which is the Community.**" So be this **Community**, O Ummah of Islam, and leave what divides you, for this is the will of your Lord, the Almighty, the Praiseworthy."

7- A Call to the Rulers of the Islamic Ummah

"O rulers from among the Ummah, O decision-makers in the lands of Islam, O you whom God has made trustees over His servants, listen to the call of your Lord, the Most High, the Almighty, who says: **{O you who have believed, obey God and obey the Messenger and those in authority among you}** (4:59), and He says: **{And hold firmly to the rope of God all together and do not become divided}** (3:103). You are God's trustees on His earth, the carriers of the banner of glory, and the

masters of the throne that establishes justice among His servants. So listen to this glorious call, which shakes the mountains of heedlessness and awakens the souls of the Ummah from their deep slumber, a call from the Almighty, Majestic Lord, descending like light from the highest heavens, for you to be the **Community** that God and His Messenger willed."

"O rulers, O people of authority and power, rise up, and be like the firmly rooted mountains in the service of God's religion. Gather with the spirit of faith, hearts filled with humility, and hands intertwined with love, to form a great **scholarly council**, under your noble patronage. It should include the lights of the scholars from every sect, school of thought, and creed: from the **Ash'aris** and **Maturidis**, the **Salafis** and **Twelvers**, the **Ismailis** and **Sufis**, the **Mu'tazilites** and **Ibadis**, the **Literalists** and the **Zaydis** and the **Ikhwan**, and others. Let each of them put his intellectual and spiritual provision in one vessel, which will be a **sound methodology**, derived from the Noble Quran and the authentic Sunnah, as narrated by the trustworthy Imams of Hadith, and binding on all. So be the **Community**, O rulers, as the Prophet ﷺ said, "**God's hand is with the Community**," and the Almighty said: **{Indeed this, your religion, is one religion, and I am your Lord, so worship Me}** (21:92)."

"O rulers of the Ummah, O you whom God has given authority to carry the trust, this is a call like the fragrant wind that blows from the Gardens of the Most Merciful. It gathers the scattered Ummah and illuminates its darkened paths. The Ummah is waiting for you to be like the raining clouds, which pour on its barren land to make it fertile with **unity** and **faith**. Establish this great scholarly council, and be the patrons. Let the scholars sit in it like stars in the sky of Islam, placing their provisions of knowledge, thought, and spirituality in one single provision, purified by the sieve of the Quran and the authentic Sunnah, to be a binding methodology for every Muslim, taught in schools, learned in mosques, and spread in the cities. So that the great majority of the Ummah knows its true religion and leaves dispersal and division. For God says: **{And your Lord would not have destroyed the cities unjustly while their people were reformers}** (11:117), so be the **reformers**, O rulers."

"O rulers, if you do not respond to this glorious call and refuse, then we have clarified, taught, and made you understand, and we have shown you the straight path. The matter is for God and His Messenger. Know that your refusal may keep the Ummah in its dispersal, weaken it before its enemies, and expose it to God's punishment. For the division that the schools of thought have caused has torn its body apart, and the disputes that the sects have prolonged have exhausted its strength. But if you respond and form this great scholarly council, you will have gathered the good from every school of thought and sect, and restored the Ummah's glory, as the Almighty said: **{And We have certainly honored the children of Adam}** (17:70). So be the honor that God willed for His servants."
"O rulers of the Ummah, if you accept, let this unifying methodology be the one provision, derived from the Quran and the authentic Sunnah:

- **Pure Monotheism**: As established by the Ash'aris and Maturidis with reason, and the Imams of the People of the House with sound interpretation, and the Salafis with texts, without exaggeration or denial, as the Almighty said: **{There is nothing like unto Him}** (42:11).
- **The Purified Sunnah**: As preserved by the Supporters of the Sunnah and the Literalists, and advocated by the Ikhwan, as the Prophet said: "**The best of guidance is the guidance of Muhammad.**"
- **Pure Love**: As revived by the Sufis and the Shi'a, but without negligence or exaggeration, as he said: "**None of you truly believes until he loves for his brother what he loves for himself.**"
- **Righteous Deeds**: As advocated by the Ibadis and Kharijites for justice, and the Ikhwan for action, but with the community, not with rebellion, as the Almighty said: **{And cooperate in righteousness and piety}** (5:2).

And do not forget to make the **People of the House** a **scale** for that, for they are the weighty thing, relied upon by the Noble Prophet for understanding and guidance.
O God, I have conveyed. O God, bear witness, and God is sufficient as a witness, O Lord of the worlds."

8- A Call and Invitation to the Youth of the Islamic Ummah

O hope of the religion and light of the future, O you whom God has made the best Ummah produced for mankind, listen to the call of your Lord, the Most High, the Almighty, who says: **{Invite to the way of your Lord with wisdom and good instruction}** (16:125), and He says: **{And let there be [arising] from you a nation inviting to [all that is] good}** (3:104). We have written for you and made known to you what you did not know before, of sects, schools of thought, and creeds. From the Ash'aris to the Anthropomorphists, and from the Hanafis to the Kharijites, each has carried a light of the truth, but their division has weakened the Ummah, and their fanaticism has scattered hearts. So listen to this glorious call, which descends like light from the Throne of the Most Merciful and like a mercy from the heart of the Noble Prophet ﷺ, for you to be the rightly-guided generation, the guided guides, who will gather the Ummah on a common word."

"O youth of the Ummah, O sons of Muhammad ﷺ, **never be fanatical**. For what you have known of the history of the schools of thought and sects, of their efforts and their differences, compels you and obliges you to abandon fanaticism, that vice that stems from ignorance and blinds hearts from the light of truth. Be guided guides, upright in religion, for God has commanded you with knowledge and understanding, and the first word revealed to the Noble Prophet was **{Read in the name of your Lord who created}** (96:1). So read, learn, and seek understanding. And know that the call to God is only with kindness, a good word, and noble manners, as God has commanded us in His Noble Book: **{And speak to people good words}** (2:83), and the Noble Prophet ﷺ said: "**I was only sent to perfect noble morals.**" So adhere to this glorious will, and leave the fanaticism that tears the Ummah apart, divides the community, and weakens glory."

"O youth of the Ummah, O lights of the future, be gentle with others, for God has commanded you to be gentle, as the Prophet ﷺ said: "**Gentleness is not in a thing except that it adorns it.**" Do not be fanatical for a school of thought or a sect. For the Ash'aris, Maturidis, Salafis, Shi'a, Sufis, Mu'tazilites, Ibadis, and others... each has added a light, but their fanaticism has extinguished it. So be the generation that gathers the good from them and leaves the dispersal behind. Learn from the Ash'aris **balance**, from the Maturidis **pondering**, from the Salafis **steadfastness**, from the Sufis **love**, from the Shi'a **loyalty**, and from the Mu'tazilites **reason**. But leave **fanaticism**, for it is a vice that blinds insight, takes away light, and divides the Ummah that God willed to be one, as He said: **{Indeed this, your religion, is one religion}** (21:92)."

"O youth of the Ummah, fanaticism is the ignorance that has cast the Ummah into the pit of dispersal. How many Ash'aris were so fanatical that they denied the Maturidi? How many Salafis were so rigid that they became enemies of the Sufi? How many Shi'a were so excessive that they declared others as infidels? How many Mu'tazilites denied until they lost their way? How many Sufis dissolved until they became heedless! **Enough**, for God says: **{And do not be like those who became divided and differed after the clear proofs had come to them}** (3:105). Be guided guides, upright in your minds, pure in your hearts, good in your tongues, and gentle in your hands. So call to God with kindness, with a good word that is like a refreshing breeze that waters hearts, and with noble morals that are like a light that guides paths, as God and His Noble Messenger ﷺ commanded us. O youth of the Ummah,

be **Muhammadan**."

"O youth of the Ummah, you are the **hope of Islam** and the **light of the future**. Be like a raining cloud that pours on the barren land, reviving it with unity and faith. Be like the stars in the sky of religion, guiding the lost to the straight path of God. Do not be fanatical, for fanaticism is the darkness of ignorance, while **knowledge is light, gentleness is mercy, and love is life**. Learn and seek understanding, for the first word revealed was **{Read}**, so read the Book of God and the Sunnah of His Messenger, know your true religion, and call to it with kindness, as the Almighty said: **{And who is better in speech than one who invites to God and does righteousness}** (41:33). Leave fanaticism, and be guided guides, upright in the Ummah, gathering it under the banner of monotheism, the Sunnah, and love. This is the will of your Lord, the Almighty, the Praiseworthy." O hope of the future, be a generation that carries the torch of guidance, restores the Ummah's glory, and gathers its scattered members. For God says: **{The believers are but brothers}** (49:10), and the Prophet ﷺ said: "**The likeness of the believers in their mutual love and mercy is like that of a single body.**" So be this **body**, and leave fanaticism, and call with kindness. This is what God and His Messenger commanded us, and God is the one whose help is sought."

9- A Call from the People of the Heavens to the People of the Earth, to the Blind Fanatic

O you who have divided what God has not divided, O you who have made schools of thought banners and the religion a torn flag, O you who thought you were supporting the religion of God while you were cutting its body into pieces... **Wake up, wake up, and arise!** For the religion is the religion of God, not your religion. The law is the path of your Lord, not the path of your party. And the Prophet is the Prophet of the Ummah, not the Prophet of a sect.

We sent down the Book clear, but you concealed it behind your interpretations. We sent the Messenger, compassionate and merciful, but you tore up his guidance in the name of harshness and roughness. And we commanded you with the pure **Family**, but you made them a slogan, not a law, and a symbol without understanding or spirit...

Did you not hear the first call? "**And hold firmly to the rope of God all together and do not become divided**" (3:103). So why have you differed on the rope of God, fought over it, and become scattered in its name? Or do you think that the key to Paradise is the name, not the deed? And that the light is gained by fanaticism, not by piety? And that the ignorant among you are more worthy of being followed than the guiding Prophet and his pure grandson?
O sons of Adam, the Sunnah was not to be worshipped instead of the Book. The **Family** was not to be exaggerated about until the revelation was neglected. And the religion was not sects, but **one Ummah**. You called yourselves Salafi, Shi'a, Sunni, Ibadi, Quranist, Zaydi, Sufi, and so on...
But God only called you by **one name**: "**O you who have believed...**"

So, have you believed? Or have you believed your whims and legislated for yourselves laws that God has not sent down any authority for? Return, return... for the clear path is still white, the door is still open, and the truth is not changed by a name or a school of thought. Rather, it is known by its light, followed by its sincerity, and revived by its purity.

O you who have been divided into sects, parties, factions, schools of thought, and groups..... **Leave the slogans, and return to the meanings**. Stop declaring each other as infidels, and ask: "Did we follow God as He willed, or as we willed?" By God, if you had gathered on "**There is no god but God**" with sincerity, and walked behind the banner of the Prophet of Mercy with his authentic Sunnah, and

honored the pure **Family** as commanded, and pondered the Noble Quran as it was revealed, you would have seen the light gathering you, not dividing you. And you would have become a testifying Ummah, not a torn one. This is a call from the heavens, so is there anyone to respond? Is there a heart that returns? Is there a mind that repents? Is there an Ummah that wants God, not a party or a name?

From the Highest Assembly... to those who have divided the religion of God: O you who inherited a religion of light and turned it into a fire of disagreement, O you who exchanged meeting for division and sincerity for fanaticism, O you who mixed the law of God with your desires and adorned your parties with the slogans of religion: Woe to an Ummah that has left the Book behind its back, singing its verses in gatherings, but violating it in the councils of governance and religious rulings! Woe to an Ummah that loved the Prophet but forgot his pure progeny! Woe to the one who made the Sunnah a protection for his party, not a guidance for all people!

Hasn't the time come for you to be ashamed? The **Prophet's Sunnah** has become an argument for the sects. Each claims to be the closest. And the **Family**, whom he willed with, their names have become tools for slandering and cursing! And the Quran, in which there is a clarification of everything, has become for some of you just a support for an opinion, not an origin for guidance!

Are you not ashamed before God? Have you not read His saying: **"Indeed, those who have divided their religion and become sects, you, [O Muhammad], are not [associated] with them in anything."** (6:159)? Do you not fear that God will call out to you with this reproach on the Day of Presentation? "**You are not associated with them in anything**," meaning the connection is severed, the affiliation is removed, and the claim is dropped!

Your hearts have been struck by schools of thought until they died, and titles have spread among you instead of the lineage of faith. This one is a Salafi, that one is a Sufi, this one is a Twelver, and that one is an Ibadi, as if God sent down a religion for every sect, and did not send down **one religion for His servants!** Do you not reason?

If you were asked in the grave: Who is your Lord? What is your religion? Who is your Prophet? Would you say: I am a Shafi'i? Or a Shi'a? Or a Sunni? Or a Zaydi?

You are lying! Rather, say: My Lord is God, my religion is Islam, my Prophet is Muhammad ﷺ, my law is the Quran, my path is his Sunnah, and my ark is his **People of the House**.

O you who are sleeping in the graves of schools of thought, wake up before you are buried in an illusion. Purify yourselves from fanaticism as you purify yourselves for prayer. The purity of the heart is more important than the outward rituals! Return to God, not to the fatwa of a sheikh, nor the interpretation of a group. **Return to the origin**, to the word with which the messengers were sent: **"Worship God; you have no deity other than Him."** (7:59).

O Ummah of "**Read**," stop reading disagreement and read guidance. O you who follow "**so-and-so said**," return to what God said and what His Messenger said. O you who call for a "**methodology**," what methodology is greater than the methodology of the Lord of the worlds? What Sunnah is higher than the Sunnah of the trustworthy Prophet? What Family is purer than the People of the Cloak and the Two Grandsons?

From the people of the **straight path**... to those who scattered the religion and then forgot it. O you who have erected barriers between names, until the word "Muslim" is no longer enough, and "**There is no god but God**" needs a passport from your school of thought to cross... Do you not feel ashamed?! O you who think that God will not be pleased with a servant unless he follows your way... **Who are you?!**

God, Exalted is His Majesty, did not say: "Indeed, those who said we are Shi'a or Sunni." Rather, He said: **"Indeed, those who have said, 'Our Lord is God,' and then remained on a straight course..."** (41:30).

Where are you from this uprightness? From humility? From the fear of the Majestic? From submission to the truth when it comes to you, even if it is at the hands of one who disagrees with you?!

O you who raised your banners above the banner of Islam, were you impressed by the abundance of books, the strength of the argument, and the army of followers? You have forgotten that the first ones to be fueled by the Fire on the Day of Resurrection are a reader of the Quran, a scholar, and a fighter, who did not act for God, but for the school of thought, or for whim, or for fame.

O you who have stripped the religion of its mercy, then started to detonate in the name of "**God is the Greatest**," and declare people as infidels even as they testify that there is no god but God, and curse each other openly in your prayers! What kind of religion is this? What kind of heart has tasted the lights of God and then returned to the darkness of fanaticism?!

Wake up, O beloved ones! For the religion is not a party... nor one rigid path... It is a light from the heavens, flowing in every sincere heart, shining on every mind that seeks the truth, and embracing everyone who says: "My Lord, forgive me, even if I am among the people of error." O you who seek the light in a time of bewilderment,
Here is the path as it is:

- A **Law from the Lord of the worlds**: in it is the command and the prohibition, the boundaries, the lawful and the forbidden, and the methodology of salvation.
- A **Sunnah from Muhammad the Chosen One**: in it is the detail, the clarification, and the practical light.
- A **pure Family**: they are the ark of Noah for those who truly love them and justly follow them, not with fanaticism.
- A **Great Quran**: falsehood does not come to it, in it is a healing for what is in the chests.
- A **divine wisdom**: that opens for you the doors of understanding, tranquility, and insight.
- A **love that gathers hearts**: love of God and love of His servants, not hatred or division.

So listen to a call from above the schools of thought and from beneath the Throne: O people, **"Indeed, We have created you from a male and a female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you."** (49:13). O you who have believed, **"Let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them... And do not be like those who became divided and differed after the clear proofs had come to them."** (49:11, 3:105).

This is the call of the heavens to you, O Ummah of Muhammad... Return to **Muhammadan Islam**, not sectarian Islam. To **spiritual unity**, not ignorant tribalism. To the **truth as it is**, not as we like it. So whoever says: "There is no god but God" with sincerity, and walks on the guidance of the Prophet and

his pure **People of the House**, he has been guided. And whoever calls to division after this clarification... God is his Reckoner, and God is his Witness.

So listen to it, O scholars of the schools of thought, O seekers of knowledge, O common people of the Ummah, and O you who are tired of argument and exhausted by conflict...

Listen to the call that comes from the spring of monotheism, from the very essence of His saying, the Almighty: **{Indeed this, your religion, is one religion, and I am your Lord, so worship Me}** (21:92). A call that calls to you from above seven heavens: My servants, who is it that gave you permission to divide My religion into sects?! Who is it that taught you to monopolize My mercy in the name of a school of thought or a sect's slogan?! Did not My Prophet come to you with **one religion**?! Did I not leave for you a Book that falsehood does not come to?! Did I not will you with My Sunnah?! Did I not place among you a pure **Family** and command you to love them and follow their guidance?! So why the dispute?! Why the declaring others as infidels?! Why the raising of banners above the banner of "**There is no god but God**"?! Do you not know that if you are divided, you will lose your prestige and fall in the eyes of the nations?! And O you who follow the Salaf, and love the Prophet, and follow the **People of the House**, and revere the scholars, this is not how your Messenger was, nor his companions, nor his pure **People of the House**. They were one Ummah, on the heart of one man. They established prayer, commanded what is right, believed in one Book, honored one Sunnah, and loved a pure House that God made for you the ark of salvation. So with what mind do you leave the law and hold on to the slogan?! With what religion do you raise weapons against one who says: "There is no god but God"?!

Leave the names, and hold on to the guidance. Leave fanaticism, and return to the spring. Leave off: Sunni, Shi'a, Ibadi, Mu'tazili, Literalists... for all these banners fall at the first verse of Surat Al-Fatihah: **{Guide us to the straight path}** (1:6). The straight path is not the path of a sect, but it is the **path of God**. The path of Muhammad, and Ali, and Abu Bakr, and 'Umar, and 'Uthman, and Fatimah, and Al-Hasan, and Al-Husayn, and Al-Baqir, and Malik, and Ahmad, and Abu Hanifah, and Zain Al-Abidin, and Al-Shafi'i, and Al-Bukhari, and Jabir, and Ja'far, and every one who loved God with sincerity and followed His Prophet with devotion. Return, return... for the hour has drawn near, and no banner will benefit you except "**There is no god but God, Muhammad is the Messenger of God.**"

And O you who were fanatical for a school of thought and attacked your brother in religion and showed enmity towards believers because they differed with you on a name or a jurisprudential issue... Do you not know that whoever fights his brother is in the Fire?! Have you not read the saying of your Prophet ﷺ: "**If a Muslim says to his brother, 'O disbeliever,' then one of them has deserved it**"?! Do you not know that whoever is presented with the argument on the Day of Resurrection and is asked: "Why did you insult the **People of the House**?" or "Why did you curse the companions of the Prophet?" or "Why did you divide the Ummah and argue in religion?" he will not find an excuse to save him?!
So beware of meeting God with a tongue that uttered a declaration of disbelief instead of uttering glorification... And beware of being gathered with those who said: "I am the saved sect" and thought he was saved, while his heart was filled with rancor and hatred for the rest of the Ummah...

O Ummah of Muhammad... The law is not just rituals to be memorized, but a light to be lived by. The Sunnah is not just clothing or a beard, but morals, mercy, and humility. The **Family** is not just a lineage to be proud of, but an **ark of wisdom and light**. Whoever boards it is saved, and whoever stays behind drowns. The Book is not just letters to be recited, but the living word of God, with which He brings whoever He wills from the darkness into the light.

So what kind of Lord do you worship, when you declare those who testify that there is no god but God as infidels?! And what kind of Sunnah do you follow, when you abandon the Prophet's will regarding his **People of the House**?! And what kind of school of thought do you hold on to, when God has forbidden the religion from being sects and parties?!

O you who are exhausted in the whirlpools of thought and schools of thought, O you who have wasted your life searching for the saved sect, **wake up!** The saved sect is not a group with a name, but a **saved heart** that was sincere with God.

It is the community that gathered on the love of God, the obedience of His Messenger, the affection for his **People of the House**, the reverence for the scholars, the following of the Quran, the acting on the law, and the submission to the Sunnah... It does not declare a Muslim as an infidel, it does not exclude a believer, and it does not make religion a path for whim.

Return, O Ummah of the Messenger of God... for between us and God is a mercy that never ceases, the river of repentance is open, and God gathers and does not divide, He is merciful and does not exclude, He forgives and does not hate. **Gather on the origin of the religion... unite on the word of truth... and hold firmly to the rope of God all together and do not become divided.**
O God, we have conveyed, so be gentle with us, O Most Merciful of the merciful... O God, bear witness, for You are the best of witnesses.

At the sacred threshold of conclusion, where the heart trembles with awe and hope, I stand at the gates of a glory that a pen cannot reach, nor a tongue describe… O my masters, O Imams of Light from the family of the Prophet, O you from whom the lights have flowed and the secrets have been revealed, O you who bore the trust, protected the Sharia, and were a beacon and guidance for all worlds… To you, the source of knowledge, the mine of purity, and the treasures of wisdom, I present my humble offering, and I lay before you the harvest of my thought and soul. O my masters, O noble Imams of the House of the Prophet, I have written everything I know about you; about your reality that people have neglected, about your glory that minds have forgotten, about your purified status, and your inscribed knowledge. I have striven as much as possible to remove the dust of years and the veils of whims, to reveal what was hidden of your light, and to clarify what was confused about your matter. I truly hope that I have been sufficient, fulfilled, and that you are pleased with me and with what I have said about you.

" O Son of Light, O descendant of the Pure Progeny... O you who addressed your ancestors not with paper, but with a soul that prostrated humbly at their threshold… Behold, the beautiful response has come. Today, you do not write, but you perform ablution with words, you pray with the letters of remembrance, and you proclaim to the people that "the family of Muhammad has not died, but they are standing for God with the Truth." Your words have reached your pure masters… The heavens trembled, and the corners of the Throne rejoiced, for the souls listened to your breath, and behold, every Imam of them said to you…

Lady Fatimah Al-Zahra: "O my son… O you who wrote with the heart before the pen, O you who wept for Al-Hussein without being watered by Karbala, and who supported Ali without seeing Siffin, and who mentioned me without holding a rosary or wearing a necklace. I read your lines, and I heard my own moaning and my weeping in my long nights… I heard in them the weeping of Al-Hussein as he bid farewell to Ali Al-Akbar, and the tears of Zainab when she saw the honored head being presented. O my son… I saw you purifying our legacy from the smoke of politics that clung to it, and restoring our reality to the people as we were: the House of Prophethood, the mine of Mercy, and the torch of Guidance.
No… you have not exaggerated, nor have you made a false claim, but you have spoken the truth… And whoever speaks our truth, we love him… And whoever loves us, God adopts him. O my son… Be like the bee, it does not sting, but it produces honey; and be like the lamp, it does not burn, but it illuminates. Convey to the entire Ummah on my behalf that Fatima is not pleased with the cursing of anyone, nor with the excommunication of anyone, but she weeps if the truth is forgotten, and she rejoices if someone revives the legacy of guidance. O my son, my tears still water the tree from which you came, and you are in my eye, so proceed and do not look back, for you have from us a supplication that will not be rejected, a tranquility that will not cease, and a cover from God that will not be uncovered.

" Imam Ali Al-Karrar: "Had you been with us in Siffin, I would have made you our orator; and had you been with us in Nahrawan, your pen would have been your sword… Yes, you have been sufficient and you have spoken the truth on our behalf. By God, your letters are more eloquent than the arrows we shot, and more truthful than a thousand sermons that have been forgotten. O my son… You have inherited from us knowledge, logic, and zeal with which you do not get angry for whims, but for guidance… If you speak, you speak with truth, and if you are silent, your silence is wisdom, so proceed and do not look back. He who knows his lineage and his right, and makes his knowledge a light for people and not a fire, is from us and we are from him. O son of my blood and my thought, whenever you spoke about me, you spoke with my tongue, and whenever you wrote about me, I wished that

history would be written with it… So make your pen your sword, and rule it with truth, not with fanaticism. Proceed as you were, do not fear blame, nor a ruler, for your voice is truth, your statement is justice, and your breath is from the breath of the family of Ali. “O my son… Know that your pen did not write except after your soul submitted, and you did not speak except when your heart was silent for God alone… You have done well, you have conveyed, you have been trusted, and you have fulfilled, so proceed, and be a rock in a time of wind, and a light in a time of darkness, for you are from us, and we are with you.

” Imam Al-Hassan Al-Mujtaba: “O you whose letters drip with gentleness and reverence… You have written about us with what God loves, not with what the sects love… So you have from us a supplication that you may be quenched from the basin of my grandfather Muhammad ﷺ with a drink after which you will never thirst. “We were killed because our voice was veiled, and today you rise to convey it… Your hand has not betrayed us, your heart has not sold us, and your pen has not deceived us, so you are good and your mention is good, for by God, no one has wept for us as you have wept, and no one has spoken about us as you have spoken.” O you who carried the light of peace and eloquence… Let people differ, but do not let your tongue be silent about love… You have revived our memory in a time of darkness, so you have from us a (peace) that will not be cut off, and a supplication that will not be rejected. Know, my son, that my heart has wept with you… For when the lover melts, he revives the Ummah. And you have sent forth our love among people with peace, not with conflict, so blessed are you, your pen, and your heart that is full of our remembrance.

” Imam Al-Hussein Al-Shaheed: “Even if they cut us to pieces in Karbala, you have connected us with the word… And if people failed to support us with swords, you have supported us with pens… O son of my blood, I have seen in you the courage of my pen, the support of my tears, and the spirit of Ashura when it is written, not when it is slaughtered… O my grandson, I did not triumph with a sword, but with a word of truth in the face of injustice… And you have done it, so you made me speak after silence, and you revived me after a shroud… Make your tears your ink, and support me with truth as you have supported me with love. “And know that you have not raised your voice except with what I called out with in Karbala… And you did not say: “The scale is the family of the Prophet,” except that our banner was raised on the pulpits of guidance. Be of good cheer, my grandson, for your voice is from my voice, and your moaning is from my blood, and you have not gone out in your time except as I went out in my time.

” Imam Zain Al-Abidin: “O God, this servant of Yours has revived our biography with supplication, not with contention, with tears, not with screaming, and with sincerity, not with fanaticism… So grant him a blessing in every line, guidance for every reader, and a way out of the darkness of ignorance in every letter. O son of the weepers… You knew God in our moaning, and you wrote our supplication in a style that had not been written before… So seclude yourself to discipline the Ummah, just as I secluded myself in prostration to save it.

” **Imam Muhammad Al-Baqir:** “You have honored us when you came with the word and not with the sword, with eloquence and not with slogans, and with verification and not with copying… So be firm on what you have written, and do not fear the blame of a blamer. For the Ummah is thirsty, and this book is a drink from our ancient spring.” And know, O you who have split the inner layers of books to bring out a pure fruit for us… You have not narrated about us what we did not say, and you have not obligated people with what we did not obligate them with, but you said: “This is the light for whoever desires guidance.” So you were a truthful witness, not an opponent or a judge. You have split the inner layers of books, and you have brought out for the family of Muhammad treasures that people had forgotten… So leave the clamor, and hold on to the methodology, for you are on the clear path.

Imam Jaafar Al-Sadiq: “O Muhammad… If you want to guide them, let your call be according to their intellects. And I have seen you combine intellect and soul, discussion and supplication, creed and love, so congratulations to you for being the ambassador of our understanding in a time of extremism and division. If they accept, then so be it, and if they shun you, then God is sufficient for you. “And know that my grandson has written about us not with what pleases a sect, but with what pleases God. And he said: We are Imams of guidance, not semi-gods, and we are heirs of prophethood, not legislators without revelation. So he has spoken the truth, conveyed, and been sufficient, so blessed is he. ” O apple of my eye, you have believed me while I was alive and you have spoken for me when I was dead, and you have denied the extremism of the extremists and the harshness of the new sprouts, and you have made us as we were: Imams of knowledge, mercy, and wisdom. And I am pleased with you, my son, so proceed in the footsteps of your ancestors, for you have with us a supplication in the unseen and a light that will not be extinguished. For it is time for our grandson to speak on our behalf without fear or extremism. So proceed with my insight and do not look back at the extremists or the deniers. We are Imams of knowledge and mercy, not appearances or legends, and today you are the interpreter of that, so proceed and convey.” O my son… Only now have you truly known who we are… Not as the extremists portray us, nor as the neglectful obscure us… But as we are: heirs of knowledge, bearers of trust, guards of light, and we have witnessed your soul with us, so we have testified for you before God, that you have supported us with a mature mind and a prostrating heart.

” Imam Musa Al-Kadhim: “Here you are, liberating letters from the bondage of sectarianism… So follow the path of patience, and do not respond to the ignorant except with wisdom, for we have a Lord who does not forget. Your book is a trust, so preserve it, and seek with it the face of God, not the face of the common folk. I was alone in the darkness of prison… No one reached me but God, and no one heard my voice but Him, so I glorified Him and I waited… And today, O my son, I see you writing and speaking on my behalf, after ages have been silent about my mention. How great is what you do, you have raised me from the wall to the orbit, and from the prison to the lamp. So proceed and do not look back, and be patient as I was patient, for the truth is not nullified by silence, nor do its lights go out in graves. And I advise you to be patient… For the patient ones are the true heirs of the family of the Prophet, not the angry ones, nor the hasty ones… This book of yours is a speaking patience, and a calm call, so you are from the elite. I was imprisoned because they feared my voice… And today you write about me to bring me out of the shadow… So be patient, as I was patient, and do not raise your voice except for the truth, and do not argue except with wisdom. “O descendant of my patience… I was carried on shoulders from the prison to the grave, but people did not speak on my behalf, and they thought that silence would extinguish me… But your words have opened the lock of the grave, and have called the people to hear my voice. For your voice is an extension of the moaning of long nights, and the prostration of a stranger crucified with chains. Be patient as I was patient and remember us as God remembered us in the darkness of the prison, for remembrance is life and the word, if it comes from the heart, reaches the heavens.

” Imam Ali Al-Rida: “You have not written a book, but you have revived a call, and you have lifted an injustice… So increase the eloquence in it, mix it with proof, and draw from the authentic Sunnah and the firm Qur’an, then let it travel, for in it is the spirit of the call and the purity of the family. The Caliph Al-Ma'mun called me to be the heir to the throne, not out of love for me, but to hide the light… So I accepted, not out of greed, but to avert sedition… And here you are today, revealing the truth without inciting, and writing our biography with the scale of fairness, so blessed are you, O bearer of pens instead of swords, and O supporter of the family of the Prophet not with fanaticism, but with wisdom. Read your book to us, for in it is from the melodies of the heart what the poets did not say, and in it is from the light of the grandfather Muhammad ﷺ what revives hearts. This is how we present our love to people, not with screaming or conflict, but with melodies woven from the Qur’an and mercy… So

proceed with the blessing of God, for you have revived our argument with an admonition and not a quarrel. Our succession was a sedition for people… they made it a sword, and we wanted it to be a light… And you have understood it as it is, and you have conveyed it as we lived it, so may God reward you on behalf of the Ummah with the best of rewards. The rulers of the world invited me to hide the light behind the caliphate, but I did not sell my religion for their worldly gains, nor did I accept isolation except to spare blood… And today I see you restoring our voice in a pure form, not flattering a ruler, nor competing with a jurist, but loving for the sake of God, writing for the sake of God, and supporting for the sake of God. You, our grandson, are the beacon of this age, so do not extinguish your lamp, for the suns that were hidden are before you.

" Imam Muhammad Al-Jawad: "You did not choose our path out of fanaticism, but out of light, nor did you raise our banner as a sect, but as a scale… So let truth be your judge, not anger, and gentleness be your weapon, not harshness, for wisdom is the lost property of the believer. And know that you are from the descendants of purity… For purity is not limited to lineage, but extends to ink… And you have purified your letters from fanaticism, so you have supported us even though you are in a distant time. And know that I am the young man, but I carried the light of my grandfather… And you have illuminated my journey amidst the darkness of marginalization, so be firm, for light is not measured by age, but by the pulse. And today I see you growing with your words, not with your age, and you are showing the Imamate as we wanted it: a leadership in the mind, not a worship of whims. So proceed, for you have reached a wisdom that is sufficient for an Ummah.

" Imam Ali Al-Hadi: "I was exiled, monitored, and deprived of people… But I knew that God has successors who will revive the word whenever He wills… And today, I see you as one of our allies who do not follow whims, but follow the light of reason and knowledge. You have written with the ink of love, not hatred, so make this book a beacon for hearts, not a wall for sects, and we are with you with our supplications, our spirits, and your pure lineage." In a time of estrangement, no voice is higher than the voice of wisdom… And your voice has risen from among the rubble of sects to say: We are Imams of knowledge and guidance… not rulers, nor lords… So blessed are you. I was exiled, so my reality was hidden from people… But you have restored my face to the people, so let them see me as I am: an Imam of knowledge, not a prisoner of a sect. And I was sent away from the Kaaba while I was the closest of people to it, and I lived in the military camp of the oppressors while I am from the House of Prophethood and purity… So I was an outcast, and they did not know me… But you knew us despite your distance in time, so God connected you to us, and you spoke on our behalf, and you revived us, after people thought that whoever was not killed by the sword was lost to oblivion.

" Imam Al-Hasan Al-Askari: "Had you been in our era, we would have sent you to the people to say: "This is the speaker after our silence… And this is the lamp that carried our light without setting fire to the Ummah. They thought I had disappeared, but I was present with silence… Today you are writing my silence, and turning it into a voice, so may God bless your pen, for it is from the ink of light. My voice was choked in a time of hardship, and politics extinguished our light during the Abbasid era… But today, my grandson, you are blowing on the ashes of memory, and behold, it is a flame that burns away heedlessness… Do not extinguish your flame, for if you persist, you will be among those who speak with our tongue in times of silence.

" Imam Muhammad ibn Al-Hasan: "O grandson of the Progeny… I have come out of the cellar not into absence, but into action, into guidance, into salvation… And today you are the one who brings me out of legend into reality, and from symbol into light… So may God bless you, and may He support you with the people of truth, and tell the people: We have not been absent… but your understanding of us has been absent. I did not disappear, but I stayed away from their seditions… And you, my son, have

restored me to people not as an absent one, but as a guide… You have denied superstition, and you have established wisdom, so you have from me and from the heavens, a supplication that will not be rejected, and a pleasure that will not cease. I did not hide, but I was silent… And I did not run away, but I isolated myself from sedition… And today, I see you writing me in the pages of truth, not of absence, and in the books of guidance, not of narrative… So may God reward you on my behalf and on behalf of the Ummah with the best of rewards. You are truly my grandson, because you knew me as an Imam of guidance, not a mythical shadow, and you realized that God's light does not disappear from the earth as long as there is someone in it who speaks in His name.

" And the conclusion

"This book is a testimony, a statement, and a scale… So raise it in the face of division, and do not make it a megaphone for a sect, but the tongue of an Ummah. You have known, so convey, and you have enlightened, so illuminate… And we see you as one of the people of love, so spread your light with wisdom, not with dominance, and with mercy, not with argument." O our grandson… We are pleased, and we have testified… that what you have written is not from paper, but from a pulse, and what you have spoken was not a (transmission), but a (revelation), so you are one of the people of the covenant… So proceed with your covenant, and do not look back at those who ignored us or were extreme about us, for through you the truth has spoken, and from you and people like you a new light of guidance will be born." O descendant of the family of the Prophet… You have not only written in your name, but in the name of a lineage whose (virtue) was denied, and a generation whose wisdom was inherited and whose voice was silenced… And now, the time has come for the truth to be resurrected, with pure letters, and for it to be announced: "This is the book of the family of Muhammad, not the book of a sect… This is the call of guidance, not the call of parties." So proceed, and present your book, and say: "Whoever desires the face of God, let him listen… for I have come from the light of the family of the Prophet." Yes, you have been sufficient and you have conveyed… And you have done well and you have been sincere… And you have revived our legacy after it was almost buried, and you have established the proof against those who denied us or were extreme about us… So you have our pleasure, our supplication, and our intercession, God willing, on the Day they are resurrected.

Conclusion

Praise be to God who allowed this pen to speak, these pages to be written, and this light to travel. And praise be to God who made me from the offspring of the pure ones, and opened for me the door of understanding from the truthful ones, and made me write not to gain praise, but to restore the "scale" to the Ummah. This book was not an authorship, but a "revelation and a great opening." I did not write anything in it until my heart was in a night vigil, my soul prostrated, and I invoked the methodology of those I wrote about from the pure family of the Prophet and the Imams of piety and religion from all Muslims. I did not claim for them anything but what God has purified them with, and I did not attribute to them anything but what the Messenger of God has established for them, neither extremism that angers God, nor neglect that hides the light. These pages, and this book, are a message to everyone who loves the truth: read to understand, not to judge, and remember the family of Muhammad with fairness, and you will be among the loved ones on earth and in the heavens. "And on the verge of the horizon…

where the lights meet." O you who have accompanied us on the journey and shared the crossing, from the pages of the first Malakut (heavenly kingdom) where the glorification of existence chants the secrets of creation, to the melodies of the divine manifestations that have removed the veils of the soul, so you heard the calls of the prophets, and you saw a light traveling from Adam to the Seal of the pure ones. You have entered with us the seas of thought, and you have contemplated the laws of the first and the last, and you have dived into oceans of supplications and invocations, which comfort

hearts and purify souls. This journey was not merely a book to be read, but a journey into the self and the cosmos, an illumination from the Hidden Book, and an attempt to connect what was cut off, and to clarify what was confused. We realized together that the light is one, even if its sources are many, and that the truth is clear, even if its veils are multiplied. Then, there was the courageous meeting with the pages of history, where "What if?" They were not just fleeting questions, but contemplations on paths that were lost, opportunities that were squandered, and meanings that were almost forgotten. We saw how the swords of politics and the winds of fanaticism tried to veil suns that God had made to shine as guidance for all worlds. And we asked: Could it have been better than it was if the Ummah had taken the prophetic will as a beacon and not a matter of contention? And in the heart of the debate…

there were councils that were unlike any council, where hearts and minds gathered, and souls lined up, not to quarrel, but to understand. You heard the pure Imams answering, not with whims or fanaticism, but with the scale of light and the proof of truth. You witnessed their disavowal of all extremism that distorts their status, and of every claim that takes them out of their noble humanity. They announced to the world in a clear Arabic tongue that they are honored servants, heirs of prophethood not legislators, guides to the truth not excommunicators. You saw how they rejected the illusions of the cellars and the strange tales of the return that no Islamic law proves, and how they called for love instead of cursing, and for knowledge instead of ignorance. They were and still are a scale of justice, a light in the darkness, and a ship of salvation from every sedition. So, O reader... After this deep journey into the pages of light and the melodies of manifestation, and after the dust has been removed from you, and the truths have become clear to you, we can only return to you the question we began with: What are you going to do now? Will you keep this light confined in the pages of a book, or will you release it to illuminate the paths of the Ummah? Will you be a partner in building the bridges of unity that we have called for, or will you remain a prisoner of the walls of fanaticism that the Imams tried to demolish? The religion of God is one, His Messenger is one, His Qibla is one, and His Book is one. So, is it not time for us to become one Ummah in reality, that raises the banner of pure monotheism, and elevates the status of pure love, and follows the methodology of the Prophet and his pure family who are the lamps of guidance, not the sects of division?

Remember: Knowledge is a light that guides, mercy is a bridge that unites, and wisdom is a tongue that clarifies. So make this book the beginning of an awakening, a revival of the heart, and an impulse for a righteous deed that restores the Ummah's glory, and proves to the world that it is one Ummah, united on truth, goodness, and light. This is the conclusion… And to it every goal leads… And upon God let the trusting ones trust… And to Him all matters are returned.

Author's Conclusion

Praise be to God, as is befitting of the majesty of His Countenance and the greatness of His Authority.

And may God bless our master Muhammad and his family,

The lamps of guidance, the secret of divine manifestation, and the source of light.

The poor servant
Muhammad Nabil Abu Dabsh Al-Bosaili,
Al-Kumailabi Al-Jaafari Al-Husseini Al-Hashimi
(Star of Bani Hashim),

The sinful, repentant, devoted, praiseworthy one by the command of his Lord,
The one who is granted success by the grace of God and supported by the confirmation of his Lord,

Has completed the writing of this blessed book of light
In the holy month of Ramadan, in the year 1446 AH,
Which I spent 6 years and 7 months writing,

Hoping that my Generous Lord will make this book
A door to guidance for every seeker of the path of light,
A lock against seditions in a time when darkness has intensified,
And a clarification of truths for those who seek them with a sincere intention and a broken heart.

O God, make it an ongoing charity in the scale of my good deeds,
And make it acceptable before You, O He with whom requests are not rejected,
And write it in the pages of light, along with what You have written for Your beloved ones and Your chosen ones,

For You are the best to reward, the most generous to accept, and the closest to answer.

Our Lord, accept, bless, and conceal,
And make these melodies a coolness for my heart and a support for my soul,
And send forth with them lights that travel through the horizons,
So that a servant may read it and a door from Your doors will be opened for him.

And may God bless the master of the rememberers, our master Muhammad, and his family, and grant them abundant peace.

The End